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THE

CHRISTIAN REVIEW.

VOL. IX.

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REV. S. F. SMITH.

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THE CHRISTIAN REVIEW.

NO. XXXIII....MARCH, 1844.

ARTICLE I.

THE INSPIRATION OF THE SCRIPTURES.

BY LEONARD WOODS, D. D.,
PROFESSOR OF THEOLOGY, ANDOVER.

THE INSPIRATION OF THE HOLY WRITINGS. By EDMUND CALAMY, D. D. London, 1710.

DIVINE INSPIRATION. By Dr. HENDERSON. London, 1836.

THE INSPIRATION OF THE HOLY SCRIPTURES. By ROBERT HALDANE, Esq., of Scotland. Boston, 1840.

THE PLENARY INSPIRATION OF THE HOLY SCRIPTURES. By S. R. L. GAUSSEN, Professor of Theology in Geneva. New York, 1842.

THE word *inspiration* is sometimes used to denote the excitement and action of a fervent imagination in the poet or orator. But even in this case, there is generally a reference to some supposed divine influence, to which that excited action is owing. It is once used in Scripture to denote that divine agency by which man is endued with the faculties of an intelligent being, when it is said, "the inspiration of the Almighty giveth him understanding." But the inspiration now to be considered is that which belonged to those who wrote the Scriptures, and which is particularly spoken of in 2 Tim. 3: 16, and in 2 Pet. 1: 21. "All Scripture is given by inspiration of God." "Holy men of God spake as they were moved by the Holy Ghost." These passages related

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specially to the Old Testament. But there is at least equal reason to predicate divine inspiration of the New Testament.

The definition which Dr. Knapp gives of inspiration, is the one we shall adopt. He says, "It may be best defined, according to the representations of the Scriptures themselves, as *an extraordinary divine agency upon teachers, while giving instruction, whether oral or written, by which they were taught what and how they should write or speak.*" Or we may say, more briefly, that the sacred penmen were completely under the direction of the Holy Spirit, or, that they wrote under a plenary inspiration. Dr. Calamy's definition agrees substantially with that of Dr. Knapp.

To prove that the Scriptures are divinely inspired, we might with propriety refer to the excellence of the doctrines, precepts and promises, and other instructions, which they contain; to the simplicity and majesty of their style; to the agreement of the different parts, and the scope of the whole; especially to the full discovery they make of man's fallen and ruined state, and the way of salvation through a Redeemer; together with their power to enlighten and sanctify the heart, and the accompanying witness of the Spirit in believers. These are circumstances of real importance, and the discerning advocates of inspiration have not overlooked them. But the more direct and conclusive evidence that the Scriptures were divinely inspired, is found in *the testimony of the writers themselves.* And as the writers did, by working miracles, and in other ways, sufficiently authenticate their divine commission, and establish their authority and infallibility, as teachers of divine truth, their testimony, in regard to their own inspiration, is entitled to our full confidence. For who can doubt, that they were as competent to judge, and as much disposed to speak the truth, on this subject, as on any other? If, then, we admit their divine commission and authority, why should we not rely upon the plain testimony which they give concerning the divine assistance afforded them in their work? To reject their testimony in this case, would be to impeach their veracity, and thus to take away the foundation of the Christian religion. And it is well known, that those who deny the justice of the claim which they set up to divine inspiration, do, in fact, give up the infallible truth and authority of the Scriptures, and adopt the principles of deism.

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It is, then, of the first importance to inquire, what representations are made by the prophets, and by Christ and his apostles, respecting the inspiration and the consequent authority of the sacred Scriptures.

The prophets generally professed to speak *the word of God*. What they taught was introduced and confirmed by a "thus saith the Lord," or, "the Lord spake to me, saying." And, in one way or another, they gave clear proof, that they were divinely commissioned, and spoke in the name of God, or, as it is expressed in the New Testament, that *God spake by them.*

But the strongest and most satisfactory proof of the inspiration and divine authority of the Old Testament writings, is found in the testimony of Christ and the apostles.

The Lord Jesus Christ possessed the Spirit of wisdom without measure, and came to bear witness to the truth. His works proved that he was what he declared himself to be, the Messiah, the great Prophet, the infallible Teacher. The faith which rests on him, rests on a rock. As soon, then, as we learn how *he* regarded the Scriptures, we have reached the end of our inquiries. His word is truth. Now every one who carefully attends to the four Gospels, will find that Christ every where spoke of that collection of writings called the Scripture, as *the word of God;* that he regarded the whole in this light; that he treated the Scripture, and every part of it, as infallibly true, and as clothed with divine authority,—thus distinguishing it from every mere human production. Nothing written by man can be entitled to the respect which Christ showed to the Scriptures. This, to all Christians, is direct and incontrovertible evidence of the divine origin of the Scriptures, and is, by itself, perfectly conclusive.

But there is clear concurrent evidence, and evidence still more specific, in the writings of the apostles. In two texts, in particular, divine inspiration is positively asserted. In the first (2 Tim. 3: 16), Paul lays it down as the characteristic of "*all Scripture,*" that it "*is given by inspiration of God,*" *θεόπνευστος*, divinely inspired; and from this results its profitableness. Some writers think that the passage should be rendered thus: *All divinely inspired Scripture*, or, *all Scripture, being divinely inspired, is profitable.* According to the common rendering, inspiration is predicated of all Scripture.

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According to the other, it is pre-supposed, as the attribute of the subject. But this rendering is liable to insuperable objections. For θεόπνευστος and ὠφέλιμος are connected by the conjunction καὶ, and must both be predicates, if either of them is. And unless one of them is a predicate, there is no complete sentence. Henderson remarks, that the mode of construction referred to "is at variance with a common rule of Greek syntax, which requires, that when two adjectives are closely joined, as θεόπνευστος and ὠφέλιμος here are, if there be an ellipsis of the substantive verb ἔστι, this verb must be supplied after the former of the two, and regarded as repeated after the latter. Now there exists precisely such an ellipsis in the case before us; and as there is nothing in the context which would lead to any exception to the rule, we are bound to yield to its force." And he adds, that "the evidence in favor of the common rendering, derived from the Fathers, and almost all the versions, is most decided." It cannot for a moment be admitted, that the apostle meant to signify, that divine inspiration belongs to a part of Scripture, but not to the whole; or that he meant, as Semler supposes, to furnish a criterion by which to judge whether any work is inspired or not, namely, its *utility*. "That author proceeds fearlessly to apply this criterion to the books of the Old Testament, and to lop off eight of them, as not possessing the requisite marks of legitimacy. Most of the German divines adopt Semler's hypothesis." But it is very manifest, that such a sense is not by any means suggested by the passage itself, and that it is utterly precluded by other parts of the New Testament. For neither Christ, nor any one of his apostles, ever intimates a distinction between some parts of Scripture, which are inspired, and other parts, which are not inspired. The doctrine which is plainly asserted in the text under consideration, and which is fully sustained by the current language of the New Testament, is, that *all the writings denominated the Scriptures, are divinely inspired.*

The other text (2 Pet. 1: 21), teaches, that "Prophecy came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost." This passage, which the apostle Peter applied particularly to the subject of which he was speaking, may be considered as explanatory of what is intended by inspiration. For to say that all Scripture is divinely inspired, and that men of God wrote it as they were moved by the Holy Ghost, is one and the same thing.

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The various texts in which Christ and the apostles speak of Scripture as *the word of God*, and as invested with authority to decide all questions of truth and duty, fully correspond with the texts above considered.

From this view of the subject, it follows, that the attempt, which has been made by a certain class of writers, to account for the production of the whole or any part of the Scriptures by the will or agency, the ingenuity, diligence or fidelity of men, in the use of the means within their reach, without the supernatural influence of the Spirit, is utterly at variance with the teachings of Christ and the apostles, as to the origin of the sacred writings.

As the Christian dispensation surpasses the former in all spiritual privileges and gifts, it is reasonable to presume, that the New Testament was written under, at least, an equal degree of divine influence with the Old, and that it comes recommended to us by equal characteristics of infallible truth. But of this there is clear, positive evidence from the New Testament itself.

In the first place, Jesus Christ, whose works proved him to be the great and unerring Teacher, and to be possessed of all power in heaven and earth, *gave commission to his apostles to act in his stead, and to carry out the work of instruction which he had begun*, confirming their authority by investing them with power to perform miracles. But how could such a commission have answered the end proposed, had not the divine Spirit so guided the apostles, as to render them infallible and perfect teachers of divine truth?

But, secondly, in addition to this, *Jesus expressly promised to give them the Holy Spirit, to abide with them continually, and to guide them into all the truth.* He said to them, "When they shall deliver you up, take no thought how or what ye shall speak; for it shall be given you in the same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." Storr and Flatt think this is the idea intended: "The instructions which ye in general give, are derived not so much from yourselves, as from the Holy Spirit. Hence, when ye are called on to defend your doctrines, ye need feel no anxiety, but may confidently rely on the Holy Spirit to vindicate his own doctrines, by suggesting to you the very words of your defence." If these promises were not fulfilled, then Jesus

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was not a true Prophet. If they were fulfilled, as they certainly were, then the apostles had the constant assistance of the Holy Spirit, and whether engaged in speaking or writing, were under divine guidance, and, of course, were liable to no mistakes, either as to the matter or manner of their instructions.

In the third place, *the writers of the New Testament manifestly considered themselves to be under the guidance of the Holy Spirit, and their instructions, whether oral or written, to be clothed with divine authority, as the word of God.* "We speak," they say, "*as of God.*" Again, "Which things we speak, not in the words which man's wisdom teacheth, but in words which the Holy Ghost teacheth." They declared what they taught to be *the word of God*, and the things they wrote, to be the *commandments* of God. Now the apostles, being honest, unassuming, humble men, would never have spoken of themselves and their writings in such a manner, had they not known themselves to be under the unerring guidance of the Holy Spirit, and their instructions perfectly in accordance with the mind of God.

From several passages in Paul's Epistles to the Corinthians, it has been supposed, that, in the cases referred to, he meant to disclaim inspiration. But that those passages will bear another construction, and ought to be understood in another manner, has been satisfactorily argued by several writers, particularly by Haldane and Gaussen, in their Treatises on Inspiration, and by Henderson, in his Lectures. And the writer of this article would take the liberty to refer also to his Lectures on the same subject.

It is perfectly consistent with the plenary inspiration here maintained, that God operated on the minds of inspired men in a variety of ways; sometimes, by audible words; sometimes, by direct inward suggestions; sometimes, by outward visible signs; sometimes, by the Urim and Thummim; and sometimes, by dreams and visions. This variety in the mode of divine influence detracted nothing from its certainty. God made known his will equally in different ways; and whatever the mode of his operation, he made it manifest to his servants, that the things revealed were from him.

But inspiration was concerned, not only in making known the will of God to prophets and apostles, but also *in giving them direction in writing the sacred books.* They wrote *as*

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they were moved by the Holy Ghost. And in this, also, there was a diversity in the mode of divine influence. Sometimes the Spirit of God moved and guided his servants to write things which they could not know by natural means, such as new doctrines or precepts, or predictions of future events. Sometimes, he moved and guided them to write the history of events which were wholly or partly known to them by tradition, or by the testimony of their contemporaries, or by their own observation or experience. In all these cases, the divine Spirit effectually preserved them from all error, and influenced them to write just so much, and in such a manner, as God saw to be best. Sometimes, he moved and guided them to write a summary record of larger histories, containing what his infinite wisdom saw to be adapted to the end in view, that is, the benefit of his people in all ages. Sometimes, he influenced them to make a record of important maxims in common use, or to write new ones, derived either from their own reason or experience, or from special divine teaching. Sometimes, he influenced them to write parables or allegories, particularly suited to make a salutary impression of divine things on the minds of men; and sometimes, to record supernatural visions. In these and all other kinds of writing, the sacred penmen manifestly needed special divine guidance, as no man could of himself attain to infallibility, and no wisdom, except that of God, was sufficient to determine what things ought to be written for permanent use in the church, and what manner of writing would be best fitted to promote the great ends of revelation.

Some writers speak of different modes, and different kinds, and even different degrees of inspiration. And if their meaning is, that God influenced the minds of inspired men in different ways; that he adopted a variety of modes in revealing divine things to their minds; that he guided them to give instruction in prose and in poetry, and in all the different forms of composition; that he moved and guided them to write history, prophecy, doctrines, commands, promises, reproofs and exhortations, and that he adapted his mode of operation to each of these cases, against this, no objection can be made. It is a fact, that the Scriptures exhibit specimens of all these different kinds of writing, and these different modes of divine instruction. Still each and every part of what was written was divinely inspired, and

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equally so. It is all the word of God, and clothed with divine authority, as much as if it had all been made known and written in one way.

Dr. Henderson, who labors with too much zeal against carrying inspiration to extreme lengths, still says, that, if those who hold to different modifications of inspiration, intend that there are different modifications and degrees of *authority* given to Scripture, their opinion must meet with unqualified reprobation from every sincere believer. He insists that a diversity in the modes and degrees of divine operation did exist in the work of inspiration, and that this diversity was the result of infinite wisdom, adapting itself to different circumstances. He thinks that, unless we admit such a diversity, we cannot form correct ideas of the subject. But he is confident, that the distinction which he endeavors to establish, is not in the slightest degree hostile to the divine authority of Scripture. He affirms, that *no part of that holy book was written without miraculous influence; that all parts were equally inspired;* that in regard to the whole volume, the great end was infallibly attained, namely, the commitment to writing of precisely such matters as God designed for the religious instruction of mankind; that the sacred penmen wrote what had for its object, not merely the immediate benefit of individual persons or churches, but what would be useful to Christians in all future times; and that in regard to the most minute and inconsiderable things which the Scripture contains, we are compelled to say, *this also cometh from the Lord.*

The controversy among orthodox divines respecting what is called *verbal inspiration*, appears to arise, in a great measure, from the different senses affixed to the phrase. Dr. Henderson, who is among the most candid and able writers opposed to the doctrine of *verbal* inspiration, seems to understand the doctrine as denoting the *immediate communication* to the writers, of *every word, and syllable, and letter*, of what they wrote, independently of their intelligent agency, and without any regard to their peculiar mental faculties or habits. While those who most earnestly and successfully contend for the higher views of *inspiration*, particularly, Calamy, Haldane, and Gaussen, consider the doctrine they maintain, as entirely consistent with the greatest diversity of mental endowment, culture and taste in the writers, and with the most perfect exercise of their intelligent agency,—consistent

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with their using their own memory, their own reason, their own manner of thinking, and their own language,—consistent too, with their making what they were to write, the subject of diligent and laborious study,—*only insisting, that it was all under the unerring guidance of the divine Spirit.*

In a controversy of such a character as this, we may often succeed in removing difficulties, and in presenting the subject in a light which will be satisfactory to all concerned, by laying aside an ambiguous word or phrase, and making use of one which will express the idea intended, with clearness and certainty. The word *verbal*, in its more common senses, is not well suited to the subject. According to the best philologists, its first signification is, "*spoken; expressed to the ear in words; not written.*" But no one supposes, that when God inspired the sacred writers, he generally spoke to them in audible words. It is indeed true, that he sometimes uttered articulate words in making known his will, as at Sinai, at the baptism of Christ, and on some other occasions. In such cases, he did, properly speaking, make *verbal* communications, or give *verbal* instructions. But we should hardly call this *verbal inspiration.* Who can suppose that this was commonly, if ever, the way in which God inspired holy men of old while engaged in writing the Scriptures? Who can suppose that he taught them what to write by speaking *words* in their ears, as a man teaches his amanuensis? His influence was doubtless *inward.* He guided them in writing by an operation *in their minds.*

The next meaning of *verbal* is, "*oral, uttered by the mouth;*" and this agrees no better with our subject. Other significations of *verbal* are, "consisting in *mere* words; respecting words *only; literal,*" as in a translation, "having word answering to word." Neither of these senses is adapted to the subject. Now it would be nothing strange, if applying this word to inspiration, and thus giving it an unusual sense, should occasion needless perplexity and confusion. For the sake of avoiding this evil, why would it not be expedient to employ such words, as will convey the idea intended, clearly and definitely, and, if necessary, to incur the inconvenience of using an exact explanation, instead of the word or phrase which causes the difficulty?

The real question, and the whole question at issue may be stated thus: *did the work of the divine Spirit in the sacred*

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penmen relate to the language they used, or their manner of expressing their ideas; if so, how far, and in what way?

All those, with whom we are concerned in the discussion of this question, hold that divine inspiration had some respect to the language employed by the inspired writers, at least, in the way of general *supervision.* And Dr. Henderson shows in various passages of his excellent lectures, that there is no material difference between him, and those who profess to maintain higher ground. He allows that, to a certain extent, what is called *verbal inspiration,* or *the inspiration of words,* took place. "In recording what is immediately spoken with an audible voice by Jehovah, or by an angel interpreter; in giving expression to points of revelation which entirely surpassed the comprehension of the writers; in recording prophecies, the minute bearings of which they did not perceive; in short, in committing to writing any of the dictates of the Spirit, which they could not have otherwise accurately expressed, the writers," he alleges, "were supplied with the words as well as the matter." He says, that even when Biblical writers made use of their own faculties, and wrote each one in his own manner, without having their mental constitution at all disturbed, they were, yet, always secured by celestial influence against the adoption of any forms of speech, or collocation of words, that would have injured the exhibition of divine truth, or that did not adequately give it expression;" that the characteristic differences of style, so apparent among the sacred writers, were employed by the Holy Spirit for the purposes of inspiration, and "were called forth in a rational way;" that the writers, "being acted upon by the divine Spirit, expressed themselves naturally; that while the divine influence adapted itself to whatever was peculiar in the minds of inspired men, it constantly guided them in writing the sacred volume." He declares his belief that the Scriptures were written, not under a partial or imperfect, but under a plenary and infallible inspiration; that they were entirely the result of divine intervention, and are to be regarded as the oracles of Jehovah. Referring to 2 Tim. 3: 16, he says, "we are here expressly taught the divine inspiration of the whole of the Old Testament Codex; that the Scriptures are inspired *as written documents;* that they are the result of the special and extraordinary influence of the Spirit, and contain

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whatever the Spirit caused to be written for our instruction. Referring to 1 Cor. 2: 13, he says: "It is past all dispute that the apostle here unequivocally ascribes both the doctrines which he and his fellow-laborers taught, and their *manner of propounding* them, to the influence of the same divine agent;" that the passage conveys the idea "that *the style or mode of expression* which they used, were such as they were instructed by the Spirit to employ;" that "in delivering their doctrines, they were under the constant guidance of the great Instructer, and clothed them in that garb which he directed them to use;" that in the passage alluded to, the apostle refers "to the *entire character of the style* which the first teachers of Christianity were taught to use in announcing its all-important doctrines." The passage in Matt. 10: 9, 10, he says implies, "that the subject matter of their apology was to be supplied to the apostles; and they might be well assured that if this, which was the more important, was secured by divine instruction, the mere expression would not be wanting." "To remove all ground of hesitation from their minds, our Lord says, *it is not ye that speak, but the Spirit of your Father which speaketh in you.* By his teaching and superintending influence, they would always be enabled to express themselves in a manner worthy of the divine cause which they were called to defend,—a manner which they could never have attained by the exertion of their own unassisted powers; so that, although these powers were not to be superseded, but employed, it was to be as the organs of the divine agency by which they were employed." And he concedes that, as to all practical purposes, they were favored with divine influence in *composing their writings*, as well as in their public speaking.

Our author says that on the day of Pentecost, when the apostles were filled with the Holy Ghost and spake with other tongues, as the Spirit gave them utterance, "verbal inspiration in the strictest sense of the term took place." "The immediate supply of words, he" holds, "was in this, and every similar instance, absolutely necessary." And he thinks that direct verbal inspiration was indispensably requisite in all instances in which prophets and apostles were employed to write what they did not clearly comprehend. The passages in which such terms as *the word of God, the Lord spake*, etc., occur, are, in his view, descriptive of

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immediate verbal communications. He supposes that, in all such cases, *words* were literally spoken, or audibly pronounced by God himself, or by an angel in his name. In this opinion, however, I think he is mistaken. For, unquestionably, the word of the Lord often, if not generally, came to the prophets in the way of dreams, or other modes of inward suggestion.

The doctrine of a plenary inspiration of all Scripture in regard to the language employed, as well as the thoughts communicated, ought not to be rejected without valid reasons. The doctrine is so obviously important, and so consonant to the feelings of sincere piety, that those evangelical Christians who are pressed with speculative objections against it, frequently, in the honesty of their hearts, advance opinions which fairly imply it. This is the case, as we have seen, with Dr. Henderson, who says, that the divine Spirit guided the sacred penmen in writing the Scriptures; that their mode of expression was such as they were instructed by the Spirit to employ; that Paul ascribes, not only the doctrines which the apostles taught, but the entire character of their style to the influence of the Spirit. He indeed says, that this does not always imply the *immediate communication of the words* of Scripture; and he says it with good reason. For *immediate* properly signifies, *acting without a medium, or without the intervention of another cause or means; not acting by second causes.* Now, those who hold the highest views of inspiration, do not suppose that the divine Spirit, except in a few instances, so influenced the writers of Scripture, as to interfere with the use of their rational faculties, or their peculiar mental habits and tastes, or in any way to supersede second causes, as the medium through which his agency produced the desired effect.

In regard to this point, therefore, there appears to be little or no ground for controversy. For if God so influenced the sacred writers, that either with or without the use of second causes, they wrote just *what* he intended, and in the *manner* he intended, the end is secured; and what they wrote is as truly *his word*, as though he had written it with his own hand on tables of stone, without any human instrumentality. The very words of the decalogue were all such as God chose. And they would have been equally so, if Moses had been moved by the divine Spirit to write them with *his* hand. The expression, that God immediately *imparted*, or *communi-*

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cated to the writers the very words which they wrote, is evidently not well chosen. The exact truth is, that *the writers themselves* were the subjects of the divine influence. The Spirit employed them as active instruments, and directed them in writing, both as to matter and manner. They wrote "as they were moved by the Holy Ghost." The matter, in many cases, was what they before knew, and the manner was entirely conformed to their habits; it was *their own.* But what was written was none the less inspired on that account. God may have influenced and guided an apostle as infallibly in writing what he had before known, and that guidance may have been as really necessary, as in writing a new revelation. And God may have influenced Paul or John to write a book in *his own peculiar style*, and that influence may have been as real and as necessary, as if the style had been what some would call a *divine style.* It *was* a divine style, if the writer used it under divine direction. It was a divine style, and it was, at the same time, a human style, and the writer's own style, all in one. Just as the believer's exercises, faith and love, are his own acts, and, at the same time, are the effects of divine influence. "In efficacious grace," says Edwards, "we are not merely passive; nor yet does God do some, and we do the rest. But God does all, and we do all. God produces all, and we act all. For that is what he produces, namely, our own acts. God is the only proper author and foundation; we only are the proper actors. We are, in different respects, wholly passive, and wholly active. In the Scriptures, the same things are represented as from God, and from us. God is said to convert men, and men are said to convert and turn. God makes a new heart, and we are commanded to make us a new heart,—not merely because we must use the means in order to the effect, but the effect itself is our act and our duty. These things are agreeable to that text, 'God worketh in you both to will and to do.'" The mental exercises of Paul and of John had their own characteristic peculiarities, as much as their style. God was the author of John's mind, and all that was peculiar to his mental faculties and habits, as really as of Paul's mind, and what was peculiar to him. And in the work of inspiration, he used and directed for his own purposes, what was peculiar to each. When God inspired different men, he did not make their minds and

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tastes all alike, nor did he make their language alike. Nor had he any occasion for this; for while they had different mental faculties and habits, they were as capable of being infallibly directed by the divine Spirit, and infallibly speaking and writing divine truth, as though their mental faculties and habits had been all exactly alike. And it is manifest, that the Scriptures, written by such a variety of inspired men, and each part agreeably to the peculiar talents and style of the writer, are not only equally from God, but, taken together, are far better adapted to the purpose of general instruction, and all the objects to be accomplished by revelation, than if they had been written by one man, and in one and the same manner.

This view of plenary inspiration is fitted to relieve the difficulties and objections which have arisen in the minds of men, from the variety of talent and taste which the writers exhibited, and the variety of style which they used. See, it is said, how each writer expresses himself naturally, in his own way, just as he was accustomed to do when not inspired. And see, too, we might say in reply, how each apostle, Peter, Paul, or John, when speaking before rulers, with the promised aid of the Holy Spirit, spoke naturally, *with his own voice*, and in his own way, as he had been accustomed to do on other occasions, when not inspired. There is no more objection to plenary inspiration in one case, than in the other. The mental faculties and habits of the apostles, their style, their voice, their mode of speech, all remained as they were. What then had the divine Spirit to do? What was the work which appertained to him? We reply, his work was, so to direct the apostles in the use of their own talents and habits, their style, their voice, and all their peculiar endowments, that they should speak or write, each in his own way, just what God would have them speak or write, for the good of the church in all ages.

The fact, that the individual peculiarities of the sacred penmen are every where so plainly impressed on their writings, is often mentioned as an objection to the doctrine, that inspiration extended to their *language* as well as their thoughts. This is, indeed, one of the most common objections, and one which has obtained a very deep lodgement in the minds of some intelligent Christians. It may therefore be necessary to take some further pains completely to remove it.

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And in our additional remarks relative to this and other objections, it will come in our way to show, that such a writer as Gaussen, who contends with great earnestness and ability for the highest views of inspiration, does still, on all important points, agree with Henderson and other orthodox writers, who advocate lower views of the subject.

Gaussen says, "although the title of each book should not indicate to us that we are passing from one author to another, yet we could quickly discover, by the change of their character, that a new hand has taken the pen. It is perfectly easy to recognize each one of them, although they speak of the same Master, teach the same doctrines, and relate the same incidents." But how does this prove that Scripture is not in all respects inspired? "So far are we," says this author, "from overlooking human individuality, every where impressed on our sacred books, that, on the contrary, it is with profound gratitude, and with an ever-increasing admiration, that we regard this living, real human character infused so charmingly into every part of the word of God.—We admit the fact; and we see in it clear proof of the divine wisdom which dictated the Scriptures."

Those who urge the objection abovementioned, are plainly inconsistent with themselves. For, while they deny the plenary inspiration of some parts of Scripture, *because they have these marks of individuality*, they acknowledge inspiration in the fullest sense in other parts, particularly in the prophecies, where this individuality of the writers is equally apparent.

In truth, what can be more consonant with our best views of the wisdom of God, or with the general analogy of his works, than that he should make use of the thoughts, the memories, the peculiar talents, tastes and feelings of his servants in recording his word for the instruction of men? Why should he not associate the peculiarities of their personal character with what they write under his infallible guidance? But, independently of our reasoning, this matter is decided by the Bible itself. "All Scripture is divinely inspired;" and it is all the word of God. And it is none the less the word of God, and none the less inspired, because it comes to us in the language of Moses, and David, and Paul, and the other sacred writers. "It is God who speaks to us, but it is also man; it is man, but it is also God." The word of God,

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in order to be intelligible and profitable to us, "must be uttered by mortal tongues, and be written by mortal hands, and must put on the features of human thoughts. This blending of humanity and divinity in the Scriptures reminds us of the majesty and the condescension of God. Viewed in this light, the word of God has unequalled beauties, and exerts an unequalled power over our hearts."

The objection to the plenary inspiration of the Scriptures, from the inaccuracy of the translations, and the various readings of the ancient manuscript copies, is totally irrelevant. For what we assert is, the inspiration of the *original* Scriptures, not of the translations, or the ancient copies. The fact, that the Scriptures were divinely inspired, cannot be expunged or altered by any subsequent event. The very words of the decalogue were written by the finger of God, and none the less so because the manuscripts which transmit it to us contain some variations. The integrity of the copies has nothing to do with the inspiration of the original. It is, however, well known, that the variations are hardly worthy to be mentioned.

But if the copies of the Scriptures which we have, are not inspired, then how can the inspiration of the original writings avail to our benefit? The answer is, that, according to the best evidence, the original writings have been transmitted to us with remarkable fidelity, and that our present copies, so far as any thing of consequence is concerned, agree with the writings as they came from inspired men; so that, through the gracious care of divine providence, the Scriptures now in use are, in all important respects, the Scriptures which were given by inspiration of God, and are stamped with divine authority. In this matter, we stand on the same footing with the apostles. For when they spoke of the Scriptures, they doubtless referred to the copies which had been made and preserved among the Jews, not to the original manuscripts written by Moses and the prophets.

It has been made an objection to the plenary inspiration of the writers of the New Testament, that they generally quote from the Septuagint version, and that their quotations are frequently wanting in exactness. Our reply is, that their quotations are made in the usual manner, according to the dictates of common sense, and always in such a way, as to subserve the cause of truth; and therefore that the objection

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is without force. And as to the Septuagint version, the apostles never follow it so as to interfere with the authority of the Hebrew Scriptures. Their references to the Old Testament are just such as the case required. There is a noble freedom in their quotations; but that freedom never violates truth or propriety.

If any one, like Priestly and other Unitarians, alleges, that there are in the Scriptures errors in reasoning and in matters of fact, he opens the door to the most dangerous consequences. Indeed, he takes the ground of infidelity. And if any one holds, that some parts are inspired, while other parts are not inspired, then we ask, who shall make the distinction? And if we begin this work, where will it end?—But our present concern is with those who deny that inspiration respected the language of Scripture.

There are some who maintain, that all which was necessary to secure the desired result, was an infallible guidance of the *thoughts* of the sacred writers; that with such a guidance, they might be safely left to express their thoughts in their own way, without any special influence from above.

Now if those who take this view of the subject mean, that God not only gives the sacred penmen the very ideas which they are to write, but, in some way, secures an infallible connection between those ideas and a just expression of them in words, then indeed we have the desired result,—an infallible revelation from God, made in the proper language of the writers. But if any one supposes, that there is naturally such an infallible connection between right thoughts and a just expression of them in language, without an effective divine superintendence, he contradicts the lessons of daily experience. But those to whom we refer, evidently do not themselves believe in such an infallible connection. For when they assign their reason for denying that inspiration related to the language of the Scriptures, they speak of the different, and, as they regard them, the contradictory statements of facts by different writers; for example, the different accounts of the crucifixion and the resurrection, and the different accounts of the number of the slain, in Num. 25: 9, and 1 Cor. 10: 8. Who, they say, can believe that the *language* was inspired, when one writer says that 24,000 were slain, and the other, 23,000? But it is easy to see,

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that the difficulty presses with all its force upon those who assert the inspiration of the *thoughts*. For surely they will not say, that the sacred writers had *true thoughts* in their minds, and yet uttered them in the language of falsehood. This would contradict their own idea of a sure connection between the conceptions of the mind and the utterance of them in suitable words; and would clearly show that they themselves feel it to be necessary that the divine guidance should extend to the *words* of inspired men, as well as their thoughts. But if Paul, through inadvertence, committed a real mistake in saying that 23,000 fell in one day, it must have been a mistake in his *thoughts*, as well as in his words. For when he said 23,000, had he not the idea of that number in his mind? If, then, there was a mistake, it lay in his *thoughts*. But if there was no mistake in either of the writers, then there is nothing to prove that inspiration did not extend to the language. If, however, there was a real mistake, then the question is not, what becomes of *verbal* inspiration, but, what becomes of inspiration *in any sense*?

As to the way of reconciling the two statements above-mentioned, but a few words can be offered here. Some writers attempt to remove the difficulty in this manner. The first writer says, 24,000 were slain, meaning to include in that number all who died in consequence of that rebellion. The other writer says, 23,000 fell *in one day;* leaving us to conclude that an addition of 1000 fell the next day. But it may, perhaps, be more satisfactory to suppose, that neither of the writers intended to state the exact number, this being of no consequence to their object. The real number might be between twenty-three and twenty-four thousand, and it might be sufficient for them to express it in general terms, one of them calling it 24,000, and the other 23,000; that is, *about so many*,—either of the numbers being accurate enough to make the impression designed. Suppose that the exact number was 23,579, and that both the writers knew it to have been so. It was not at all necessary, in order to maintain their character as men of veracity, that they should, when writing for *such a purpose*, mention the exact number. The particularity and length of the expression would have been inconvenient, and might have made a less desirable impression of the evil of sin, and the justice of God, than expressing it more briefly in a round number; as we

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often say, with a view merely to make a strong impression, that in such a battle ten thousand, or fifty thousand, or half a million were slain, no one supposing that we mean to state the number with arithmetical exactness, as our object does not require this. And who can doubt, that the divine Spirit might lead the sacred penmen to make use of this principle of rhetoric, and to speak of those who were slain, according to the common practice in such a case, in round numbers?

It is sometimes said, that the sacred writers were of themselves generally competent to express their ideas in *proper language*, and in this respect had *no need* of supernatural assistance. But there is just as much reason for saying, that they were of themselves generally competent to form their own *conceptions*, and so had no need of supernatural aid in this respect. It is just as reasonable to say, that Moses could recollect what took place at the Red Sea, and that Paul could recollect that he was once a persecutor, and Peter, what took place on the mount of transfiguration, without supernatural aid, as to say, that they could, without such aid, make a proper record of those recollections. We believe a real and infallible guidance of the Spirit, in both respects; because this is taught in the Scriptures. And it is obvious that the Bible could not be what Christ and the apostles considered it to be, unless it was divinely inspired.

The diversity in the narratives of the evangelists is sometimes urged as an objection against the position we maintain in regard to inspiration; but evidently without reason, and contrary to reason. For what is more reasonable than to expect, that a work of divine origin will have marks of consummate wisdom, and will be suited to accomplish the end in view. Now it will not be denied, that God determined that there should be four narratives of the life and death of Jesus, from four historians. If the narratives were all alike, three of them would be useless. Indeed, such a circumstance would create suspicion, and would bring discredit upon the whole concern. The narratives must, then, be different. And if, besides this useful diversity, it is found that the seeming contradictions can be satisfactorily reconciled, and if each of the narratives is given in the peculiar style and manner of the writer, then all is natural and unexceptionable; and we have the highest evidence of the credibility and truth of the narratives.

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We shall advert to one more objection. It is alleged, that writers, who were constantly under a plenary divine inspiration, would not descend to the unimportant details, the trifling incidents, which are found in the Scriptures. To this it may be replied, that the details alluded to must be admitted to be according to truth, and that those things which, at first view, seem to be trifles, may, when taken in their connections, prove to be of serious moment. And it is moreover manifest, that, considering what human beings and human affairs really are, if all those things which are called trifling and insignificant were excluded, the Scriptures would fail of being conformed to fact; they would not be faithful histories of human life. So that the very circumstance which is demanded as proof of inspiration, would become an argument against it. And herein we cannot but admire the perfect wisdom which guided the sacred writers, while we mark the weakness and shallowness of the objections which are urged against their inspiration.

On the whole, after carefully investigating the subject of inspiration, we are confirmed in the important conclusion, that "all Scripture is divinely inspired;" that the sacred penmen wrote "as they were moved by the Holy Ghost;" and that these representations are to be understood as implying, that the writers had, in all respects, a constant and effectual guidance of the divine Spirit. And we are still more confirmed in this conclusion, because we find, that it begets in those who seriously adopt it an acknowledgement of the divine origin of Scripture, a reverence for its teachings, and a practical regard to its requirements, like what appeared in Christ and his apostles. Being convinced that the Bible has, in all parts and in all respects, the seal of the Almighty, and that it is truly and entirely from God, we are led by reason, conscience and piety, to bow submissively to its high authority, implicitly to believe its doctrines, however incomprehensible, and cordially to obey its precepts, however contrary to our natural inclinations. We come to it from day to day, not as judges, but as learners; never questioning the propriety or utility of any of its contents. This precious word of God is the perfect standard of our faith, and the rule of our life,—our comfort in affliction, and our sure guide to heaven.

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ARTICLE II.

THE KINGDOM OF CHRIST.

BY REV. WM. CROWELL.

THE KINGDOM OF CHRIST DELINEATED; *in two Essays on our Lord's own account of his Person, and of the Nature of his Kingdom; and on the Constitution, Powers and Ministry of a Christian Church, as appointed by himself.* By RICHARD WHATELY, D. D., Archbishop of Dublin. New York: Wiley & Putnam. 1842.

THIS volume has been before the American public more than a year. It was introduced by a brief, though highly commendatory notice, from the Rev. Dr. Skinner, pastor of the Mercer Street Presbyterian Church, New York, and the author of several valuable religious works. The subject of the book,—the structure and organization of the kingdom of Christ on earth, or, in the author's own words, "the constitution, powers and ministry of a Christian church, as appointed by Christ himself,"—always an important one, has become especially so of late, in consequence of the animated discussions which it has received in England, and the singular positions advanced by some of the leading divines at Oxford.

The author of this treatise, well known as occupying a high ecclesiastical station in his own country, is yet more widely known by the numerous and valuable productions of his pen, as an elegant scholar, a sound thinker, and a close, logical reasoner. His writings bear the impress of mature reflection, extensive research, and of what is still better, a truly catholic, evangelical spirit. Though an Episcopalian from principle and from choice, he is not an advocate of the exclusive claims of any church, nor of any one ministry, to the divine sanction. When an Episcopal ruler of the highest rank, whose duty it is to study thoroughly the principles of church government, and become accurately acquainted with the ecclesiastical precedents of all ages, finds it necessary to take up his pen in express opposition to Episcopal writers, whose zeal in advocating the exclusive claims of their bishops

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outstrips their discretion, we have the strongest assurance that the work is needed, and that it will be in some way instructive.

The views of such a writer as Dr. Whately, on the subject of church polity, are, therefore, peculiarly valuable at the present time. This subject has not, in our opinion, received that degree of attention from Baptists, which its importance deserves. We have no sympathy with the high-church notion, of exalting church-membership above faith and a holy life; yet, when we recollect, that the prosperity of religion depends, in no small degree, on the purity and the order of Christian churches, and that the introduction of false principles of church polity has paved the way for the most appalling corruptions which have ever disgraced the Christian name, we are alarmed at the prevailing indifference among us on this subject. It is true, that, in the Scriptures, salvation is never predicated on membership in this or that church, nor, indeed, in any church at all; yet it is the sacred duty of every Christian to uphold, by precept and by example, those principles which are most in harmony with the word of God. Our duties on this subject, as on that of baptism, are not limited by our theory of what is essential to our personal safety at the judgment-seat. The will of our divine Redeemer is to be our supreme rule of action, irrespective of personal consequences. Worldly men have studied church polity as they have politics, for the sake of their own aggrandizement; Christians, and especially Christian ministers, should do so from a holier impulse, that of love to Christ.

The book before us is divided into two parts. The first essay is on our Saviour's own account of his person, and of the nature of his kingdom, as set forth at his two trials. From the account which he gave of himself before the Jewish councils, it is shown that he was charged with blasphemy, as claiming to be the Son of God, in a sense authorizing adoration; that he was so understood at the time, and that he so designed to be understood. It was necessary for them to substantiate this charge, because they could not capitally convict him, according to their law, for professing to be the Christ, even though falsely. The Jews did not expect a *divine* Messiah. "A learned modern Jew, who has expressly written that Jesus 'falsely demanded faith in himself as the

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true God of Israel,' adds, that 'if a prophet, or *even the Messiah himself*, had offered proof of his divine mission by miracles, but claimed divinity, he ought to be stoned to death.'" But as the Jews well knew that Pilate would not ratify a sentence of death for the crime of claiming divinity, while the Romans canonized mortals by scores among their gods, the charge before him is shifted to that of "speaking against Cæsar." They would not concern themselves with Christ's claims to spiritual dominion.

When our Lord was brought before the bar of the Roman Procurator, therefore, for a second trial, the charge against him was shifted. The Jewish Council had found him guilty of a capital crime *by their law;* but not being permitted, under Roman rule, to inflict capital punishment, they bring him before Pilate on a new and entirely different charge. "The whole multitude of them arose and led him unto Pilate; and they began to accuse him, saying, 'we found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king.'" Now, applying the same rule of interpretation to our Lord's expressions as on the former trial, and assigning to them 'the sense, as far as we can ascertain it, in which he must have known that he was understood at the time,' what is the meaning of his reply to this charge?

In the words of Dr. Whately: "As on a former occasion, when his adversaries had tried to *make* him commit the offence with which they now charged him, of interfering with the secular arm of Cæsar, he, so far from forbidding to give tribute, drew the line between secular and spiritual government, saying, 'Render unto Cæsar the things which are Cesar's, and unto God the things which are God's,'—so now, before Pilate, he asserts his claim to be a king, but declares that 'his kingdom is not of this world,' and that accordingly, his servants were not allowed to fight for him; and he further describes his kingly office to consist in 'bearing witness to the truth.' The result was that Pilate acquitted him; declaring publicly that 'he found in him no fault at all.'"

The language of this defence, as our author well reasons, should be understood, fully, and in its most extensive sense, as it was then understood, to be a complete disclaimer on the part of Jesus, both for himself and his followers, of any

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design to interfere, as such, with the affairs of civil government. In opposition to this view, it has been maintained, "he did mean to disclaim all temporal dominion for *himself personally, and at that time;* but hereafter, when 'the kingdoms of this world shall become the kingdoms of the Lord,' and when 'kings shall become nursing-fathers' of his church, when the church shall be in its complete development, by being perfectly identified with the state,'—then, all those Christians who shall have attained power, should exercise that power, in enforcing the profession of his gospel, and in putting down idolatry, infidelity, heresy, dissent, and all false religion. In short, at the time when Christ stood before Pilate, his kingdom was not of this world, 'because (in the words of one of the most celebrated ancient divines) that prophecy was not yet fulfilled.—"Be wise now, therefore, O ye kings, be instructed, ye judges of the earth; serve the Lord with fear." The rulers of the earth were, at that time, opposed to the gospel; the apostles and other early disciples were unable to compel men to conform to the true faith; and therefore it was, that the secular arm was not yet called to aid against the church's enemies.'"

To this it is replied, that, had our Lord meant to be so understood, it would have been to plead guilty to the charge. To the Roman government, it was a point of no importance whether Jesus *himself*, or his followers, headed by Peter and the other apostles, should revolt, and set up a rival kingdom. The disclaimer in the words, "My kingdom is not of this world," could not have been sincere and true, unless it included his followers also.

The advocates of a church and state establishment, however, resort to modes of evasion which charge our blessed Saviour with nothing less than double-dealing, in order to reconcile his words with what they claim to be the duty of every Christian ruler. "The magistrate," say they, "who restrains, coerces, and punishes any one who opposes the true faith, obeys the command of God." "And they contend," says our author, "that a Christian governor is not only authorized, but bound, to secure to the professors of the true faith a monopoly of political power and civil rights." To maintain these views, they are obliged to attribute to the language of Christ a different meaning from that which was understood at the time—a *hidden* meaning.

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"It is recorded of an ancient king of Egypt, that he employed a celebrated architect to build a magnificent light-house for the benefit of shipping, and ordered an inscription in honor of himself, to be engraved on it. The architect, though inwardly coveting the honor of such a record for himself, was obliged to comply; but made the inscription on a plaster, resembling stone, but of perishable substance; in the course of years, this crumbled away, and the next generation saw another inscription, recording the name, not of the king, but of the architect, which had been secretly engraved on the durable stone below.

"Just such a device as this," says Archbishop Whately, "is attributed to our Lord and his apostles, by those who believe them to have designed that secular power should hereafter be called in to enforce the Christian faith, though all such designs were apparently disavowed, to serve a present purpose. According to such interpreters, 'my kingdom is not of this world,' was only an inscription on the perishable plaster; the design of 'coercing and punishing' by secular power, all opponents of the true faith, was, it seems, the engraving on the stone beneath. 'Render unto Cæsar the things that be Cæsar's,' was but the outward part of the inscription; the addition was an inner engraving, directing that Christians, when strong enough, should compel both Cæsar and his subjects—all rulers and all citizens, either to acknowledge the true faith or to forfeit their civil rights. It was the outside inscription only that ran thus, 'Submit yourselves to every ordinance of man—the powers that be, are ordained of God;' the secret characters on the stone said, 'Take care as soon as possible to make every ordinance of man submit to you.'"

We have exhibited the arguments of our author very fully on this point, for the purpose of showing how rapidly the principle which the Baptists have always maintained, in regard to the power of the magistrate in religious matters, is spreading among truly pious and judicious men. We, as a denomination, have always said that "it implies a sinful distrust—a want of faith in Christ's wisdom, goodness, and power, to call in the aid of the arm of flesh,—of military or civil force,—who declares that he could have called in the aid of 'more than twelve legions of angels;' and who, when 'all power was given to him in heaven and in earth,' sent forth his disciples—not to subjugate, nor to rule, but to *teach* all nations,' and 'sent them forth as sheep among wolves.'" We have always maintained that there should be no system of taxation instituted by the civil power in behalf of religion, and we heartily rejoice whenever these, our cherished sentiments, are reiterated. And when we recollect how Roger Williams was banished from the soil of Massachusetts for promulgating the very doctrines* which

* Knowles' Memoir of Roger Williams, p. 72. Hague's Historical Discourse, p. 18.

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now find powerful advocates even in high places in the Old World, we exclaim with gratitude, "What hath God wrought!"

The reasoning and the conclusions of this essay are irresistible. And coming as they do from one of the highest dignitaries of the English Church Establishment, the vital principle of which is, that Christ's kingdom *is* of this world—that when Christians, real or nominal, become sufficiently numerous, it is their right and duty to seize on the reins of government, and force the world into the service of the church, they are peculiarly gratifying.

Having shown that a church is a spiritual society, the author proceeds, in his second essay, to point out the essential elements of its constitution, and to discard others as false and dangerous. Among the latter, he specifies the doctrine of "apostolical succession." We admire the moral courage, and the disinterestedness, with which he speaks out his honest convictions on this subject. Believing, as we do, that this doctrine, as advocated by prelatists of every class, is destructive to piety, we rejoice that a warning voice has been raised against it, which will be heard by those who are most exposed to danger. This doctrine declares that Episcopal bishops are of the rank of apostles; that they only have power to ordain, to admit members to, and expel them from, "the church;" that there is, and can be, but one true church, which is the Episcopal, no other valid ministry nor valid ordinances, except as performed by that ministry.

We do not intend to enter into a discussion, or attempt a refutation of this doctrine at present. We shall content ourselves with giving a statement of the doctrine from some of its most distinguished advocates, and merely suggesting a few of the difficulties in the way of its proof.

Mr. Percival, whose "Apology for the Doctrine of Apostolical Succession" is regarded as a standard authority in England, and is adopted by the "Protestant Episcopal Tract Society," in this country, thus states it:

"The Church of England holds, that the commission and authority for ministering in the name of God, has been transmitted from the apostles, by what is called Episcopal succession; that is to say, that the apostles left the power, which they had received from Christ, to govern the churches, and to preach the gospel, and to administer the sacraments, and to ordain other clergy to assist in all these duties, in the hands of a certain class of chief pastors (to whom, in very early times,

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the term *bishop* was appropriated); that this power and commission has been handed down in the church, from their time till now, by bishops ordaining bishops; and that none who have not received Episcopal ordination are lawful ministers of the church, or warranted to perform any acts in the name and with the authority of God."

Bishop Beveridge, speaking of Dissenters generally, says:

"Whereas in the private meetings, where their teachers have no apostolical or Episcopal imposition of hands, they have no ground to succeed the apostles, nor, by consequence, any right to the spirit which our Lord hath; without which, although they preach their hearts out, I do not see what spiritual advantage can accrue to their hearers by it."

Strong as is their attachment to Episcopacy, in all its forms, especially to a ministry in three orders, many of these writers regard their claim to "apostolic descent" as far more important. A writer in the British Critic uses the following strong language:

"We are of THE CHURCH, not of the Episcopal Church; our bishops are not merely an order in her organization, but the *principle of her continuance;* and to call ourselves Episcopalians, is to imply, that we differ from the mass of Dissenters *mainly* in church government and form; whereas the difference is, that we are here, and they are there; we are *in* the church, and they are *out* of it."

All others are charged, by these writers, with "renouncing the church of Christ, renouncing her ministry, and, through them, Christ himself. They cannot, therefore, expect to be considered as Christians, but, according to the command of Christ, as heathens and publicans."

A few specimens of the language of this class of writers, in reference to the claims of "dissenting religious bodies," and "dissenting ministers," as they choose to call them, will further illustrate their views, as well as their spirit. Says Mr. Palmer, speaking of Dissenters generally:

"They are *human* societies. The will of man makes them, regulates them, unmakes them. They are, in a word, purely voluntary associations, and, therefore, cannot be any part of that church which is formed by the divine command, and from which man cannot separate without most grievous sin. . . . Of these communities, whether collectively or individually considered, I affirm, that they are no part of the church of Christ. . . . They and their generations are as the heathen; and though we may have reason to believe that many of their descendants are not obstinate in their errors, still it seems to me, that we are not warranted in affirming absolutely that they can be saved."

The argument of the Baptists, that the Church of England is in error on the subject of baptism, this writer dismisses in a

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very summary manner. "A difficulty of this kind," says he, "raised by a mere handful of professing Christians, in opposition to the judgment and practice of the church in all ages, from the beginning, is not worthy of attention. In fact, there cannot be a more decided mark of heresy and apostacy from Christ, than such a condemnation of what the church, in all ages, has received and approved!"

"The long and short of the matter is," says Bishop Seabury, "in the Church we have the government, faith, sacraments, worship and ministry or priesthood which are of divine authority; in the use of these we can assuredly depend on the holiness which God hath annexed to them. Out of the church, we are sure of none of these things; because out of the church God hath not promised them." Again, "Christ has but *one* church; and if we be not *in* his church, we are *out* of it; and, let our religion be ever so right and good in our own estimation, it can have no warranted title to those privileges and blessings which are, by divine authority, annexed to the church of Christ." *

Against writers of this class, the author of the volume before us has directed his powerful arguments. In describing their views, he says (p. 120),

"They make our membership of the church of Christ, and our hopes of the gospel salvation, depend on an exact adherence to every thing

* A specimen of the manner in which this doctrine is taught to the young, may be amusing, if not instructive. In a doctrinal catechism of the Church of England, published in London, the following questions and answers occur:

1. Who are your lawful and spiritual pastors? The ministers of the Church of England in these realms.

2. What are they called? Bishops, Priests, and Deacons.

3. Are not Dissenting teachers ministers of the gospel? No; they have never been called after the manner of Aaron.

4. But do they not say that God has called them inwardly? Yes; but if he had, he would have called them, according to the order of his word, outwardly.

5. What do you mean by the order of his word? They should have been appointed by "those who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard," and who are also the apostles' successors.

6. Who are they? The bishops of the Church of England, in the English church.

7. Who consecrated the bishops? Their spiritual predecessors, and they theirs, and so on, until you come to apostolical times and apostolical men, and so to Christ, the founder of our religion.

8. Who ordains priests and deacons? The bishops, with the help of their presbyters.

9. Is it not very wicked to assume this sacred office? It is; as is evident from the case of Korah, Dathan and Abiram. (Numbers 15.)

10. Who appoints Dissenting teachers? They either wickedly appoint each other, or are not appointed at all; and so, in either case, their assuming the office is very wicked.

11. But are not Dissenting teachers thought to be very good men? They are often thought to be such; and so were Korah, Dathan and Abiram, till God showed them to be very wicked.

12. But may we not hear them preach? No; for God says, "Depart from the tents of these wicked men."

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that is proved, or believed, or even suspected, to be an apostolic usage; and on our possessing what they call apostolical succession; that is, on our having a ministry whose descent can be traced up, in an unbroken and undoubted chain, to the apostles themselves, through men regularly ordained by them or their successors, according to the exact forms originally appointed. And all Christians (so called) who do not come under this description, are to be regarded either as outcasts from the household of faith, or, at best, as in a condition 'analogous to that of the Samaritans of old,' who worshipped on Mount Gerizim, or as in 'the intermediate state between Christianity and heathenism,' and as 'left to the uncovenanted mercies of God.'

"Those who, on such grounds," he proceeds, page 121, "defend the institutions and ordinances, and vindicate the apostolical character, of our own (or indeed of any) church, whether on their own sincere conviction, or as believing that such arguments are best calculated to inspire the mass of mankind with becoming reverence, and to repress the evil of schism, do seem to me, in proportion as they proceed on those principles, to be, in the same degree, removing our institutions from a foundation on a rock, to place them on sand. Instead of a clearly intelligible, well established, and *accessible* proof of divine sanction for the claims of our church, they would substitute one that is not only obscure, disputable, and out of the reach of the mass of mankind, but even self-contradictory, subversive of our own and every church's claims, and leading to the very evils of doubt and schismatical division, which it is desired to guard against."

Not only does Archbishop Whately rebuke these sticklers for apostolical succession, he utterly discards the idea of one only true visible church. Unlike Episcopal writers generally, he speaks of "*a* Christian church." The English reformers, he declares, p. 124, "vest the claims of ministers, not on some supposed sacramental virtue, transmitted from hand to hand, in unbroken succession from the apostles, in a chain, of which if any one link be even doubtful, a distressing uncertainty is thrown over all Christian ordinances, sacraments, and church privileges, for ever; but, on the fact of those ministers being the *regularly appointed officers of a regular Christian community.*" We use his own *italicising*, and simply remark, that this is precisely the Baptist view of the subject. In the time of the apostles, he says, p. 136, "a church and a diocese seem to have been, for a considerable time, *co-extensive* and *identical.* And each church or diocese, and, consequently, each superintendent (a term which he uses as synonymous with bishop, overseer, and "angel"), though connected with the rest by ties of faith, and love, and charity, seems to have been perfectly independent, as far as regards any power of control." This is precisely the independence maintained at the present day by

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Baptists; but it is certainly gratifying to have the sanction of an archbishop for its apostolic authority. "The plan pursued by the apostles," he continues, p. 136, "seems to have been, to establish a great number of small (in comparison with most modern churches), distinct and independent communities, each governed by its own single bishop."

It is obvious, at a glance, that the doctrine of apostolical succession, and that of one only true visible church, must stand or fall together. In reference to the former, two inquiries arise. First, is the doctrine of apostolical succession, as above stated, real and true? And if so, can such an unbroken succession, as it declares necessary, be traced from the apostles to the present time? The first must be settled by appealing to Scripture and common sense; the latter is a question of history. If the first be not sustained, the latter is of no consequence. It is not our intention to discuss either, though we cannot refrain from mentioning a few of the assumptions which are necessary, before the first can be supported.

1. This doctrine assumes, in the first place, that when our Lord chose twelve from the number of his disciples, whom he also named apostles, he intended that this office should be distinct and perpetual;—an important assumption, certainly, since the proof of it is so obviously impracticable, that no one has, to our knowledge, attempted it.

2. It asserts that the power of ordaining ministers of the gospel was committed exclusively to the apostles, to be transmitted to their successors, the bishops and prelates. We call this an assumption, because no proof, that we are aware of, has been offered to sustain it, except to deny that it can be proved from the New Testament, that any others besides apostles ordained. Even this denial, unimportant as it is, cannot be maintained. "Saul and Barnabas," says Archbishop Whately, "were *ordained, not* by the hands of *the other apostles*, or of any persons at Jerusalem, but by the *elders of Antioch*."

3. This doctrine assumes, that this order of men received the new and unheard-of power to perpetuate itself, by being invested with the sole right to consecrate their successors, to the end of time. And, as the bishops claim the sole power to put in, and put out, "inferior clergy," and private members, the unparalleled extent of this assumption is manifest.

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This is a prerogative which no monarchy nor priesthood ever yet possessed; no hint of its existence or impartation can be found in the Scriptures; and yet no Episcopal writer seems to be aware that there is any assumption in the case.

4. This doctrine assumes, directly in the face of Scripture, that there is, and can be, but one true visible church on earth.

5. It assumes, in the face of Scripture, and of common sense, and of all analogy, that the officers in this church are not chosen by the church, but the church by the officers; that the officers are not at all accountable to the church, but the church to the officers.

These will suffice for a specimen of the assumptions on which this doctrine rests. All these points must be taken for granted, before the usual arguments in favor of the doctrine of apostolical succession are of the least avail. And yet, we deny them all. Reference is often made to the Jewish priesthood, and reasoning is adopted which proceeds on the assumption, that the case of the Christian ministry is parallel. If the soundness of this course of reasoning is allowed in this case, it must be generally; and the consequence would be, as every one can see, the subversion of the gospel. The fact, that an order of things was established in the Jewish commonwealth, is no argument for such an order in the church of Christ.

But the advocates of the doctrine of apostolical succession will do well to remember, that the argument which they so often tacitly appeal to, makes directly against themselves. They compare all who do not submit to Episcopal authority to Korah and his company, and to Dathan and Abiram. This is assuming, that there is the same scriptural command for a succession of apostles, that there was for a succession of priests in the family of Aaron. Let us see. In Ex. 40: 13—15, we find this command of Jehovah, through Moses, in reference to the Aaronic succession: "And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats. And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing *shall surely be an everlasting priesthood, throughout their generations.*"

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Now, if we may reason from this to the Christian church, it will follow:

1. That the true successors of the apostles are their own natural sons; and, of course, the sons of the bishops should succeed to their fathers' office.

2. No power was given to Aaron and the priests to appoint their successors. God himself appointed them. The sons of the priests succeeded to their fathers' office in course.

3. If the priests had assumed the power, like modern bishops, to appoint their own successors, they would probably have met a worse fate than Korah and his company. They might have been served like the four hundred priests of the high places in the time of Ahab and Elijah.

4. But no one ever pretended that any command of Christ is found, providing for the transmission of the apostolic office, by lineal descent, or in any other way.

5. Therefore the doctrine of apostolical succession is not only a gross assumption, but an assumption in the teeth of the very Scripture precedents to which its advocates appeal for support.

There is no more evidence in the Scriptures, nor from the nature of the case, that the apostolic office was intended to be permanent, than that of prophet, gifts of healing, or of tongues. But there are, on the contrary, good reasons for believing that the office ceased with the lives of those who were chosen by our Lord himself. The peculiar service to which they were appointed ceased. The objects of their appointment seem to have been:

1. To preach the gospel, before churches could be raised up to send them forth, or sustain them in the work. While the Saviour was on earth, he was both law-giver and law-executor in Zion. He, therefore, acting in the latter capacity, in the discharge of a duty afterwards committed to the churches, personally chose and sent forth the twelve, and gave to them miraculous means of safety and support. There must be preachers of the gospel, before there could be churches; he therefore named them apostles,—*men sent*, not *chosen* by any church, nor members of any one. They were accountable to no particular church, and could look to no one for support. Paul often refers to this peculiar feature in the apostolic office.

2. Another object in the appointment of the twelve, was,

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that they might be witnesses of the resurrection of Christ. Peter gives this, as the reason why one should be chosen to take the place of Judas. Paul repeatedly declares, in the most emphatic manner, that he had *seen* the Lord Jesus, as one necessary evidence of his apostleship.

3. The third object was, to provide inspired, infallible expounders of the will of Christ, after his ascension to heaven, from among those who had enjoyed his personal instructions on earth. The Saviour promised the Holy Spirit to his apostles, to bring all that he had taught them to their remembrance. The need of inspired teachers soon became apparent. In the case of Cornelius, and the offering of the gospel to the Gentiles, the troubles in the churches at Antioch, in Galatia, and at Corinth, the necessity for inspired men becomes manifest. Who is not grateful, that, in consequence of this third object in the institution of the apostolic office, we have the whole of the Epistles, and the Apocalypse, if, indeed, our faith in the inspired authority of the Gospels of Mark and Luke, and the Acts of the apostles, does not rest mainly on the evidence, that their composition was superintended and sanctioned by apostles.

We heartily subscribe, therefore, to the sentiment of our author's closing section: "Successors in the apostolic office, the apostles have none. As witnesses of the resurrection,—as dispensers of miraculous gifts,—as inspired oracles of divine revelation, they have no successors. But as members,—as ministers,—as governors of Christian communities, their successors are the regularly admitted members,—the lawfully ordained ministers,—the regular and recognized governors, of a regularly subsisting Christian church."

As to the other point, the historical question, we will content ourselves, at present, with quoting the opinion of our learned author, Archbishop Whately, which is deserving of great weight, among Episcopalians at least. He says, p. 182:

"'There is not a minister in all Christendom, who is able to trace up, with any approach to certainty, his own spiritual pedigree. The sacramental virtue (for such it is that is implied—whether the term be used or not—in the principle I have been speaking of), dependent on the imposition of hands, with a due observance of apostolical usages, by a bishop, himself duly consecrated, after having been in like manner baptized into the church, and ordained deacon and priest,—this sacramental virtue, if a single link of the chain be faulty, must, on the above princi-

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ples, be utterly nullified for ever after, in respect of all the links that hang on that one. For if a bishop has not been duly consecrated, or had not been, previously, rightly ordained, his ordinations are null, and so are the ministrations of those ordained by him, and their ordination of others (supposing any of the persons ordained by him to attain to the episcopal [*i. e.*, bishop's] office); and so on, without end. The poisonous taint of informality, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent.

"And who can undertake to pronounce that, during that long period, usually designated as the Dark Ages, no such taint ever was introduced? Irregularities could not have been wholly excluded, without a perpetual miracle; and that no such miraculous interference existed, we have even historical proof. Amidst the numerous corruptions of doctrine and of practice, and gross superstitions, that crept in during those ages, we find recorded descriptions, not only of the profound ignorance and profligacy of life of many of the clergy, but also of the grossest irregularity in respect of discipline and form. We read of bishops, consecrated when mere children; of men officiating who barely knew their letters; of prelates expelled, and others put in their places, by violence; of illiterate and profligate laymen, and habitual drunkards, admitted to holy orders; and, in short, of the prevalence of every kind of disorder, and reckless disregard of the decency which the apostle enjoins. It is inconceivable, that any one, even moderately acquainted with history, can feel a certainty, or any approach to certainty, that, amidst all confusion and corruption, every requisite form was, in every instance, strictly adhered to, by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among which they lived; and that no one, not duly consecrated or ordained, was admitted to sacred offices."

Such, our author declares, is the condition of the historical argument for an unbroken apostolical succession,—such the evidence on which the Episcopal clergy claim to be the only authorized ministry of our Lord Jesus Christ, and refuse to recognize as valid the ministry of any other body of Christians! We sympathize in his reflection on the facts: "It is no wonder, therefore, that the advocates of this theory studiously disparage reasoning, decry appeals to evidence, and lament that even the power of reading should be imparted to the people. It is not without cause, that they dread and lament 'an age of too much light.'" And we shall cease to wonder that they should praise an individual, "as a model of *pure Anglican church-principles*, because he 'submitted to the decisions of inspiration, *wherever* it was to be found, whether in Scripture or antiquity!'"

We will now present a few extracts from our author, in reference to the Episcopal claim of being the only true church. After speaking of the plan pursued by the apostles in forming the "earliest churches" as "distinct and independent com-

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munities," when "a church and a diocese seem to have been *co-extensive* and *identical*," "each church or diocese, though connected with the rest by ties of faith, and hope, and charity, perfectly independent, as far as regards any power of control,"—a most accurate description, by the way, of the condition of Baptist churches, both now, and so long ago that "the memory of man runneth not to the contrary,"—he continues, p. 137:

"Now, to vindicate the institutions of our own, or of some other church, on the ground that they 'are not in themselves superstitious or ungodly,'—that they are not at variance with gospel principles, or with any divine injunction that was designed to be of universal obligation, is intelligible and reasonable. But to vindicate them on the ground of the exact conformity, which it is notorious they do not possess, to the most ancient models, and even to go beyond this, and condemn all Christians whose institutions and ordinances are not 'one and utterly like' our own, on the ground of their departure from the apostolical precedents, which no church has exactly adhered to,—does seem, to use no harsher expression, not a little inconsistent and unreasonable. And yet one may not unfrequently hear members of Episcopalian churches pronouncing severe condemnation on those of other communions, and even excluding them from the Christian body, on the ground, not of their not being under the *best* form of ecclesiastical government, but of their wanting the very essentials of a Christian church, viz., the very same distinct orders in the hierarchy that the apostles appointed: and this, while the Episcopalians themselves have, universally, so far varied from the apostolical institution, as to have in one church several bishops; each of whom, consequently, differs in the office he holds, in a most important point, from one of the primitive bishops, as much as the governor of any one of our colonies does from a sovereign prince."

To this frank avowal of the fact that the Episcopal body has departed, in an important respect, from apostolic order,—that on which the exclusive claims of her ministry rest,—we add a paragraph or two, in regard to the doctrine of ecclesiastical catholicism.

"We are wont to speak of the foundation of the church,—the authority of the church,—the various characteristics of the church,—and the like, as if the church were, originally, at least, one society in all respects. From the period in which the gospel was planted beyond the precincts of Judea, this manifestly ceased to be the case; and as Christian societies were formed among people more and more unconnected and dissimilar in character and circumstances, the difficulty of considering the church as one society increases. Still, from the habitual and unreflecting use of this phrase, 'the church,' it is no uncommon case to confound the two notions; and occasionally to speak of the various societies of Christians as *one*, occasionally as *distinct* bodies. The mischief which has been grafted on this inadvertency in the use of the term, is no singular instance of the enormous practical results which may be traced to mere ambiguity of expression. The church is un-

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doubtedly *one*, and so is the human race *one;* but not as a *society*. It was, from the first, composed of distinct societies, which were called one, because formed on common principles. It is one society, only, when considered in reference to its *future* existence. The circumstance of its having one common Head (Christ), one Spirit, one Father, are points of unity which no more make the church one society on earth, than the circumstance, that all men having the same Creator, and being derived from the same Adam, renders the human race one family."—p. 144.

"The church is *one*, then, not as consisting of one society, but because the various societies, or churches, were then modelled, and ought still to be so, on the same principles; and because they enjoy common privileges,—one Lord, one Spirit, one baptism. Accordingly, the Holy Ghost, through his agents, the apostles, has not left any detached account of the formation of any Christian society; but he has very distinctly marked the great principles on which all were to be founded, whatever distinctions may exist among them."—p. 146.

The last paragraph, though credited to the Encyclopædia Metropolitana, is evidently from his own pen; to which he adds, "the above account is sufficiently established, even by the mere negative circumstance of the absence of all mention, in the sacred writings, of any *one* society on earth, having a government and officers of its own, and recognized as the catholic or universal church; especially when it is considered that the frequent mention of the particular churches at Jerusalem, Antioch, Rome, Corinth, of the seven churches in Asia,—and of 'the care of all the churches' which Paul had founded, would have rendered unavoidable the notice of the one church (had there been any such), which bore rule over all the rest, either as its subjects, or as provincial departments of it." And he adds, on the following page, "If we proceed to historical evidence, we find, on examination, that there *never was a time* when the supremacy of any one church was acknowledged by all, or nearly all Christians."

Such is the reasoning, and such the conclusions, of the author of this excellent and most seasonable publication. We admire the calm, frank, fearless tone, in which the author speaks out his deep convictions on a subject of so much importance. Heaven speed the progress of such sentiments, till the barriers to Christian union, arising from high-church exclusiveness, shall be swept away. Let Baptists study thoroughly the Scripture principles of church polity,—the true laws and order of the kingdom of Christ,—not because they are difficult or intricate, but because they are so simple, so beautiful,—and be prepared, not only to defend them, but to exhibit their practical excellences to the world.

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ARTICLE III.

FERVENCY IN RELIGION.

THE piety of the present day seems essentially defective in one of the most important parts of a genuine Christian character. It is not deficient in certain kinds of excitement, or in the amount of effort called forth for particular purposes, and directed to certain ends. But to us, the defect appears to be in the absence of that pure and powerful principle, holiness of heart, which lies at the root of all that is truly lovely and permanently useful in a good life. The psalmist represents the pious man "as a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf, also, shall not wither." The Saviour, in speaking of the vital union between himself and his true disciples, makes use of a similar figure. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit." This simple but beautiful image conveys to the mind, at once, the idea of what is most necessary to a healthful and vigorous piety. It is to be in Christ, and to abide in Christ. We see, at the present day, much of spasmodic excitement and fitful effort. But the frequent exhibition of a character rooted and grounded in love; that acquires strength and consistency with time; that spreads a wider shadow of comfort and refreshment, as it grows; that fills a larger circuit with its fragrance, and arrests the observer's eye by its beauty; that brings forth much fruit, and brings it forth in all its seasons;—this is much more rare. But is it well to have a piety, either in individuals or in the churches, without foundation? Is the inconsistent, the partial, the defective, so beautiful as the well-proportioned, the well-balanced and the complete? Must we be fed continually with artificial stimulants, in order to draw forth the signs of vitality? Is the sudden cessation of zeal more sure of the promise of eternal life, than the patient continuance in well doing? We presume that no one would maintain the affirmative of these questions. And yet there is

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very much in the practical language of the life, that supports these strange heretical propositions. Else, what is the meaning of that dislike which many manifest to the patience and perseverance essential to advancement in the paths marked by the footsteps of prophets, apostles, martyrs, and of the Son of God? Has there been, then, any new way discovered, by which the self-denial, the pains-taking, the self-sacrifice, the constant attention to religious duties, enjoined in the sacred Scriptures, may be avoided? Is the impulse to action, produced by popular excitement or private fancy, the test of a gracious state of heart? May we, as the caprices of curiosity or custom lead, burn with zeal, and then relapse again into a periodical coldness? Whatever may be the taste of the times, this does not appear to us the most desirable kind of religion. And we are obliged to question the reality and strength of that piety, which cannot endure the application of severer tests. The piety which seems to us alone valuable, is that which, having a deep-laid foundation in the understanding and the heart, ascends in a steady, strong, pure, and never-dying flame, towards heaven; not that which blazes forth, flickers, and expires.

If we consult the word of God, we shall find one of the characteristics of true piety to be its power of endurance. Our Saviour tells us, that he that endureth to the end shall be saved. Paul declares, that eternal life will be awarded to those only who patiently continue in well-doing. And Jude exhorts us to keep ourselves in the love of God. Yet how many there are, who, having seemed to start well in the race for heaven, are hindered! They are for a while attentive to their religious duties, display great zeal, and seem to give evidence of sincere faith in Christ; but when temptations or difficulties arise, they are offended, and fall away. It cannot be said of such individuals, that they were ever truly converted. In the language of Hannah More, "their religion was perhaps taken up in some accidental circumstance, built on some false ground, produced by some evanescent cause; and, though it cannot be fairly pronounced that they intended to deceive others, yet it is probable that they themselves were deceived." They probably mistook the movements of animal passion, for the influences of the Holy Spirit; and because there were some sparks of animated feeling, and some fitful gleamings of zeal, they imagined that no doubt

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remained of their having met with a saving change. Their faith was not rooted and grounded, and the first scorching heat withered it away. Their pride disdained the self-denying course of the Christian. Their petulance made them impatient of religious restraint. Their love of novelty made them become dissatisfied with the strict and persevering performance of duty. Their love of pleasure made them sigh for the gay and exciting scenes of animal enjoyment. There was no principle in them deep enough to secure their prolonged attachment to a system of self-denying, pains-taking labors. Their hearts were not radically changed.

There is another and very large class, who, whatever may be hoped of their Christian character, confessedly live far below their privileges. The church of Ephesus was of this description. There were many things in it worthy of commendation; and yet there was one, that greatly marred its beauty, and endangered its interests. It had left its first love. The Christian's first love is a fervent love; and it is his duty and privilege to continue in it.

We are exhorted to be "fervent in spirit." The effect of Christ's conversation with his two disciples, who walked to Emmaus after his crucifixion, was, to produce in them a burning heart. It was a beautiful testimony which Paul bore of Epaphras, that he always labored fervently for the brethren in prayers, that they might stand perfect and complete in all the will of God. Many arguments might be employed, to prove that a spiritual, pure, exalted and fervent religion ought to be preferred above every other. This alone is acceptable in the sight of Heaven, or calculated to render us truly happy, extensively useful, or undoubtedly safe. "They who argue for a more relaxed system," says Mr. Wilberforce, in one of his admirable letters, "will hardly say they expect to be happier hereafter, than if they were more strict; all, at least, I have heard from them in general is, that they think they are strict enough to ensure their safety. We do not act so in matters of temporal interest. A man would be thought a fool, who, having the whole of Europe wherein to choose his residence, should plant himself within such a distance from a pest-house as he and some other unthinking people held sufficient for his safety, though the wiser and better of his friends told him he was in hourly danger of infection." What preparation such a religion gives, for an abundant entrance into the everlasting kingdom of our Lord

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Jesus Christ! Yet how many are satisfied with a name to live, while they are dead; with the form of godliness, while they are destitute of the power! How eagerly will the eye kindle, and the heart dilate, in the light of a worldly theme, while the same eye is languid, and the same heart cold, when called to contemplate the higher subjects of the love of Christ, and the glories of eternity! If these things be true of us, we should heed the warning, to be watchful, and strengthen the things that remain, that are ready to die.

If we would maintain the inward life of religion, and learn what treasures of joy are in reserve for us, we must apply ourselves diligently to the use of the appropriate means. We must believe a high standard of piety, the conformity of the human mind to the divine image, the most important and sublime of all attainments. We must earnestly desire to arrive at it. We must cherish confidence in the divine promises. We must be fervent in prayer, and diligent in the study of the word of God. We must abide in Christ, by the faithful use of these divinely-appointed means. If we neglect them, the whole spiritual man becomes paralyzed. We must observe what has actually been attained by men of like passions with ourselves. The piety of Enoch, though peculiar, was by no means beyond the sphere of man. "He walked with God." His religion was only such a habit as we ourselves may form. It was consistent and habitual; not periodical, not fitful, not marked by desultory efforts and transient emotions; not stained by acts of strange immorality, or even degraded by frequent declension. It was a constantly progressive course of sublime virtue, growing brighter and brighter, till lost amid the light of heaven. Whitefield, so far from declining, was ever ascending, as a flame towards heaven. Brainerd, and Pearce, and Martyn, and others of kindred character, continued to burn with the ardor of a seraph's love, till borne, as it were, in chariots of fire, to a seraph's station, before the throne of God. What a beautiful cluster of Christian virtues did they exhibit! What humility, what gentleness, what gratitude, what submission, what faith, what obedience, what love! What holy and intimate communion did they enjoy with God! What zeal did they manifest for the salvation of men! Yet they were men, "mortal, too, like us;" and can we doubt, that we may acquire the beauty of holiness, and enjoy the comforts of the Holy Ghost, which marked their bright and glorious career?

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ARTICLE IV.

CONQUEST OF MEXICO.

BY THE EDITOR.

HISTORY OF THE CONQUEST OF MEXICO; *with a preliminary View of the Ancient Mexican Civilization, and the Life of the Conqueror, Hernando Cortés.* By WILLIAM H. PRESCOTT. In 3 vols., 8vo., pp. 488, 480, 524. New York: Harpers. 1843.

THESE splendid volumes of Mr. Prescott, the well-known author of the History of Ferdinand and Isabella, are an interesting and valuable contribution to the knowledge of the New World. The mechanical execution is worthy of all praise; it seems doubly beautiful, in contrast with the crowded pages, thin paper, and small type, worn down by the heavy motions of the steam-press, which, in this age of cheap publications, abound. There can be, moreover, but one opinion of the high literary rank of the work. The materials for its composition, drawn from various, remote, and, to most persons, inaccessible sources, and the skill exhibited in the use of them, the evidence of extensive investigation and acquaintance with general literature, mature views, and rich style, indicate in "the old man eloquent," not only ripe scholarship, but, also, thorough mastery of his subject. Partially shut out, as he has been, from communion with the visible world, the eye of his mind is evidently keen-sighted to apprehend truths, which none but the inner sense is competent fully to grasp and unfold. It is an interesting fact in literary history, that this elegant production is the work of a man, who was unable to see his own manuscript, or to correct, or even read, his original draft. A cultivated mind, notwithstanding physical disability, can often influence the world without. What obstacles will not talent, disciplined and developed, and lofty purpose, overcome?

Every part of the work of Mr. Prescott possesses high value and interest. It is distributed under three main topics, which are set forth in the title. But, from the nature of the

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case, they cannot be kept wholly distinct. They illustrate one another. The history of the conquest of Mexico embraces the most important chapters in the life of Cortes. It is in the stirring and splendid scenes of that event, that we not only trace what Cortés did, but see what he was. There his talents were unfolded, as an accomplished warrior, a prudent counsellor, a sagacious calculator, a religious enthusiast, —a man of iron bodily constitution, incredible perseverance, and rare decision of character; a man whose courage and presence of mind never deserted him; always rich in resources, apparently moulded and fashioned for the exigencies of such a time and of such events, made for a great military general, and, as it were, born for discovery, conquest and dominion. The same narrative which details the proceedings of Cortés, lays open much that pertains to the history of Aztec civilization. In the description of their military operations, their defences, their mode of warfare, their transmission of intelligence, their religious rites, their social and civil condition, we discover the quality and extent of their civilization, and their claims to a rank among the polished nations of past ages. And every thoughtful reader will ask, on the one hand, who were the Aztecs, whence they came, how they lived, and to what degree of advancement they had attained; and, on the other, what became of the wonderful man, who was the moving-spring in the conquest, which forms the main subject of the book. The learned author need not, therefore, have apologized, in his preface, for the apparent want of logical unity in his performance; in consequence of the exhibition of other points, besides the one of chief interest, and which forms the main topic of the work. He has related just what we could have wished, and only what the laws of suggestion seem to demand. If a nice discernment should, by chance, accuse him of sinning in the matter of unity, no critic of enlarged views can deny, that he has more than atoned for the sin, by his most satisfactory completeness. More, we could not ask; less, would have left the appetite which had been sharpened, unsupplied.

In investigating the annals of Mexico, we are carried back to many of the interesting topics which are suggested to us in reading the history of the Old World. The abstruse questions relating to the origin and civilization of nations, come up afresh for examination and settlement. Many of the same phenomena are visible in the New World, which met us

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in the other hemisphere; and, instead of finding, in the comparison of these later discoveries with our former knowledge, a clue to the solution of our difficulties, the difficulties are rather increased. Whence did these western tribes come? Whence did they derive their approximation to a high state of civilization, their knowledge of the arts, their system of government, their architecture, their strange contradictory worship,—a mixture of devotion and the most revolting cannibalism? Why is there so great a difference among the tribes on this western continent,—so marked a disparity between the several great waves of population, that have swept down successively from the north? How does it come to pass that a more cultivated race has, in some instances, been both preceded and followed by a less cultivated one? If they are the descendants of adventurers from south-eastern Asia, why are they so unlike their progenitors in almost all respects? Why do their monuments, instead of bearing the marks of an Asiatic origin, lead us almost directly to the monuments of Egypt, and favor, in some cases, a rigid comparison with them? We do not assume to answer these questions. Too many links are wanting in the chain of history to admit of any thing more, at present, than a conjectural solution. Still we do not despair of finding light thrown upon some of these points by the cultivation of the inhabitants of the Asiatic archipelago. Traditions may be discovered, or associated elements of language, or national customs, now unknown, which may pour a flood of illumination on these dark problems; and, by the comparison of the races which are and have been tenants of the eastern and western hemispheres, new confirmation may be given of the scriptural theory of the human race, the descendants of one pair. The account given by Mr. Prescott of the original inhabitants of the western and south-western portions of this continent is not only interesting in itself, but is also valuable for its bearing on these points. It brings efficient aid to the student of national genealogies.

The north has proved in the New World, as in the Old, the prolific hive of nations—a fact, in this case, favorable to the opinion that the earliest Indian tribes of America came from Asia by the way of Beering's Straits, in the northwest. The most conspicuous of the early tribes that ranged through the territory of Anahuac,—the name given to that portion of

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North America which embraces New Spain—were the Toltecs. They are known to us only through the traditionary legends of their successors. They are supposed to have entered the territory of Anahuac before the close of the seventh century; and, after a triumphant career of four centuries, during which they became masters of the whole country into which they had forced their way, "reduced by famine, pestilence, and unsuccessful wars, they disappeared from the land, as silently and mysteriously as they had entered it. A few of them still lingered behind; but much the greater number, probably, spread over the region of Central America, and the neighboring isles." The traditionary accounts of the Toltecs represent them to have been well-instructed in agriculture, and the most useful of the mechanic arts. They were skilful workers of metals, not ignorant of mathematical calculation, and distinguished in architecture. The name *Toltec* has become a synonym for *architect;* and the magnificent ruins of religious and other edifices in various parts of New Spain are attributed to their labor. After the lapse of another hundred years, the Chichemecs, a barbarous tribe from the remote northwest, entered the country which the Toltecs had nearly deserted. Several other tribes, of a higher civilization, soon followed. Among these were the Aztecs or Mexicans, and the Acolhuans or Tezcucans. Their mild religion and manners fitted them to receive from the few remaining Toltecs a tincture of civilization. This they communicated to the barbarous Chichemecs, who, becoming imbued with their spirit and manners, were easily amalgamated with them as one nation. The Aztecs, for a long time, shifted their abode, like wandering shepherds, from place to place in the Mexican valley; experiencing the occasional disasters incident to migratory tribes, dwelling among rival, and often more powerful, races, and sometimes brought under the dominion of their enemies. But after a series of wanderings and adventures, they at length halted on the southwestern borders of the principal lake, in the year 1325.

"They there beheld, perched on the stem of a prickly pear, which shot out from the crevice of a rock that was washed by the waves, a royal eagle of extraordinary size and beauty, with a serpent in his talons, and his broad wings opened to the rising sun. They hailed the auspicious omen, announced by the oracle as indicating the site of their future city, and laid its foundations by sinking piles into the

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shallows; for the low marshes were half buried under water. On these they erected their light fabrics of reeds and rushes; and sought a precarious subsistence from fishing, and from the wild fowl which frequented the waters, as well as from the cultivation of such simple vegetables as they could raise on their floating gardens. The place was called Tenochtitlan, in token of its miraculous origin, though only known to Europeans by its other name of Mexico, derived form their war-god, Mexitli. The legend of its foundation is still further commemorated by the device of the eagle and the cactus, which form the arms of the modern Mexican republic.* Such were the humble beginnings of the Venice of the Western World."

The Aztecs gradually extended their power, and improved their polity and military discipline. They also secured the alliance of their neighbors, the Tezcucans, and of the kingdom of Tlacopan; and, by the middle of the fifteenth century, they had carried their authority to the borders of the Gulf of Mexico. The frail structures of Tenochtitlan gave place to more imposing edifices, of stone and lime. The boundaries of the city were enlarged, and the evidences of its prosperity and social elevation were appearing on every side. And in the beginning of the sixteenth century, just before the arrival of the Spaniards, the Aztec dominion, augmented by yearly conquests, reached across the continent, from the Atlantic to the Pacific, and into the farthest corners of Guatemala and Nicaragua. The whole territory was thickly inhabited by various races of fierce and warlike Indians. But the Aztec name carried terror to their hearts; and though, in many respects, but little inferior to the Aztecs themselves, they submitted to them as conquerors, and paid a rich annual tribute to the lords of Tenochtitlan.

The condition of Aztec or Mexican civilization may be inferred from the manners, customs, laws, religion and government, which the Spaniards found among them, or the nature of which they discovered through their oral or painted traditions. The government was an elective monarchy. The nobles of the empire, during the preceding reign, chose four of their own number, as electors; to these were added, though with nothing more than an honorary rank, the two royal allies of Tezcuco and Tlacopan. "The sovereign was selected from the brothers of the deceased prince, or, in default of them, from his nephews. Thus the election was always restricted to the same family. The candidate pre-

*This device is stamped on the Mexican dollars and other coins, which are in daily circulation in every part of the United States.

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ferred, must have distinguished himself in war, though, as in the case of the last Montezuma, he were a member of the priesthood." "The new monarch was installed in his regal dignity with much parade of religious ceremony; but not until, by a victorious campaign, he had obtained a sufficient number of captives to grace his triumphal entry into the capitol, and to furnish victims for the dark and bloody rites which stained the Aztec superstition." The king had many of the highest nobility constantly about his person. A number of the nobles were organized into an advisory council, to aid the king in maturing his plans for the welfare both of the government and of his subjects.

The monarch was sole legislator; but over each of the principal cities, with its dependencies, he appointed a supreme judge, who held his office during life, and whose jurisdiction extended both to civil and criminal causes. There was no appeal from his decisions, not even to the king. "Below this magistrate was a court, established in each province, and consisting of three members. It held concurrent jurisdiction with the judge in civil suits, but, in criminal, an appeal lay to his tribunal." A body of inferior magistrates, chosen by the people of the several districts, held the jurisdiction of smaller causes. Still another class of subordinate officers was chosen in the same manner, each of whom watched over the conduct of a certain number of families, and reported any misdemeanor to the higher authorities. A special tribunal was instituted for the sole purpose of determining questions relating to marriage; and a divorce could not be obtained except by the authority of this court, after a patient hearing of the parties. If a judge accepted a bribe, he was punished with death. The Tezcucan law made it, also, a capital offence for a judge to determine suits in his own house. The proceedings of their trials were set forth by a clerk in hieroglyphical paintings. A capital sentence was indicated by a line, drawn with an arrow across the portrait of the accused. The catalogue of capital offences is rather a formidable one. Adulterers were stoned to death. Theft was punished by slavery or death. It was a capital offence to remove the boundaries of another's lands, to alter the established measures, and for a guardian not to be able to give a good account of the property of his ward. Prodigals, who squandered their patrimony, suffered death. Intemperance was punished,

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in the young, with death; in older persons, with the loss of rank and confiscation of property. In the bloody code of Nezhualcoyotl, the wilful perversion of truth, in a historical production, was a capital offence. The taking of life was less revolting to a barbarous people, familiar with scenes of blood, than to the civilized and cultivated. One of the marks of the highest civilization is found in that system of legislation which sets the greatest value upon the life of a subject; ordaining the mildest punishments which are consistent with the safety of society and the welfare of the citizens; and preferring that which is remedial, securing the reformation of the offender, to that which cuts him off, as a worthless branch, at the same time robbing the state of his services, and consigning his own name to ignominy.

The system of slavery existed among the Aztecs. Criminals, public debtors, and persons who, from extreme poverty, resigned their freedom, and children sold by their own parents, usually because they were too poor to support them, supplied the demand. Prisoners of war were also considered as slaves, and were generally reserved for the altars which were always smoking with human sacrifices. In the case of children, sold into slavery by their parents, a stipulation was often made, with the master's consent, by which, as they grew up, they were replaced by other children of the family, successively, that the burden might fall as equally as possible upon the different members. The contract of sale was executed in the presence of, at least, four witnesses, and the services to be required, limited with great precision. The slave was allowed to have his own family, to have property, and even other slaves. His children were born free. No one could be born to slavery in Mexico. The masters never sold their slaves, except when driven to it by poverty; sometimes, they were married to them; often, they liberated them at their death. Slavery, therefore, it must be confessed, had many mitigations—many which are unknown in the most civilized and Christian countries. And yet it was a bitter provision, which permitted that a refractory slave might be led into the market with a collar round his neck, which indicated his bad character, and there publicly sold; and, on a second sale, reserved for sacrifice.

The cultivation of the Aztecs was of such a nature as to indicate its close affiliation with barbarism. Their arts fur-

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nished them with splendid vestments and rich trinkets; but they were suited, chiefly, to the fancy of men in the bosom of savage life, or but just emerging from it. The aim of all their institutions was the profession of arms. Military greatness dazzled them beyond all other greatness; and, as we have seen, no one was eligible to the supreme dominion, even though he belonged to the priesthood, who had not distinguished himself by exhibitions of courage and military prowess. In war, they advanced, singing, and, like true savages, shouting their war-cries. And, with unrelenting severity, they doomed the prisoners taken in battle, to the altar of human sacrifice. They had a system of worship; but its rites were cruel and bloody. They had laws; but they were marked by the most sanguinary ferocity. Their civilization bore some traces of a Christian civilization, but they were few. The softening spirit of the gospel was not infused into it. It had contrivance, and skill, and calculation; it provided for many social conveniences; it set them far above the other Indian tribes, which roamed over the deserts of North America. But it had no heart. It wanted the living soul. It lacked warmth. If it buried the tomahawk, it was so slightly covered that it might be dug up again. If it developed man, the man it developed was grafted on, rather than substituted for, the savage.

It will be interesting, however, to gather up a few of the items which indicate the progress of this wonderful people in the arts and habits of civilized life. Their architecture furnishes one of the most imposing tokens that they had imbibed the spirit of improvement. Not contented with the filthy and comfortless wigwam, or the bed of leaves, the fatigue of ranging over boundless forests, the scanty and uncertain food derived from the chase, and, in general, with the manners and customs of barbarous life, they sought a condition of ease and luxury and comfort, of dignity and authority, not to say of mental expansion and universal refinement. Their chief city, redeemed from the waters of the lake, became a pile of massive structures. It was connected with the main land by three causeways, built with vast labor, and defended from sudden assaults by drawbridges, like the castles of the Old World. These causeways, built in the most substantial manner of stone and lime, were wide enough to permit ten or twelve horsemen to ride abreast. There were several hundred temples in each of the principal cities; many of

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them, perhaps, very humble edifices, but some, possessed of extraordinary magnificence. The following is our author's description of them:

"They were solid masses of earth, cased with brick or stone, and in their form somewhat resembled the pyramidal structures of ancient Egypt. The bases of many of them were more than a hundred feet square, and they towered to a still greater height. They were distributed into four or five stories, each of smaller dimensions than that below. The ascent was by a flight of steps, at an angle of the pyramid, on the outside. This led to a sort of terrace, or gallery, at the base of the second story, which passed quite round the building, to another flight of stairs, commencing also at the same angle as the preceding and directly over it, and leading to a similar terrace; so that one had to make the circuit of the temple several times, before reaching the summit. In some instances, the stairway led directly up the centre of the western face of the building. The top was a broad area,* on which were erected one or two towers, forty or fifty feet high, the sanctuaries in which stood the sacred images of the presiding deities. Before these towers stood the dreadful stone of sacrifice, and two lofty altars, on which fires were kept, as inextinguishable as those in the temple of Vesta. There were said to be six hundred of these altars, or smaller buildings, within the enclosure of the great temple of Mexico, which, with those on the sacred edifices in other parts of the city, shed a brilliant illumination over its streets, through the darkest night."

The palaces of the city of the Aztecs, and their common dwellings, also, exhibited some attainments in architecture. The mansions of the nobles were low, never exceeding two stories in height; but they spread over a wide area, were arranged in a quadrangular form, with a court in the centre, after the manner of the oriental dwellings, and surrounded by porticos, embellished with porphyry and jasper; and the court was not unfrequently adorned with an artificial fountain, whose jets diffused a grateful coolness through the atmosphere. The palace of the Aztec princes was provided with halls for the different councils, who aided the monarch in the transaction of business; and within the royal buildings, there were accommodations for a numerous body-guard of the sovereign. The palace of Tezcuco was built on a princely scale, in order to afford accommodations for the sovereigns of Mexico and Tlacopan, when they visited the court. It contained three

* At the storming of the great temple, Cortés found the area "large enough to afford a fair field of fight for a thousand combatants;" and on this aërial arena, an important battle was fought between a detachment of the Spaniards and the Aztecs, in sight of their respective armies. The perpendicular height of the pyramid of Cholula was 177 feet; its base, 1423 feet long, twice as long as that of the great pyramid of Cheops. Its base, which was square, covered about 44 acres, and the platform on its truncated summit embraced more than one.

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hundred apartments, some of them fifty yards square. Two hundred thousand workmen, it is said, were employed in building it.

The Aztecs had made some progress, indicating a degree of civilization, in the mechanic arts. The quarrying, hewing, and laying of stone, in their dikes, houses and temples, implies a degree of calculation, skill and taste. Even if all other traces of the people were blotted out, and the people themselves swept away, their architectural monuments would alone impress the traveller with the conviction that this was once the abode of civilized man.

But there were many other tokens of civilization among them. Their judicial system, which has already been alluded to, indicates a refinement of thought, a wise foresight, an acquaintance with character, a nice regard to the claims of justice, which places them among the most polished nations of antiquity. They were raised above barbarous tribes by their arrangements for a constant and rapid communication between the remote parts of the empire and the capital. Posthouses were established on the great roads; and couriers, trained from childhood to run with incredible swiftness, conveyed despatches two hundred miles a day. "The courier, bearing his despatches in the form of a hieroglyphic painting, ran with them to the first station, where they were taken by another messenger, and carried forward to the next, and so on, till they reached the capital." Their system of picture-writing, enabling them to record the history of events, to communicate with the absent, and even to express ideas which could not, from the nature of the case, have any other than a conventional symbol, indicates that they had, at least, commenced a career of civilization, which, in a course of years, would have set them beside the ancient Egyptians. They devised, likewise, a system of notation, and a chronological system, adjusting the civil to the solar year, which ingeniously solved that difficult problem, with more accuracy than many nations of higher pretensions have been able to attain. In their attention to agriculture, they went far beyond the barbarous tribes of North America. Their management for the renovation of the soil, their schemes for its irrigation, their laws for the preservation of wood from destruction, and their provision of extensive granaries for their harvests, exhibited the skill and forecast of civilized man. The labors of the field were chiefly

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performed by the men, and the female sex, to use the words of our author, "was as tenderly regarded by the Aztecs, in this matter, as it is in most parts of Europe, at the present day." They were acquainted with several mechanic arts. The mineral treasures in their soil were not unknown to them. Silver, gold, lead, tin and copper were obtained by them from the beds of rivers, from the bowels of the mountains, and from veins, wrought into the solid rock. And by means of alloyed metals, as tin and copper, they were able, with the aid of a silicious dust, to cut not only metals, but also, basalt, porphyry, amethysts and emeralds. They knew how to cast vessels of gold and silver, often of extraordinary size, and to carve them with their chisels in a very delicate manner; so that even the Spanish goldsmiths admitted their superiority over themselves in this kind of work. They sculptured images and bas-reliefs, many of which are still found among their ruins. The foundations of the cathedral, in the great square of Mexico, are said to be composed entirely of sculptured images. A new cellar can scarcely be dug, without throwing up some of these mouldering relics of ancient art. The cochineal insect, furnishing the rich crimson dye, was introduced into Europe from Mexico, where it was nourished with great care, on plantations of cactus. They had, also, the art of embroidery, and especially, a wonderful skill in the gorgeous featherwork, which excited more admiration in Europe, than any of the numerous specimens of American ingenuity which found their way across the Atlantic. After the league between the three chief powers, resident in those regions, Tezcuco, Mexico and Tlacopan, among other arrangements indicating a gratifying degree of advancement, an academy was formed, denominated the Council of Music, but devoted to the encouragement of all works of science and art. "Works on astronomy, chronology, history, or any other science, were required to be submitted to its judgment, before they could be made public. It decided on the qualifications of the professors in the various branches of science, on the fidelity of their instructions to their pupils, the deficiency of which was severely punished, and it instituted examinations of these latter. In short, it was a general board of education for the country. On stated days, historical compositions, and poems treating of moral or traditional topics, were recited before it by their authors. Seats were provided for the three

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crowned heads of the empire, who deliberated with the other members on the respective merits of the pieces, and distributed prizes of value to the successful competitors." This academy was a Tezcucan, not an Aztec, institution; but still it was native. How extraordinary a growth from a soil, which, as it is known to us in the North American tribes of modern days, is productive only of degradation, illiteracy and barbarism!

There is still another token of Mexican civilization, the introduction of which in the Old World is ranked among the fruits of Christianity. "Hospitals were established in the principal cities, for the cure of the sick, and the permanent refuge of the disabled soldier, and surgeons were placed over them, 'who were so far better than those in Europe,' says an old chronicler, 'that they did not protract the cure, in order to increase the pay.'" It has been asserted that heathenism has no care for the sick. So far from providing for their comfort, many pagan nations seek to hasten the death of their near relations; exposing their aged parents to perish, or smothering them with mud on the banks of some consecrated river. Hindoostan has its hospitals for cats!—but none for suffering men and women. Civilized India was outdone by the natives of uncultivated America.

It is difficult to reconcile with so many tokens of civilization, the horrible practice of offering human sacrifices, which existed among the Mexicans to an extent, and under circumstances, indicating an extreme barbarity, to which history scarcely furnishes a parallel. Prisoners taken in war were doomed, invariably, to this fearful end; and the warriors manifested the utmost penuriousness in the sacrifice of human lives, that the more victims might be saved for the bloody altars of Tezcatlipoca. The peaceful Toltecs offered harmless oblations of fruits and flowers, or, at most, stained their hands only with the blood of animals. But the fierce Aztecs, in the beginning of the fourteenth century, engrafted upon their simple worship this cruel abomination. The practice became afterwards more and more frequent, with the extension of their power, till scarcely a festival was closed without the immolation of some hapless victim. The number of human sacrifices yearly offered on the altars of Anahuac is incredible. Some writers state it at fifty thousand, and scarcely any one pretends to estimate it at less than twenty thousand.

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"On great occasions, as the coronation of a king, or the consecration of a temple, the number becomes still more appalling. At the dedication of the great temple of Huitzilopotchli, in 1486, the prisoners, who for some years had been reserved for the purpose, were drawn from all quarters to the capital. They were ranged in files, forming a procession nearly two miles long. The ceremony consumed several days, and seventy thousand captives are said to have perished at the shrine of this terrible deity..... It was customary to preserve the skulls of the sacrificed, in buildings appropriated to the purpose. The companions of Cortés counted one hundred and thirty-six thousand in one of these edifices. Without attempting a precise calculation, therefore, it is safe to conclude, that thousands were yearly offered up in the different cities of Anahuac, on the bloody altars of the Mexican divinities."

While we question the right of the Spaniards to claim dominion over these lords of the soil, and to assume the ownership of the soil itself, the detail of the bloody rites of their superstition reconciles us to the change of masters. We see in it the hand of God, pitying his suffering creatures, and coming down to deliver them. We are relieved, in perusing this history of the Conquest, when we read of the destruction of the towering pyramids, around whose sides the gloomy processions of victims for sacrifice were so often seen winding. We bless the triumphant soldiers of Cortés, and cheer them on, as they tumble from their pedestals, the idols before whose shrines the palpitating heart, torn from the yet living holocaust, had so often smoked. We give thanks that a just God reigns among the nations.

We have, perhaps, lingered too long already on this portion of the work. We cannot forbear, however, to collect and present a few items, exhibiting points of connection between these primitive tribes and the population of the Eastern continent. All speculations concerning their exact origin are, of course, dark and conjectural. Still, it affords no slight gratification to find the manners, and customs, and arts of Burmah, China, and other parts of Eastern Asia, and even of Egypt, transplanted, among the early settlers on the mountains and plains of Central America.

The Aztec mode of doing obeisance was truly oriental. Their quadrangular buildings, surrounding a court, remind one of the characteristic of ancient architecture in the eastern cities. The barbaric pomp and splendor of Montezuma's residence, and his luxurious method of living, find their prototype only in an Asiatic sovereign. Baths and gardens, fountains and other water-works, artificial ponds, stocked

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with all kinds of fish, an aviary for all manner of birds, marble pavements, and light and airy pavilions, amidst a wilderness of fragrant flowers and sparkling jets, were among the elegances of his private establishment. He could boast as many wives as are found in an Eastern harem. Gomara makes the number of them one thousand. Water was brought him in a silver basin, before and after eating, as in oriental countries. In Mexico, as in Egypt, the soldier shared with the priest the highest consideration. The piles on which their temples were built, and on which were the altars of sacrifice, seem to stand nearly related to the Egyptian pyramids. According to the tradition of the Aztecs, they found, on coming into the country, two large pyramids dedicated to the sun and moon, and innumerable smaller ones,—precisely the same thing which occurs in the region of the pyramids in Egypt. In the southern side of one of the principal mounds, is still discoverable an entrance to a narrow gallery, which terminates in two wells,—a parallel to the solitary chamber of the Egyptian Cheops. Numerous arrow-heads and other relics are dug up in the immediate neighborhood, showing that here was also the burial-place of some of the early races, who have passed away. These piles of the Aztecs, as sepulchres, belong to the same class with the pyramids of Egypt; as places of religious worship, they are kindred structures with the Burman and Chinese pagodas. The Egyptian papyrus found a complete counterpart in the Mexican agave; the paper from which, when properly dressed and polished, was more soft and beautiful than parchment. The Mexican picture-writing was a less perfect mode of communication than the Egyptian hieroglyphics, but of the same kind. The Chinese language exhibits the hieroglyphic system, carried to a still higher degree of advancement, but retaining the traces of the picture-writing in which it originated. Nezahualcoyotl built a pyramidal structure in the usual form, surmounted by a tower nine stories high, to represent the nine heavens. This structure he dedicated "to the Unknown God, the Cause of causes,"—like the altar which Paul found at Athens, on which was the self-same inscription. The figment of nine heavens was not unknown to more polished nations of antiquity. It formed a part of Ptolemy's scientific creed. The astronomical skill of the Aztecs is another point in which they approached the Egyptians. Their celebrated calendar-

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stone, weighing nearly fifty tons, quarried and sculptured without the aid of iron, and transported to its resting-place without the strength of any beasts of burden, indicates both the astronomical taste and skill of the Aztecs, and the knowledge of machinery, such as the Egyptians must have required to raise many of the stupendous masses of rock, used in the construction of their pyramids. In the coming of the Spaniards, a tradition was fulfilled, which led them to expect white men from the East, who should become the masters of the country. It was under the influence of this supposed fulfilment of prophecy, that some of the natives were inclined, without the least resistance, religiously to yield themselves and their country to the hands of their conquerors. A similar tradition it is well known, has long existed among the Karen tribes in the mountains of the Burman empire; although the pale race expected by the latter, was to come from the West, and their expectation involved no anticipation of the political supremacy of the strangers.

While these items lead us to no decisive results, they still present a series of interesting coincidences, which it would be unwise to overlook. We presume that no one will object to the conclusions stated by our author at the close of a very valuable excursus, in the Appendix,—to wit: "That the coincidences are sufficiently strong to authorize the belief that the civilization of Anahuac was, in some degree, influenced by that of Eastern Asia; and, that the discrepancies are such as to carry back the communication to a very remote period; so remote, that this foreign influence has been too feeble to interfere materially with the growth of what may be regarded, in its essential features, as a peculiar and indigenous civilization."

We come now to the history and exploits of that extraordinary man, Hernando Cortés, who is the hero of the volumes before us. He was born at Medellin, a town in the southeast corner of Estremadura, in 1485. In his infancy he had a feeble constitution, which strengthened as he grew older. At the age of fourteen, he was sent to the university of Salamanca, his father proposing to educate him for the law. But after he had loitered away two years at college, he returned home, greatly to the disappointment of his parents. Here he spent a year, in an idle, reckless manner, too wilful to be guided by others, and proposing no object to himself. When,

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therefore, at the age of seventeen, he manifested an inclination to join the army, attracted by the life of adventure to which the military profession in that age was sure to lead, "his parents, probably thinking a life of hardship and hazard abroad, preferable to one of idleness at home, made no objection."

The New World, where gold and glory were to be won, and whose very dangers, clothed with an air of romance and chivalry, were adapted to fascinate the adventurous cavalier, was not overlooked by young Cortés. The neighborhood of Seville and Cadiz, where he lived, was the focus of nautical enterprise; and, from among the ardent youth of that age, a tide was constantly setting thence towards the western hemisphere. Yielding himself to be borne along by this current, he soon found an opportunity of sailing in the expedition fitted out under Don Nicolas de Ovando, the successor of Columbus. An untoward accident, however, broke up his plans, and he was detained at home two years longer. But in 1504, he bade adieu to his native country, though a mere boy of nineteen, setting out to fulfil a destiny which marked him as one of the most consummate generals and remarkable men the world has ever produced.

The object of Cortés in sailing for America, was not to till the soil, like a peasant, but, in a more summary manner, by policy or conquest, to obtain gold. There was no opening, however, for his immediate gratification. He consented, therefore, to receive a grant of land, with the requisite number of Indian cultivators; and, in addition to this, he was appointed notary of the settlement of Açua. Here, the monotony of agricultural life was occasionally broken in upon by affairs of honor in which his love-intrigues involved him, and from which he carried away some dishonorable scars, and by, now and then, a skirmish with the Indians, when it became necessary to quell an insurrection. In the fulfilment of such services, he studied the tactics of Indian warfare, and treasured up knowledge, of which, afterwards, he had abundant opportunity to avail himself. An engagement of marriage with a young lady in Cuba, belonging to a family from Granada, in Old Spain, was the means of involving him in difficulty. This engagement he did not choose to fulfil. The lady's family, backed by the governor, Velasquez, remonstrated with him. And either this remonstrance, or

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some other cause of disgust, rankling in the breast of Cortés, led him to become cold towards his former patron. He associated himself with a disaffected party in the island, who were accustomed to meet at his house to talk over their grievances. These malcontents at length determined to lay their complaints before the authorities of Hispaniola, from whom Velasquez received his commission. They made Cortés the commander of the hazardous expedition. But the news of the conspiracy came to the governor's ears before the departure of the envoy, whom he instantly caused to be seized, loaded with fetters, and kept in strict confinement. Cortés contrived, however, to escape from his shackles; and having obtained his liberty, he fled for refuge to a neighboring church, where he claimed the privilege of sanctuary. Velasquez would not violate the sanctity of the place by employing force; but he commissioned an officer to keep strict watch over Cortés, and apprehend him whenever, forgetting himself, he should leave his sanctuary. In a few days this event happened. Cortés was seized from behind, pinioned, and put on board a vessel, to be sent to Hispaniola for trial. But before the vessel sailed, he once more succeeded in loosing his fetters, and returned again to his sanctuary. For some reason not explained, he became reconciled to his rejected lady, and thus secured the influence of her family. The governor's resentment, also, was softened, and he became the friend of Cortés, who now retired to his estate, and devoted himself to agriculture, and the improvement of the breed of cattle in Cuba. About this time, tidings were received of the rich discoveries of Grijalva, the first navigator who set foot on the soil of Mexico, and opened an intercourse with the Aztecs. Grijalva, sent out by Velasquez with a squadron of four vessels, to examine the lands discovered accidentally by Hernandez de Cordova, and which proved to be the continent, having satisfied himself that he had reached the coasts of a mighty territory, after making a rich traffic with the natives, sent Alvarado to Cuba to inform Velasquez of his success. After a short time, he himself followed. But Velasquez, anxious to reap the utmost fruits of so promising a harvest, had already begun to fit out an expedition destined to that glorious El Dorado; and, lending a willing ear to his counsellors, he sent for Cortés and announced to him that he was to be Captain-General of the armada.

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Cortés had now reached the summit of his wishes, the end for which he had panted ever since he came to the New World; he was to enjoy an independent theatre of action, where, assuming high responsibilities, he was to trust to his own wisdom and God's good providence alone to direct him. A boundless field of enterprise and wealth opened to his view. From the hour of his appointment, a change came over his deportment. He concentrated his attention on the great object to which he was devoted. All his money was spent in fitting out the armament. He raised large sums, also, by mortgaging his estates; and when his own credit failed, he availed himself of that of his friends. He procured adventurers to man his vessels, by offers of assistance to those who were too poor to provide for themselves, and by the promise of a liberal share of the spoils of conquest. A spirit of earnest enthusiasm was roused in the little town of St. Jago, where the expedition was fitted out. Every one seemed anxious to do something to promote its success. Six ships were procured, and three hundred recruits enrolled themselves as the companions of Cortés on his adventurous voyage.

The instructions, furnished to the armament by Velasquez, give a favorable view of his enlarged conceptions, and his upright and honorable motives.

"The great object of the expedition was barter with the natives. In pursuing this, special care was to be taken that they should receive no wrong, but be treated with kindness and humanity. Cortés was to bear in mind, above all things, that the object which the Spanish monarch had most at heart, was the conversion of the Indians. He was to impress on them the grandeur and goodness of his royal master, to invite them to 'give in their allegiance to him, and to manifest it by regaling him with such comfortable presents of gold, pearls and precious stones, as, by showing their own good-will, would secure his favor and protection.' He was to make an accurate survey of the coast, sounding its bays and inlets for the benefit of future navigators. He was to acquaint himself with the natural products of the country, with the character of its different races, their institutions and progress in civilization; and he was to send home minute accounts of all these, together with such articles as he should obtain in his intercourse with them. Finally, he was to take *the most careful care* to omit nothing that might redound to the service of God or his sovereign."

The religious injunctions contained in these directions are not the least interesting part of them. They gave the expedition the sacredness of a crusade. When the Spaniards came to join the natives in deadly conflict, they were constantly reminded, that they were fighting for the religion of the cross—that their contest was for the altar of God. And

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faithfully did Cortés seek to carry out this part of his instructions. Father Olmedo found it difficult, in several cases, to restrain him from so early a proposal to baptize the idolatrous tribes into the Christian faith, as would have infallibly defeated the object. But the missionary aim of the expedition was destitute of the evangelical element. The fierce cavaliers of Spain, however loudly they could talk, or furiously fight, for the true faith, were men of different mould from the Puritans of New England; and the conversion of the natives was, under their auspices, quite another operation. So far as the Catholic church had an influence, at that period, it must have been a baleful influence. Its religion was formal; its faith, vain. It could only have recovered slowly from the pernicious rule of Alexander VI, and of his successor, Julius III, a wicked and warlike sovereign, who loved more the gratification of his ambition and his lusts, than the cause of the church, or the glory of God. The sale of indulgences had recently introduced a new tide of wickedness into the seats of spiritual power; and the degraded people, kept in ignorance of the great atonement by the blood of Christ, were led to believe that they could purchase a place in the celestial mansions by a few reals. Xavier, it is true, that holy man, arose, a few years later, out of the corrupt bosom of the same church. But the history of the Mexican expedition does not leave us for a moment to suppose that Father Olmedo was a Xavier; or that the baptized natives were, in respect to Christianity, a whit in advance of other unbaptized heathen.

After the armada was partly equipped, Velasquez was suddenly seized with a spirit of jealousy, lest his captain-general, when out of his reach, should throw off all allegiance to him. The embers of suspicion, through the influences about the court, were fanned into a flame. By the aid of his confidential advisers, Cortés discovered what was in the wind. Though poorly provided for sea, and without his complement of vessels or men, he resolved to sail that very night; "and at midnight, they all went quietly on board, while the town was hushed in sleep, and the little squadron dropped down the bay." Early in the morning, Velasquez rode down to the quay, resolved to arrest the flight of his fugitive. But the bird was already on the wing; the arrow had left the bow; and Velasquez was obliged to return

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home, and "digest his chagrin as best he might." Cortés put in at Macaca, Trinidad and Havana, obtained such additional supplies as he needed, raised his standard at the two latter places for volunteers, and had the satisfaction to see recruits in sufficient numbers flock to his banner, anxious to cast in their lot with so popular and courageous a chieftain. When he had completed his arrangements, and was ready finally to sail for the continent, he had eleven vessels, one hundred and ten mariners, five hundred and fifty-three soldiers, and two hundred Indians of the island. He had also sixteen horses, which did him afterwards great service in his engagements. The natives, supposing horse and horseman together to constitute one mysterious being, capable of dealing deadly blows from above, and trampling down with his hoofs beneath, fled in terror from the terrific spectacle.

Having lingered for a short time at Cozumel, he proceeded, keeping as near as possible along the coast, to the "Rio de Tabasco, or Grijalva, in which that navigator had made so lucrative a traffic." Anxious to acquaint himself with the resources of the country, he determined to digress from his main purpose, so far as to ascend this river. He left his ships at the mouth of the river, and ascended in boats with a part only of his forces. But what was his surprise to find himself surrounded and attacked by hostile savages! He found himself driven to a fierce battle with them. And, notwithstanding their immense numbers, he made himself master of their principal town, of which he took formal possession in the name of his royal master, the king of Spain. The next day, however, a severer battle raged between the two contending parties. But in the end, the Indians were forced to submit, and Cortés, having thoroughly humbled them, departed.

The soldiers having returned to the ships, the fleet again set sail. They arrived on Thursday evening of Passion-week at the sheltered island of San Juan de Ulua, so named by Grijalva. The natives came off in light canoes, bringing presents and articles of traffic. Through Marina, a female slave, who was given to Cortés at Tabasco, a native Mexican of noble birth, and of much intelligence, he was able to converse with these natives, and to learn many things concerning the interior of the country, infinitely important to

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his movements. He found that these people were subjects of the Aztec sovereign, Moctheuzoma, commonly called by Europeans Montezuma, a powerful monarch residing on the mountain plateau in the interior, seventy leagues; and that their own province, a recent conquest of Montezuma, was governed by Teuhtlile, one of his nobles. He learned also. that there was abundance of gold in the interior, of which the presents they had brought were specimens. Pleased with the manners of the people, and their favorable reports of the wealth of the country, he disembarked on the sandy shore, at the spot which has since become the flourishing city of Vera Cruz, and made preparations for a settlement. After two days, he received a visit from Teuhtlile, the governor, to whom he made known his object in visiting the country, and affirmed that the king of Spain, acquainted with the greatness of the Mexican emperor, "had sent him as his envoy to wait on Montezuma, with a present in token of his good-will, and a message which he must deliver in person." He concluded by asking when he could be admitted to the emperor's presence. Teuhtlile promised to send couriers to the capital with the royal gift, and, as soon as he learned Montezuma's will, to communicate it. During the interview between Cortés and Teuhtlile, Cortés observed one of the attendants of the latter, busy with his pencil. On examining the canvass, he found that it was a sketch of the Spaniards, their dress, their arms, their ships, their troops and cavalry, and of every thing which was capable of being portrayed, the painter giving to each its appropriate form and color, in a manner that excited the admiration of the Spaniards. This picture-writing was the communication designed to be sent to Montezuma, to apprize him of the arrival and character of the strangers. Cortes embraced the opportunity to give the assembled multitude a specimen of the power of his ordnance. The terrific thunder and flame, issuing from the brazen throats of the cannon, and the rushing sound of the balls, dashing through the trees of the neighboring forest, and shivering their branches into fragments, were plainly not lost upon the governor or his subjects.

Circumstances had already transpired to weaken the empire of Mexico. Montezuma himself, a priest as well as king, had of late devoted himself much more to his sacerdotal duties than

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to the regal. The empire, in the earlier years of his reign, had been much extended, by the conquest of remote provinces. But, as insurrections and revolts were continually occurring in them, it was necessary to employ one part of the realm in war against another,—a necessity producing division and weakness, and not consolidation, harmony, and strength. The haughtiness of the monarch created a disgust among the citizens, which was increased by exorbitant taxation. A general impression prevailed in the time of Montezuma, that the prophetic race of white men, under the direction of the deity Quetzalcoatl, were about to take possession of the government. Many wonderful prodigies appeared, signs in heaven above and in the earth beneath, which strengthened this impression. When Grijalva and his companions landed on the coast in the preceding year, the apprehension that the sceptre was now to pass from the hand of the Aztecs filled him with alarm. Though he was relieved by the departure of that adventurer, he thenceforth stationed sentinels on all the heights. And when the Spaniards returned under Cortés, he, doubtless, received the earliest notice of the unwelcome event, and, in a spirit of despair, adopted measures which, instead of saving his kingdom, only hastened its destruction. He unwisely determined to send to Cortés a magnificent present, and at the same time forbid his approach to the capital; a scheme, which, at a single stroke, exhibited his wealth and weakness, kindling the desire of the Spaniards by the luxurious baubles which he transmitted, and encouraged an attack, by tacitly assuring them, through his prohibition, of his inability to defend his treasures.

The present of Montezuma arrived in a few days at the camp of Cortés,—a gorgeous index of the wealth of the capital from which it came. The envoys, however, were charged by their royal master to say, that the distance of the capital was so great, and the way thither encompassed by so many difficulties and dangers, that the journey was impossible; and that nothing remained for the Spaniards but to return to their own land, laden with the proofs of his friendly disposition. But Cortés was not so easy to be put off. He sent back by the messengers an additional present, with the assurance that it would be impossible for him to appear before his sovereign, without having accomplished this great object of his mission; and that, having braved the perils of two thousand leagues of

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ocean, he should deem the fatigues of so short a journey by land as nothing. After the lapse of ten days, the Mexican envoys returned to the camp, bringing from Montezuma substantially the same answer as before. This roused the indignation of Cortes, who was more decided than ever to prosecute his march, till he should stand before the emperor in his capital, and have the opportunity to call him to account, face to face

About this time, five Indians came into the camp one morning, whose dress and whole appearance were different from those of the Mexicans. Two of them could converse with Dona Marina in the Aztec tongue. From these, it was learned that the strangers were from Cempoalla, the chief town of the Totonacs, a powerful nation recently conquered by the Aztecs, and vexed to the last degree under their oppressive yoke. This town was said to contain from twenty to thirty thousand inhabitants. The fame of the Spaniards had reached their chief, who sent these envoys to request the presence of the wonderful strangers in his capital. In a short time, Cortés set out on his march to Cempoalla at the head of his troops, where he was so fortunate as to secure the whole tribe as his auxiliaries; Cortés, glad to accept their aid in the accomplishment of his own purposes, and the Totonacs, feeling themselves rich in having the support and guidance of these mysterious and mighty men, to humble the pride of their conquerors.

While Cortés sojourned in this city, five Aztec commissioners made their annual visit to receive the tribute of the Totonacs. They also represented that the Aztec emperor was highly incensed by their hospitable reception of the Spaniards, and demanded, as an expiation, twenty young men and women for sacrifice. Cortés insisted that they should not only decline to accede to the demand, but that they should bind the commissioners, hand and foot, and cast them into prison. But he afterwards secretly secured their liberation, and represented to Montezuma that he had delivered them from the cruel hands of the Totonacs, from his special regard for the Aztec emperor,—a stratagem which was not without its designed effect.

Bent on his main object, Cortés pursued his journey towards the capital of Mexico. On his path, he had a severe engagement with the fierce republic of Tlascala,

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which, had it continued but a little longer, would have proved fatal to the Spanish forces. But, after hard-fought battles, in which the enemy met with immense losses, the Tlascalans, Mexico's most formidable foe, yielded to the superior skill of the civilized warriors, and the republic became the ally of Cortés.

Montezuma still watched the progress of the Spanish forces towards the capital. He rejoiced to learn that they had taken the direction of Tlascala, not doubting but they would here find their graves. But, on learning that they had humbled the Tlascalans, instead of perishing by their hands, he saw new grounds of alarm. His fears were confirmed, that these were the people by whom he was to be robbed of the sceptre of his dominion. He sent another embassy, informing Cortés that the capital was at present in a state of insubordination, such that his safety would be endangered. When Cortés scouted at this miserable apology, the ambassadors changed their tune, and, in the name of their master, offered a tribute to the Castilian sovereign, provided the Spaniards would relinquish their visit to his capital. But Cortés was inexorable. Having taken the precaution to secure the friendship of the tribes in his rear, or to cripple their ability to harm him in case he should be driven to retreat, he pursued his march towards the capital. Montezuma continued to send remonstrances, and Cortés continued to reject them. His last effort was pusillanimously "to bribe the return of the Spaniards, by promising, in that event, four loads of gold to the general, and one to each of the captains, with a yearly tribute to their sovereign." All other efforts having proved unavailing, he shut himself up in his palace, refused food, and sought relief in prayer and sacrifice. But the oracles were dumb. Hecatombs bled in vain. The dreaded forces continued to advance. It was on the eighth of November, 1519, that the Spanish army entered Mexico, the capital of the western world. On their way to the city, they were met by several hundred Aztec chiefs, who came out to announce that Montezuma was about to meet the Spaniards and welcome them to his capital. Montezuma, at length, appeared. He wore the girdle and square cloak of his nation. His sandals had soles of gold, and the leather thongs that secured them to his feet were embossed with the same metal. The cloak and sandals were sprinkled with

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pearls and precious stones. On his head he wore a *panache* of plumes of royal green, which floated down his back, the badge of military rank. Montezuma received Cortés with princely courtesy, declaring that he was happy to see him in his capital. He assigned him his quarters in a palace in the city, the apartments of which were of great size, affording accommodation for the whole army. All necessary provision was made for the necessities of the Spanish forces. And Montezuma, dropping some natural tears, acknowledged the power of the king of Spain, as the rightful lord of all his dominions; confessed that he ruled in his name; and bade Cortés and his soldiers rest in their present quarters, and share his goods with him.

Here, then, Cortés, for the present, was fixed; at home in the capital which he designed to take by conquest; in a position, in respect to the Aztec prince, which would not admit of hostilities; and yet, living on a kind of sufferance, he was nearly as much Montezuma's prey, as Montezuma was his. His first object was to obtain permission from the emperor to visit the various parts of the capital, with the design, which he did not reveal, of becoming acquainted with its various localities, and its capabilities of resistance in case of an attack. After this, he contrived a flimsy pretext for desiring Montezuma to change his quarters from his own palace to the residence of the Spaniards. It was represented as only a temporary arrangement, involving no dishonor, nor depriving him of any authority among his subjects. But Montezuma felt the indignity involved in submission. Under the influence of a threatening speech, however, from one of the Spaniards, seeing the step inevitable, oppressed by emotion which it was vain for him to attempt to stifle, he consented to leave his palace, to which he was no more to return. Shortly after, in order still more to humble his imperial captive, Cortés found occasion to place his feet in irons, and to leave him, thus degraded, to his own heart-rending reflections. After a few hours, the general ordered the fetters removed; and the monarch, whose frown, but a few days before, would have spread dismay among the remotest tribes of Anahuac, now thanked this foreign soldier for freedom, as if it had been a great and unmerited boon. Cortés, also, gave him liberty to return to his own palace. But, fearing, probably, to meet the ferocious lords whom he had

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so deeply offended by his tame submission to the invader, he chose to remain where he could enjoy the protection of the Spaniards. Step by step, Cortés advanced in subduing his royal prisoner. At one time, he induced him to summon together the caciques of his empire, and to procure from them the oath of allegiance to the crown of Castile. At another, his own commissioners were sent forth into the provinces with Spanish envoys, to receive the annual tribute, to be transmitted to the king of Spain. And, last of all, Cortés, judging that the time had come to strike a decisive blow against the superstitions of the country, and in favor of the creed of the Romish church, requested of Montezuma that the great temple should be given up, its rites abolished, and the worship of the true cross substituted, in the sight of all the city. This last request was too much for the fallen emperor to endure. He had bowed to the heavy yoke of personal indignity; but when it was proposed to cast down the altars and abolish the worship of his gods, a string was touched whose mighty vibrations could not easily be allayed. Montezuma sternly declined the proposal. His spirit, broken and oppressed as it had been, still showed signs of vitality. He felt that he was a lord in his own realm, and that he had subjects under his control, who would start up for vengeance at his nod. He assured Cortés that he had only to speak, and every Aztec in the land would rise up in arms against the Spaniards. And he entreated him, for his own safety, to leave the country with the least possible delay.

While preparations were making for this evacuation, or what the emperor took to be preparations (for such a design was probably far enough from the thoughts of Cortés), a sudden emergency called the Spanish general towards the coast. During his absence, the Aztecs in the city rose upon the garrison, which was with difficulty defended till his return. Immediately after this, mustering all their force, they attacked the Spanish army; and, goaded by a spirit of indignation and bitter revenge, they fought with the fury of wild beasts. Assault followed assault, until the necessity of leaving the city to its Mexican proprietors was no longer a matter of doubt. The flight, however, was one of deep disaster to the Spaniards. They met with infinite difficulty from the destruction of the causeways and bridges. The Aztecs hung on their flanks and rear, continually annoying them; and, in

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the course of their progress, it was necessary, with great loss, to cut their way through troops upon troops of bloodthirsty assailants. Never was there a more terrific specimen of war in all its sanguinary and immitigable ferocity.

In the course of the disastrous occurrences which preceded the evacuation of the city, Montezuma appeared in a conspicuous place, by request of the Spaniards, and exhorted the Aztecs to stay the tide of destruction, which was rolling over the devoted race, whom, even then, he weakly acknowledged as not his masters, but his guests. At first they manifested the most profound respect, and looked upon him with the reverence that was due to his ancient rank and glory. But when he made this pusillanimous avowal, they broke out in contemptuous reproaches, exclaiming in angry confusion, "Base Aztec, woman, coward, the white men have made you a woman,—fit only to weave and spin!" This exclamation was followed by a shower of stones and missiles, one of which struck him on the head, and brought him senseless to the ground. On recovering from his insensibility, he perceived the degradation to which he had reduced himself, the tool of artful foreigners, and spurned even by his once trembling and awe-struck subjects. He tore off the bandages as often as they were applied to his wound, determined not to survive his disgrace, and died June 30, 1520, at the age of forty-one years.

The situation of Cortés and his army was now truly deplorable. Such a reverse, a few days before, was by no means to have been expected. But it had come. The object of their ambition, the capture of the rich city of the Aztecs, and the supreme dominion over its golden territory, was just within their grasp, when suddenly a whirlwind of adversity rushed over them, and their budding hopes faded away. They had defeat, instead of dominion, and, instead of conquest, ruin, despair, and death. But the indomitable spirit of Cortés rose above his misfortunes, and incited him to a new effort. He had learned, by his disasters, many lessons which were serviceable to him in preparing for a new campaign, and he immediately set about repairing his losses. One great instrument of his recent defeat was the destruction of the draw-bridges and causeways, connecting the city of Mexico with the main land. Hence, one of his first measures was to employ his trusty ship-carpenter, Martin Lopez,

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with a sufficient number of workmen, to construct, with all convenient despatch, thirteen brigantines, the parts of which could be transported over land on the shoulders of men, and then put together and launched on the Tezcucan lake. Several vessels had been sent from the mother country, or from the West India islands, with provisions, men, and arms, before the reverses of Cortés had become known, which, providentially, fell in his way just at the necessary moment. He succeeded, in a not dishonorable manner, in appropriating their ammunition and provisions to his own use, and in persuading the men, with the promise of Aztec gold, in case he should be able to humble the imperial city, to enlist under his banner. He had, also, secured not only the continued friendship and aid of the Tlascalans, but the alliance of other tribes, on whom he could depend for sustenance in a second expedition. Strengthened by his new recruits, and flushed with hope, he set out on his march for the imperial city the latter part of December, about six months from the time of his disastrous flight. Cortés had determined not to enter Mexico, till his brigantines were ready to be launched upon the lake. In the meantime, he took up his quarters in Tezcuco, a city whose size and wealth furnished ample provision for his accommodation; and whose proximity to the capital also gave him opportunity to ascertain the movements of the Mexicans. To this city the parts of his vessels were to be brought, to be put together; and, as it stood half a league distant from the lake, 8000 Indian laborers were set to work to deepen a small rivulet which flowed in that direction, sufficiently to permit them to float from the city to their proper element. He embraced an opportunity which offered of sending a message to Guatemozin, the successor of Montezuma, informing him that if the Mexicans would return to their allegiance to the Spanish crown, the authority of the emperor should be confirmed, and the persons and property of his subjects respected. But the proud young emperor deigned not to reply. His time, however, was approaching. The brigantines were completed, and arrived, at last, before Tezcuco. The coming of the convoy was hailed with every demonstration of joy. They had worked their way over steep eminences and rough mountain passes for a distance of twenty leagues. The procession extended over a space of two leagues; and so slow was the march, that six hours

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elapsed, before the closing files entered the city. During the few weeks that remained, until the completion of his vessels, Cortés was engaged in short excursions, in which he sought to reduce the cities most nearly dependent on the capital, and to inform himself of the condition and resources of the latter. In these excursions, he had some severe engagements with the enemy. He found that they had acquired a spirit of stern defiance, and would, probably, yield not a step except as they were driven to it. On the 28th of April, the brigantines were launched,—an event which Cortés made the occasion of a solemn festival.

His next step was to muster all his forces. These consisted of 87 horse, and 818 foot. Three hundred of the men were sent to man the vessels, and his Indian allies were notified to supply the promised number of auxiliary troops. He distributed his army into three divisions, which were to advance upon the capital over the three causeways, leading to it in opposite directions from the main land. The dikes were covered with clouds of Indian warriors, prepared to resist the progress of the Spanish forces; and the surface of the lake was darkened with canoes, filled with fierce Aztecs. The brigantines, however, by a well-directed fire, not only scattered the canoes, but also defended the passage of the causeway. On entering the principal street of the city, Cortés found himself annoyed by warriors stationed in the houses. Accordingly he ordered the Indian pioneers to level the principal buildings as they advanced. The Spanish soldiery, though sternly resisted by the Mexican militia, and occasionally hindered by an open canal or a stone breastwork, advanced till they reached the great square of the city, spreading consternation among its palaces. Day after day, they renewed the attack, and still found the Aztec soldiers, true to the fierce spirit of an indomitable warrior, fresh for determined opposition. Guatemozin not only gave proof of his military skill by engaging the Spaniards in each of their detachments, by a simultaneous attack, but, by driving piles into the lake, he, in one instance, decoyed two of the smallest vessels into a position, in which most of the men on board were wounded or slain, and one of the vessels fell—a useless prize—into the hands of the Indians. Famine and pestilence entered into the city, with a power more to be dreaded than the weapons of contending armies. On one occasion, a por-

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tion of the Spanish army having ventured too far, in their zeal to pursue the enemy, were suddenly surrounded, and suffered a terrible defeat. The prisoners taken were offered up on the Aztec altars, a most acceptable sacrifice to the war-god, who, it was supposed, after such propitiation, would be more propitious. Some of the allies of Cortés, also, discouraged by their protracted fatigues and dangers, deserted him and left the city. But nothing daunted, Cortés, seeing that there was no hope of an accommodation with Guatemozin, came, with reluctance, to the determination to lay waste the city as the army advanced, by an utter destruction. For weeks, this devastating process went on. Nearly every day witnessed the streaming of the blood of warriors, the burning of palaces, and heard the groans of the wounded and the famished. Guatemozin, however, still held out. He saw that the invincible spirit of Cortés would not be allayed, until every building in the capital should be demolished, and every Aztec put to the sword. At last, "after a siege of nearly three months' duration, unmatched in history, for the constancy and courage of the besieged, seldom surpassed for the severity of its sufferings, fell the renowned capital of the Aztecs."

Cortés had done the great work of his life. In the scenes which have been described, he had built an enduring monument to his memory. The thrilling occupations of these years in New Spain leave upon the mind an impression which almost forbids it to pursue his history, however full of valuable services. He died at Castillega de la Cuesta, in Old Spain, Dec. 2, 1547, in the 63d year of his age.

ARTICLE V.

THE POWER OF THE PRESS.

BY REV. J. M. PECK.

In the latter half of the thirteenth century, in England, the daily wages of a common laborer were three half-pence, and the price of a copy of the Bible, neatly written out, was about thirty pounds sterling. At that period, it would have cost a man about sixteen years' labor to purchase a Bible.

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And then, it would have been a sealed book to him; for but few persons were able to read.

In 1465, a stranger, by the name of FAUST, appeared in Paris with copies of the word of God, which he sold so cheap and in such numbers, as to excite astonishment and alarm. "All Paris became agitated and perplexed, both on account of the number of books produced, and the uniformity of them in letters, words, and pages. He was accused of magic, and his lodgings searched by the police. Several Bibles were found; and the red ink, with which the large letters at the beginning of each book were formed, was pronounced to be his own blood; proof direct that he was in league with the devil! Faust fled, and escaped death, which in that age awaited the hapless victim of superstition. The secret art was made known. An agency had been discovered which could multiply copies of books with astonishing facility and cheapness, and to a boundless extent. This agency was the Art of Printing. This secret was the POWER OF THE PRESS, —FOR GOOD OR FOR EVIL.

At the period of this discovery, moral darkness covered all Christendom, and the priesthood and the people were deeply buried in ignorance and superstition. The spirit of religion was the spirit of despotism. The truths of the Bible were lost among a mass of idolatrous, or unmeaning ceremonies. The merits of Christ were regarded as an empty tale; and indulgences, bought of the Pope's legate, procured the pardon of all sins, past and future, and opened the gates of eternal life to the most profligate. The intercession of the Virgin Mary, blasphemously called the "Mother of God," infinitely transcended, and that of saints fully equalled, the intercession of Christ. "Then the chantings resounded, the bells rang to drive away the evil spirits, the odor of incense filled the churches, sacrifices were offered up, and masses were said and sung for the wicked dead. Relics were farmed out, and wandering pedlers carried them from city to city, from castle to castle. One church had a fragment of Noah's ark; another, some soot from the furnace of the three Hebrew children, and another, a piece of the cradle of Christ. Three or four heads of John the Baptist, and as many of Paul the Apostle, were shown as sacred relics in the churches. Profaneness, buffoonery, and gross heathenism filled all the land on festival occasions. Public and private

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morals had disappeared with the faith of the gospel. Profligacy and wickedness, of the grossest kind, pervaded every order of the priesthood, from that incarnation of crime, Pope Alexander VI, down to the obscurest curate. Vice was the general character, and virtue the exception, in all the clergy. The evil spread through all ranks; a horrid infatuation filled the minds of men, and the "mystery of iniquity" wrought in all its fulness. The eye of God looked down on the scene with indignation and pity.

In the early part of the sixteenth century (1517), an obscure monk nailed to the church door of Wittemberg, a paper, containing ninety-five theological propositions. This document assailed the fundamental errors of the times, tore open the garnished sepulchres of the papal hierarchy, exposed their loathsome abominations, and shook the throne of spiritual despotism to its deepest foundations. Had this bold act been done fifty years earlier, it would only have procured the death-warrant of the author. But Providence had prepared the instrumentality necessary to effect a reformation of both faith and morals, and break up the accumulated superstitions of many centuries. The seeds of truth received wings, and were scattered amongst all the nations of western and middle Europe. The press spread the theses of Luther like lightning. A contemporary historian says, "In the space of a fortnight, they had spread over Germany, and within a month they had gone through all Christendom, as if angels themselves had been the bearers of them to all men."* This tract "shook the very foundations of proud Rome; threatened with instant ruin the walls, gates and pillars of the Papacy; stunned and terrified its champions, and at the same time awakened from the slumber of error, many thousands of minds."† D'Aubigné says, "If we except Switzerland, where the preaching of the gospel had been already heard, the arrival of the Doctor of Wittemberg's writings every where forms the first page in the History of the Reformation. A printer at Basle scattered the first germs of truth. At the moment when the Roman pontiff thought to stifle the work in Germany, it began to manifest itself in France, the Low Countries, Italy, Spain, England and Switzerland. Even though the power of Rome should fell the parent stem, the seeds of truth are henceforth abroad

* Myconius, Hist. Ref., p. 23, from D'Aubigné. † Ibid.

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in all lands." The press was the mighty engine, provided by Omniscience, for this great work. The works of Luther, by this instrumentality, were spread into all parts. The historian observes, "Three printing-presses were incessantly employed in multiplying copies of his various writings. His discourses passed from hand to hand, through the whole nation, supporting the agitated penitent at the confessional, —giving courage to the faltering convert in the cloister,— and asserting the claims of evangelic truth, even in the abodes of princes."

The New Testament was translated into German, and given to the nation through the press. In about ten years, and by the middle of the sixteenth century, fifty-eight editions were printed and circulated. The Old Testament soon followed, and was issued in numbers, "to make the purchase easy to the poor, who caught at the sheets given to the world, as a letter coming to them from heaven."

A tract, entitled, *Loci Communes*, was published by Melancthon, in 1521. It exhibited theology as a "system of devotion;" and, in seventy-four years, it passed through sixty-seven editions, besides translations. This tract served to establish the people in evangelical doctrine. The spell of popular ignorance was now broken; and the impulse which the Reformation gave to literature in Germany was great.

In 1517, only thirty-seven publications were issued; in 1523, four hundred and ninety-eight came from the press. The colporteur system had its origin in this period. The historian observes, "Whatever works Luther and his friends composed, others disseminated far and wide. Monks who were too ignorant to be able themselves to proclaim the word of God, traversed the provinces, and, visiting the hamlets and cottages, sold them to the people." Germany was, ere-long, overrun with these enterprising colporteurs. The efforts to suppress these writings increased the eagerness of the people to possess them; and when bought, they were read with redoubled ardor. By similar means, translations of Luther's works were circulated in France, Spain, England and Italy. In Switzerland, Zuingle employed a colporteur, by the name of Lucian, "to go from city to city, from town to town, from village to village, nay, from house to house, all over Switzerland, carrying with him the writings of Luther. To this expedient was many a Swiss family indebted for the gleam

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of light, that found entrance into their humble dwelling." In France, the same work was prosecuted with success. The presses at Basle multiplied French books, and colporteurs distributed them throughout France. "Poor men, of good character for piety, bearing their precious burdens, went through towns and villages, from house to house, knocking at every door."

Thus the press was the engine, specially prepared by Providence, to accomplish the reformation in Europe. Without this instrumentality, we see not how Luther and his coadjutors could have succeeded.

The efforts of the papal power to suppress and even to annihilate the writings of the reformers, show that the enemies of truth were not insensible to the power of this instrumentality. Tetzel, engaged in the sale of indulgences, became alarmed at the circulation of Luther's writings, and denounced "punishment and disgrace in this world, and condemnation at the great day, to those who scribbled so many books and tracts, and to those who took pleasure in their writings, and circulated them amongst the people." The Imperial Diet of Germany ratified the decree of the Emperor, Charles V, to destroy the writings of Luther. This mandate was addressed to all princes and prelates, "to burn, or in other ways, utterly destroy them. The bull of the pope, approved by the college of cardinals, enjoined on "the bishops to search diligently for the writings of Martin Luther, and to burn them, publicly and solemnly, in the presence of the clergy and of the laity." Cardinal Wolsey and the dignitaries of England marched in solemn procession to St. Paul's church to burn these fruits of the press. At a later period, Louis XIV, of France, after the revocation of the edict of Nantes, sent his soldiers throughout the kingdom, to destroy all evangelical writings, and fearfully did they succeed! The press is the organ of light; and well do the powers of darkness dread its influence!

The puritan age of England, and the agency of the press in sustaining and spreading abroad evangelical religion, by the writings of Bunyan, Baxter, and a host of others, furnishes another illustration of its efficiency. Its instrumentality in the promotion of civil liberty and political freedom has not been less, than its power in producing emancipation from spiritual despotism.

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But this mighty agent can be employed for evil as well as for good. Of this fact, we derive abundance of proof and illustration from the history of France during the latter half of the eighteenth century. The atheism, blood, licentiousness and horror of the French revolution are to be traced to the demoralizing influence of the press during that period.

The preliminary measures of Louis XIV, in destroying all evangelical writings and books of the reformers, opened the way for the impiety, blasphemy and licentiousness of Voltaire and his associates. To say nothing of the gigantic Encyclopædia, and other works of literature and science, imbued with atheism for the learned, the millions of pamphlets, ballads and prints, which were poured like a desolating flood over the kingdom, swept away, with the mass of superstition and imposture, the remains of truth, piety and virtue. The public conscience was destroyed, unbridled passions were let loose, and anarchy, and the "reign of terror" followed. The press was like a tiger unchained; for its power to work evil, in the hands of impiety and fanaticism, was tenfold greater than when employed in the cause of truth and righteousness. The influence of Voltaire, Rousseau, Diderot, D'Alembert, and a host of atheistical fanatics, would have never reached beyond the sphere of their personal action, without this agency. The press gave wings to their productions, wafted them across the British channel, spread the infidelity of France into England, and ever since has scattered their poisonous writings through the United States, and into every land. "Paine might have lived and died, the drunken infidel that he was, and his memory and influence have perished with him, without dragging down thousands to share his miserable doom, but for the mysterious agent that still heralds his infidelity and his shame."

In contrasting the influence of the press for good and for evil, we must keep in view the doctrine of the depraved tendencies of human nature. The Bible doctrine of the fall, and the "exceeding sinfulness of sin," receives confirmation in all the history of the human species. The moral tendency is downward, under a fearful impulse. The superadded power of an atheistic and vicious press, as exemplified in its productions in France, gave a frightful acceleration to human depravity and guilt. It may have been permitted by an inscrutable Providence, that this fearful engine, in the hands

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of bad men, should give such an illustration of depravity, in order to show what man would become, when freed from the restraints of the Bible, of conscience, of law, and of God!

Conjoined with the elements and working of the French revolution, there was an unseen hand, directing and preparing a series of subordinate agencies to roll back the fearful tide of moral desolation, and employ this potent enginery for blessed and glorious purposes. It has been affirmed repeatedly, that the distribution of the small pamphlets, licentious and blasphemous in character, in France and Germany, by the agents of the "*Illuminati*," furnished the hint to the friends of evangelical truth in England to employ small tracts for its defence and propagation.

But before we enter on the power of the religious press, as employed during the present century, let us glance at the extent of its influence in general literature, in both Europe and America. Upon an investigation a few years since, it was found that there were about one hundred and forty publishing houses in the United States, and not far from eight thousand different books, foreign and American, on the trade-lists. The average annual issues of volumes from the presses of our country, during the three years, 1833, 1834 and 1835, was about five hundred different works. In Great Britain, there were about 1200; in France, 5000; in Germany, 6000.

THE PERIODICAL PRESS.

For the following synopsis we are indebted to a pamphlet issued by the American Tract Society, entitled "*Proceedings of a Deliberative Meeting of the Board and Friends of the American Tract Society, held in the Broadway Tabernacle, New York, October* 25—27, 1842."

"In 1832, the political and miscellaneous newspapers of the country numbered about 1200. In 1836, they were about 1500. In the two States of New York and Massachusetts together, with a population of less than 3,000,000, there was published a greater number of newspapers than in Great Britain, with a population of more than 25,000,000.

"The five New England States, together with New York and Pennsylvania, embracing a population of less than 6,000,000, issue more than 750 newspapers, nearly as many as all Great Britain and France united, with their population of 56,000,000. In the city of New York, 30 out of the 40 newspaper establishments circulated annually more than 30,000,000 papers. And, estimating the entire issues from that city, they were found considerably greater than those in the United Kingdom of Great Britain.

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"Our 900 weekly, 40 semi-weekly, 14 tri-weekly, and more than 100 daily papers, allowing to each a subscription list of only 1000 copies, made a grand aggregate of nearly 100,000,000 sheets a year for 18,000,000 people.

"Great Britain, according to the returns of the stamp-office in 1836, issued less than 37,000,000 for her 25,000,000 of population.

"Our religious newspapers and periodicals, numbering nearly 100, circulated from 8,000,000 to 10,000,000 copies a year.

"Ninety semi-monthly, monthly, and quarterly magazines sent forth annually more than ninety millions of pages. A million of penny papers a month in our large cities, were swelling the tide of influence from the daily press. Some 500 different ballads and songs, floating among the masses that form the substratum of society in our cities and seaboard towns, told full well their tale, and sufficiently explained why, in one class at least of our citizens, the Sabbath and the sanctuary, the civil laws and the sanctions of religion, impose so little restraint upon the passions and the vices of men.

"In short, it was perfectly evident, from the statistics collected, that our country was most emphatically distinguished among all nations of the earth, in the extent of the issues and the all-pervading influence of the press.

"In Europe, with a population of 227,000,000, according to statistical tables in the 'Annales des Travaux' of the Paris Statistical Society, drawn up by M. Balbi, the distinguished geographer, there were reported to be 2100 periodical publications. And in our own continent, with 39,000,000 of population, there were 2200.

"According to these tables, the known number of newspapers and journals issuing for the 900,000,000 of the population of the world, was 4500; of which nearly one half were appropriated to less then 40,000,000 of the inhabitants of our own continent.

"In Asia, there was one paper for every 14,000,000; in Africa, one for 5,000,000; in Europe, one for 106,000; in America, one for 40,000; in the United States, one for 10,000.

"From whatever point the subject is viewed, the extent and importance of the power of the press of our country was forced upon the mind. Newspapers and periodicals of every kind, pamphlets, ballads, and books of all sorts, were evidently distributed among all classes of our people, with a profusion unparalleled in any other country or age.

"From 2000 to 3000 editors, together with a large corps of authors, compilers, printers, and publishers, connected with all these operations, were exerting a daily and almost hourly influence over the opinions, the principles, and the conduct of a nation, with which it was not easy to find any thing to compare in the history of the world."

THE RELIGIOUS PRESS.

The facts exhibited in reference to the power of the press, lead to the conclusion, that God has provided this instrumentality for accomplishing the great and glorious purposes of his kingdom. It was brought into operation at a period when just such an agency was necessary, to break up the strong and deep foundations of civil and spiritual despotism in Europe. Its utmost influence was permitted to bear against

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truth and righteousness, in France and Germany, at the most eventful period in European history, that the triumph of the gospel might be the more signal and glorious, and the agency of God more distinctly seen, in its successful application for the noblest and wisest purposes. This may be perceived by a glance at the productions of the religious press, since the commencement of the present century.

In 1799, the "London Religious Tract Society" was instituted, which has become the parent of a vast progeny of tract and book societies, for religious purposes. During the first year of its operations, thirty-four tracts were issued, including 200,000 copies. At the end of the second year, the series of tracts numbered sixty-one, and the copies put into circulation within the year were 800,000; during the third year, 1,000,000; the fourth year, 1,400,000; and the fifth year, 1,700,000 copies were distributed. In 1824, its issues were 10,000,000 copies, including 532 different publications, and some of these had been translated and published in forty-two different languages and dialects. During the year 1842, the issues of this single Society were twenty millions of copies of books and tracts; making a weekly issue of 384,600, and a daily circulation of 64,000 copies. The whole number of books and tracts, issued since the Society was instituted, is 377,000,000; besides those circulated by numerous auxiliaries, and independent societies, in Great Britain, on the continent of Europe, and in other parts of the globe.

The Society in England for the Promotion of Christian Knowledge was chartered by the British Parliament in 1647. We have no means of knowing the result of its labors for the first 150 years of its existence. From the first volume of the Christian Observer, 1802, we learn that it had circulated many books and tracts, previous to that time. In 1804, it circulated 103,000 copies; in 1811, 130,000; and in 1823, its issues had increased to 1,500,000 copies annually.

The British and Foreign Bible Society, the first of the kind, was instituted in 1804. The issues of books from the home depository, for the year ending in 1842, was 587,544 copies; and from depôts abroad, 231,107; making a total of 815,551 copies in a year; and since the organization of the Society, in thirty-eight years, an aggregate of more than 14,000,000 copies. The issues from the depôt in Paris, since 1820, have been about 1,700,000 copies.

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The American Bible Society issued, last year, 216,605 copies of Bibles and Testaments; and, since the formation of the Society, in 1816, an aggregate of 3,269,678 copies.

The American and Foreign Bible Society, in four years, have printed 54,975 copies.

We have no means at hand of exhibiting the aggregate of issues by all other Bible societies in the last forty years. Probably their issues amount to 7,000,000 copies, making, in the aggregate, about 24,000,000 Bibles and Testaments, by societies, exclusive of the circulation through private publishing houses.

The American Tract Society, and its auxiliaries, in eighteen years, have issued 68,000,000 copies of books and tracts. Of this amount, the issues of last year were 157,478 bound volumes. These issues, in the United States, include about 100 bound volumes, and 460 separate tracts, some of which have been published in ten different languages. This is exclusive of the tracts printed and circulated in heathen lands, from the funds of the Society.

We have not the means before us of showing the number of books issued by the London Sunday School Union, the American Sunday School Union, and other institutions for similar purposes. In six years, the American Sunday School Union put into circulation about 600,000 volumes, which is an average of 275 books in a day, or twelve books each hour. The distribution of Sabbath school literature, during the present century, must have been several millions of volumes.

Divine Providence, in conducting these operations, together with the immense business of the secular press, has made extraordinary provision for enlargement. About the commencement of Sabbath school, tract and Bible efforts, the art of stereotyping was added to that of printing. This furnished facilities for the manufacture of an unlimited number of copies of the same book, at a cheaper rate. But, then, the "Ramage press," which had been used for centuries, was wholly inadequate to the task of multiplying copies equal to the demand. Printing machines were then invented, and brought into use. Then the slow and laborious method of manufacturing paper by manual labor was wholly inadequate to the demand of the stereotype foundry and the power-press. But, behold, in the all-productive providence of God, a paper machine is contrived, by which, with wonderful facility, the

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supply of that material is fully equal to the demand of the printer. The intelligent and reflecting Christian will look on this advancement in the arts, in giving vast facilities to the original power of the press, as the result of infinite wisdom and goodness, in providing for the wants of a perishing world. Forty years ago, it would have been impossible to print the publications now issued from the press annually; and even if the difficulty in respect to the printing had been surmounted, all the mills in Christendom could not have produced the paper now used.

We will now direct the attention of our readers to the specific operations of some of the religious societies of our country, in the use of the press, especially as connected with the colporteur system, in the distribution of books.

First, the Methodist Book Concern. The operations of this Society are far more extensive, and its capital larger than that of any other in the United States, which is engaged in publishing and circulating religious books. It was instituted more than sixty years since, at the first Conference of the Methodist Episcopal Church, held in Philadelphia, by publishing a hymn book, and the Discipline of that church. These were followed by Fletcher's Checks, Wesley's Sermons and writings, and other works. The members of this communion have been called on, from time to time, for donations to the "Book Concern."

Not many years since, a proposition was made for raising one hundred thousand dollars of additional capital, to enable the Society to provide Bibles, tracts and Sunday school books, equal to the wants of that rapidly increasing sect. This call was met by a cheerful response from all parts of the United States. Again, at a later period, when their buildings, presses and stock in New York, were consumed by fire, appeals were made successfully to the sympathies of the denomination, and the buildings, presses and stock were replaced on a more enlarged scale. The rich have given their thousands, and the poor their mites to build up this Concern, which has been and will continue to be the right arm of the Methodist Episcopal Church in the United States. The religious papers of this body, entitled, the "Christian Advocate," planted in New York, Richmond, Pittsburgh, Cincinnati and Nashville, belong to this "Book Concern." Their aggregate weekly issues exceed 50,000 copies.

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The Catalogue of the "Book Concern" shows about 350 volumes of their publications for general circulation, 468 volumes of juvenile books, and about 350 pamphlets or tracts; or nearly 1200 different publications. The capital invested in this "Concern," including real estate in New York and Cincinnati, printing materials, and stock at the depositories, stock *in transitu*, and in the hands of their colporteurs, cannot be much less than half a million of dollars. The sales annually, at wholesale prices, equal $175,000.

The colporteur system of the Methodist Episcopal Church, is exceedingly simple, economical and efficient. Each minister in the "travelling connection," is a colporteur, —not by the force of ecclesiastical law,—but of a "ready mind." The travelling connection includes those who literally travel over circuits, and visit and preach to some ten, fifteen or twenty different congregations, and those whose labors, by being stationed in the congregations in cities and villages, and officiating with the same people each Sabbath, are analogous to those of a New England pastor. The number of ministers in the travelling connection is 3933, as reported on the Minutes of the Conferences for 1842. At least 3000 of these ministers are colporteurs, distributing Methodist books. Those who travel on horse-back, as most of the circuit preachers do, in the Middle, Southern and Western States, carry supplies of books in their saddle-bags, and, in every congregation, and class, these supplies are at hand for sale. About twenty per cent. on sales are allowed as compensation for this service. More than twenty years since, on the frontiers of Illinois, Missouri and Arkansas, scarcely a religious book was to be found in the log cabins of the population, except Methodist books, from their publishing house in New York. They were shipped from that port to New Orleans; then performed the long and perilous voyage of that period, in the keel boat, to some remote landing on the upper rivers, were then transferred to the wagoner, and at some point inland, delivered to the circuit preacher, who, at his meetings, distributed them to the rude and scattered population. These people, thus early trained to read the books of their sect, were the germ of the present flourishing Methodist congregations of the West. This "Book Concern" is one of the great instrumentalities that has increased the numbers and the

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moral power of the Methodist sect. It is this, more than any other part of their economy, that makes them one people. A Methodist in Maine and a Methodist on the Sabine, speak the same language, exercise similar trains of thought, and work in the same manner. No Protestant sect in our country has so much of what the French call the *esprit du corps*, as this sect. No one, who has not examined into the Methodist economy, and seen its practical working, can fully realize the effect wrought upon a vast religious population, by their reading the same books. A small per centage of the profits of this trade is appropriated to each Conference annually, and applied to the support of superannuated ministers, and the widows and orphans of deceased ministers of the travelling connection. There are thirty-two Conferences in the United States, and the dividend to each in 1842, was $800; making an income from this source, in the aggregate, of $25,600.

Secondly, the American Tract Society. A Society of a similar name to this had previously existed in Boston, formerly called the New England Tract Society. Its influence and labors were confined mostly to the New England States, and it is now the largest auxiliary of the one of which we are about to speak.

The American Tract Society was instituted in New York, in 1825. The number of publications now on the Society's list is 1069, including 138 volumes for our own country. Besides these, the Society has approved, for circulation in foreign missionary stations, 1850 different works, including 157 volumes.

The following extract from the last Annual Report will exhibit the amount printed and circulated.

"There have been printed during the year, 4,156,500 publications, including 174,500 volumes; and circulated 4,155,806 publications, or 80,806,460 pages, including 157,478 volumes, and 77,000 Christian Almanacs; making the whole number of publications circulated in eighteen years, 68,418,138, embracing 1,300,896,847 pages. The above issues are exclusive of the Society's periodical, Annual Reports, and occasional documents."

The most useful and efficient part of the labors of this Society is its

COLPORTEUR SYSTEM.

During the last year, 27 colporteurs, including four for the German population, have been employed by the Society.

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They visited portions of fifteen States, supplied about 20,000 families each, gratuitously, with a religious book, and distributed about 750,000 pages of tracts. Several agents were also employed in addressing the churches, collecting funds, and distributing books.

The following extract is from the report made at a "Deliberative Meeting," held in New York, October, 1842, and is, by no means, an exaggerated account of the efficiency of the colporteur system.

"It is a noticeable fact, that missionaries occupy successively the more prominent and populous parts, trenching but slowly, in a region of rapid growth, upon the desolations of the country. This is natural and right; but it necessarily leaves the very destitute, scattered population, almost without a ray of light. Some system is indispensable, that goes out literally into the highways and hedges, and carries the bread of life to the famishing multitude, who either cannot or will not come to the gospel supper. It must be an itinerating system; for, especially in the newer settlements, the people live far apart, and cannot be brought together statedly to hear the word. It is for such a class,—the poor, the ignorant, the neglected population of our wide country, that the colporteur system is especially designed. It aims to carry a verbal message from Calvary to the ear, and a printed message to the eye of every one of these wanderers from God and his sanctuary. It will furnish an advance-guard, a corps of pioneers for the army of the Lord. It will keep pace with the onward wave of immigration, and minister to the spiritual wants of every newly formed household. It seeks to subdue the wild mountaineer by the presence of a Felix Neff, and to leave for his daily companionship, a Baxter or a Doddridge. And on what principle is the obligation enforced to send a missionary to the mountains of Lebanon or Neilgherry with his load of pious books, that does not demand a colporteur for the mountains of Kentucky? Why the plains of Siam, and not the barrens of Georgia, or the prairies of Missouri?

"There is a power of adaptation in the colporteur system, and a capacity for indefinite expansion, which fits it peculiarly for a country like ours. With sufficient discretion in the selection of men, every portion of the country and every class of the population may be approached, in the way best suited to the great object. No matter how various the languages or sects, each may be made to hear and read in his own tongue the wonderful story of redemption. There need be no limit, save that of pecuniary means, to the multiplication of men and books, to such an extent as to reach every unevangelized family now on the stage, within a reasonable period, with two of the most effective means of good, personal religious conversation, and the pious counsels of the best authors that have yet lived.

"The importance of the Society's volume circulation in families and congregations enjoying all the other means of grace, has been universally conceded; and it has received the favor and co-operation of pastors and churches in the most favored parts of the land, to an extent conferred on scarcely any other enterprise of the church. Can there be any more doubt that an incalculable service is done, by giving to domestic missionaries the aid of pious books, in all the families of their congregations?

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And, especially, those congregations that enjoy the labors of a missionary only on alternate Sabbaths, or one Sabbath out of four or six. But there are hundreds of newly gathered and feeble churches, of various denominations, scattered over the land, which are without pastors, and, for want of men and means, must long continue so; is it not a blessed work for the Society to instal such men as Baxter, and Flavel, and Bunyan in such vacant pulpits, and by the presence of the colporteur, call into exercise whatever of active piety there may be, in co-operation with his labors for the unevangelized around them? Besides, a considerable portion of all who hear the gospel in the distant parts of the country, listen to that which is hortatory and uninstructive, from preachers employed in secular pursuits, six days of seven in each week. To such, the Bible and religious books, in simple and popular language, constitute an indispensable means of sound gospel instruction. Other means of supplying the appropriate books than the Society's travelling agencies, there are few or none; and if there were, the personal labor of the colporteur would be needed, to form and foster the desire to possess them. Were there no other benefit from the colporteur system than the facilities it affords in furnishing means of grace, and knowledge, and usefulness to professing Christians, in their dispersion, it would still be one of the most important enterprises in which the Society could engage.

"But it has a much wider reach. There are families and individuals here and there, in every part of the land, and especially in the sparsely settled States, existing in total ignorance of Christ and his salvation. Not a ray of light from above has ever dawned upon their spiritual vision. Not a message of mercy has ever reached their ear. The Sabbath brings no blessings to them. The sanctuary is an unknown place. Heathen in a Christian land! It is feared that the aggregate of such souls would equal the entire, unevangelized population abroad, reached directly by the influence of our foreign missionaries. They may be found scattered through the pine barrens of the South, stretching down from the Delaware Bay to the Florida Keys;—on the mountain ranges dividing the east from the west, from the northern spire of the Alleghany to the southern slope of Cumberland; on the sea-like prairies and primitive forests of the boundless West; indeed, in our crowded cities, and around all our sanctuaries,—millions, who fear not God, and to whom the glad tidings of salvation are seldom, if ever, proclaimed. Shall these scattered millions be sought out, and the oral and printed invitation be given to them to come to Christ? Is there wisdom and benevolence in a system that employs men to invite Christians of every name to share in the self-denial of giving to the destitute; or, if this is impracticable, to go themselves to the homes of those who never seek the light? And on what principles, and to what extent, shall the Committee prosecute these labors?"

The Committee to whom this report was referred, use the following language in reply:

"The subject is one of overwhelming interest to the Christian, the philanthropist and patriot, in whatever point of view it may be presented. The colporteur system is admirably adapted to meet the need of our widely extended country. * * * * *

"The plan is one of practical interest; and is recommended for its efficiency, its cheapness, its directness, and its comprehensiveness. It is

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suited exactly to the object sought to be obtained, and if carried out thoroughly, as it ought to be, every settler upon the boundless and sea-like prairie,—every inmate of a log-cabin in the densest forest of the West, every wanderer from his own and native land, who has hither directed his steps to a new home,—every immigrant, who, with his wife, his sons, and his daughters, has just planted himself in some place remote from human habitations, far away from the sound of the church-going bell, may find the colporteur waiting for him there, to welcome him with a message of peace and salvation.

"The colporteur will be found by the way-side, and in the great thoroughfares, and upon steamers, and the rail-road cars, and wherever the tide of emigration is setting, distributing the precious seed they bear, as angels of mercy to a weary traveller."

In another place, we shall show the efficiency and adaptedness of the colporteur system to the spiritual wants of our own denomination, if superadded to the itinerating labors of a numerous class of ministers in the Western Valley.

Thirdly, The American Sunday School Union. This great association has the two-fold object of providing a religious literature, adapted to the wants of the youth of our country, and planting a Sabbath school in every destitute settlement.

Personal labors and the press are the instrumentalities employed. The various series of books issued, include nearly 500 different volumes, and are admirably adapted to childhood and youth. All these books have been examined and approved by a committee, composed of members from the principal evangelical denominations of our country; as Presbyterians, Episcopalians, Baptists, Methodists, German Reformed, Lutherans, and others. The process of correction is simple, sure, and avoids all controversy. Each member expunges from every manuscript or book, submitted to his revision, every sentence or word that would be objectionable to his sect. After such a process, all that remains is truth, and such truth as is held by Christians in common. The books of the Union, though they may not contain every Scriptural truth, are, nevertheless, acceptable to all. There is no compromise for the sake of union. No one yields up his conscientious views of the gospel, either in doctrine, form of government, or ordinances. It is an arrangement honorable and equitable to the parties concerned, for the universal propagation of those truths which are common to all. Each denomination is still left free to teach and manage its own

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schools, use other books, and propagate every other truth through its own instrumentality. The same principles and mode of working belong to the American Tract Society.

The objects of the American Sunday School Union, as set forth in its documents, are, to concentrate the efforts of Sunday School Societies in different sections of the country; to strengthen the hands of the friends of religious education on the Lord's day; to circulate moral and religious publications in every part of the land; and to plant a Sunday school wherever there is a population. The association originated in its present form in 1824, from the Philadelphia Sunday and Adult School Union, which had previously issued 18 different books. During the succeeding five years, the Union sent forth nearly six millions of publications. The noble resolution was then adopted to establish a Sunday school wherever practicable, in the Great Western Valley, and funds for that object were specifically appropriated.

The business operations, since 1830, show the average amount annually of $65,650; or an aggregate of $853,500. About twenty millions of Scriptural publications have been sent forth through the various channels of circulation, to mark the traces of their benign influence upon the hearts and conduct of the youth of our country.

It would be interesting, indeed, to trace the history of each volume of our religious publications, from the first conception of the subject in the mind of the author to the last perceptible result of its publication. Such a privilege can be enjoyed by no finite mind. All is known to him who has the resources of the universe at his command.

While we pass by the many minor and local associations, more or less denominational in their features, we ought to give a passing notice of the New England Sabbath School Union, as being more immediately connected with the interests of the Baptist denomination, and which issues more than fifty varieties of Sabbath school books.

Fourthly, The American Baptist Publication and Sunday School Society. This Society was instituted under the name of the Baptist General Tract Society, at Washington, D. C., in 1824. The inceptive plan originated in the mind of the late Rev. Noah Davis. During the first three years, the Society printed 221,500 copies of tracts, including 2,064,000

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pages. In January, 1827, its seat of operations was transferred to Philadelphia, where it carried forward its business till 1840; when, by a convention of the denomination, its name was changed, and its sphere of usefulness enlarged. During the preceding sixteen years, this Society raised, in the aggregate, $86,048, and issued upwards of three millions of tracts, or more than fifty-four millions of pages.

In three years, since its re-organization, this Society has issued 294,569 copies of tracts, including almanacs and other pamphlets; and 36,000 bound volumes; the aggregate being equal to 12,200,000 pages, 12mo.

The first article of the constitution defines its sphere of operation. "Its objects shall be to publish such books as are needed by the Baptist denomination, and promote Sunday schools by such measures as experience may prove expedient."

These objects may be arranged under four heads.

1. The gratuitous circulation of religious tracts, especially in those parts of our country, and other lands, where the population are partially or wholly destitute of other means of religious instruction. In most of the Southern and Western States are multitudes of people that can be reached by Baptist missionaries, and other itinerant preachers, and these need supplies of tracts for distribution.

2. The publication, or purchase and distribution by sale, of religious books for family and general reading.

3. Providing needy ministers with small libraries. Throughout the Western Valley, a large proportion of the ministry connected with Baptist churches need such aid.

4. The encouragement of Sabbath schools and Bible classes, and providing small libraries through all that portion of our country, where is a deficiency in the ministry and other means of religious instruction.

In a circular, published in the sixteenth annual report of the Baptist General Tract Society, we find the following propositions.

"The constitution of the present Society to be so altered, as to enable it not only to publish and circulate tracts, but Sabbath school books, also biographical, doctrinal, historical, and other valuable religious works as shall be required, and which publications shall embrace chiefly those of a denominational character.

"That an amicable agreement be entered into with the American Tract Society, and the American Sunday School Union, to obtain their

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publications on the best possible terms; and that they be circulated by our agents and sold at our depositories, in connection with our own denominational publications, and at such prices as will enable us to cover contingent expenses on all sales.

"That an arrangement be entered into with the New England Sunday School Union, either to amalgamate, or to supply us with a large and very general assortment of their publications."

The plan of the Baptist Publication Society provides for a denominational literature, and, at the same time, works harmoniously with those great societies which act on union principles. The circular already mentioned, thus addresses the denomination throughout the United States.

"It is an undertaking of the greatest importance to us, as a distinct and separate denomination. The positive advantages that must accrue, by spreading before the young and the old a Baptist literature, by introducing to the rising generation the names and the writings of those distinguished men who have contributed so largely towards the shedding of religious light and truth upon the world, and by enlisting the talents of eminent Baptists of the day,—are second to none. For the means of effecting this noble design, we look to our brethren, who have never been backward in contributing their influence and their substance to the cause of benevolence and religion, when properly presented to their minds. In this instance, we confidently ask and expect your countenance and support, and the rest we leave with God.

"Nor can we doubt, that when you reflect upon the utility and necessity for some system of operations that shall supply with well written tracts, and books of a denominational character, the young, the middle-aged, and the aged, Sabbath schools and families; and more especially, a system which designs to carry them to the door of every Sabbath school,—a system, too, which, we are encouraged to believe, will give a new impulse to all who are in any wise engaged in this expansive benevolence, that will strengthen the hands of those who are discouraged, and brighten the dying hopes of the desponding,—you will give the above proposition your most earnest and prayerful reflection."

The plan of the circulation of books adopted by the Society involves no doubtful experiment. It combines the agency system of the American Tract Society, and the colporteur system of the Methodists. It requires no complicated or expensive machinery to provide the means of instruction by the press for our whole denomination. No expensive agencies are required. A few judicious superintending agents in the different parts of the United States may be necessary in raising funds, directing the distribution, and getting our churches and associations more fully organized for benevolent action. And in this work, the Publication Society can co-operate harmoniously with the Foreign Mission, the Home

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Mission, the Bible Society, and the educational department of evangelical effort. It is an indispensable part of the system of operations to employ pious, discreet and efficient colporteurs to sell books on commission. The per centage allowed will enable these men to bear their own expenses, while they visit families, attend week-day, protracted, and other meetings, associations, and Sabbath schools, supply them with the necessary publications, and cultivate habits of reading.

In most cases, these colporteurs will be ministers of the gospel, and thereby constitute a useful corps of itinerant missionaries in all our frontier and destitute settlements. These are providential circumstances in the condition of a large proportion of our southern and western ministers, that make such an arrangement highly expedient. A very large proportion of our churches, in that part of our country, have regular visits from a minister but once, or at most twice, in each month. The monthly meetings always include two days. On Saturdays, church-members, and many of the population, assemble for worship. This furnishes the visiting preacher an admirable opportunity to dispose of his books. Baptist pastors and itinerants can do what every Methodist circuit preacher has always done,—supply the churches with the means of profitable reading.

A brief survey of the statistics of our denomination, the circumstances of a portion of our ministry, and the great destitution of adequate means of religious instruction from the pulpit, will show the pressing need of a Baptist Publication Society, and the peculiar adaptation of the colporteur system to a large majority of our churches. Our means of pastoral training, in proportion to the number of our churches and communicants, are far less than those of any other denomination.

In the United States we have 8,482 churches, and 650,000 communicants, and only 5,650 ministers. This last item includes ordained and licensed ministers; those who are connected with literary and theological institutions; those who are superannuated, and those who are employed in secular business for a support, and devote such time as they can spare to the gospel ministry, without charge to the churches. At least one half of this number are deficient in the requisite qualifications for pastors of single churches. Many of this

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class are peculiarly successful in proclaiming the elementary truths of the gospel. They make excellent pioneers in the western States and frontier settlements, and the Holy Spirit owns their labors in the conversion of great numbers, who, were it not for this description of ministers, would have been wholly destitute. This class of ministers are admirably adapted to perform the first branches of the great commission. They can teach the elements of the gospel, so as to make disciples, and they can baptize the converts; but they cannot well carry out the commission, in "teaching them to observe all things," which Christ has commanded. They cannot train up the disciples, and mould the churches so as to produce the efficiency necessary. This state of things is not so much the result of neglect, as of the extraordinary increase of our churches and membership, by the special providence of God.

There is another circumstance peculiar to us, as a religious people. The numerical strength and efficiency of pastoral and all other means of instruction, are on one side of the country. In all the New England States, in 1842, we had 856 churches, 91,700 communicants, and 767 ministers. In the State of New York, there were 829 churches, 754 ministers, and 89,710 communicants. In these States, the Baptist churches are provided with an efficient ministry, and all other means of instruction, to about the same extent as are Congregationalists and Presbyterians. But it is not so in the other parts of the Union. In the Southern States, from Delaware to Florida, we have 2235 churches, about 200,000 communicants, and only 1358 ministers. In the Western Valley, including eleven States and two Territories, the Baptists have 4400 churches, 221,767 communicants, and only 2529 ministers. And not more than 500 of this number, in any proper sense, sustain the pastoral relation, and look to the churches for a support. These facts demonstrate, that the churches of our denomination are exceedingly deficient in the means of religious instruction.

But there is another view of the subject. More than one fourth of the professors of religion in evangelical denominations, in our whole country, are members of Baptist churches. The proportion is about two to seven. Consequently, were the present population of our nation (19,500,000) divided amongst these denominations, about 5,500,000 would come

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under our influence. For this number, at least, we are expected to provide adequate means of grace.

In the Western Valley, the Baptist denomination includes about one fourth of the Protestant church members. The population of that district now exceeds eight millions and one third. We are expected to provide for the spiritual wants of more than two millions in that field. Can this be done, without an efficient Publication Society? This is a solemn and weighty subject. With this work before us, we cannot turn it aside. We have a large class of ministers in the Middle, Southern and Western States, who would make efficient colporteurs; and who, if supplied and commissioned, would perform the three-fold service of preaching the gospel to the destitute, distributing books and tracts, and exciting the people to read for instruction.

The colporteur system, applied to the Baptist denomination in the United States, through the Publication Society, requires capital, in some degree commensurate with the numbers and the wants of the people to be supplied. A few hundred dollars may put into circulation a single book; but many thousands are requisite to publish the number and variety needed. Books in sufficient quantities, and of considerable varieties, must first be procured, and placed in deposit at convenient points, where colporteurs, missionaries and pastors can obtain them. Depositories for the retail of books (excepting, perhaps, in large cities), should not be established by the Society. The colporteur system is far better adapted to supply the wants of the people, and cultivate the habit of reading.

The result of the whole is, that we have in all our churches more than 650,000 communicants,—that, by increase, we double in less than twelve years,—that a large proportion of our church members have not the pastoral supervision and training which is indispensable to make them active, devoted Christians, abounding in every good work,—that, in consequence of this deficiency, less than half can be expected to contribute for foreign missions and other benevolent operations,—that a large number of our ministers should receive aid in books,—that one half of the denomination must lend a helping hand to train up the other half for every good work,—and that the circulation of religious books and tracts,

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providing libraries for a class of our ministers who are destitute, establishing Bible classes for persons of adult age, and Sabbath schools for the young, with a more enlarged system of home missions, and a more liberal plan for the education of our ministry, are measures to be adopted.

The Publication Society proposes to perform the part of this great work that appropriately comes within its sphere of labor. We are aware of an objection to the multiplication of societies, and the constant and repeated application for funds. The question really is, Can the Baptist Publication Society be spared? We see no way in which the great work can be done in our numerous destitute churches without it. The two great Societies acting on union principles, cannot reach a large portion of our churches, except in an incidental way. Baptists must provide for the wants of Baptists. They belong to the same household of faith. If we do not provide adequate means of instruction, who will?

The means can be provided to set in active and successful operation an extensive colporteur system, if the churches are awake to the subject. The proportion of ten cents from each member, in one half of our churches, would produce thirty thousand dollars annually. Were each church now provided with a pastor, to contribute twenty dollars for a life-membership, or fifty dollars for a life-directorship, the requisite means would soon be provided. Should every brother, who can spare twenty dollars without embarrassment, constitute himself a life-member, and the amount so raised be judiciously applied in the purchase and distribution of books, with the personal labors of the colporteur, by the blessing of God, our denomination, in ten years, would not only double its numbers, but would more than double its contributions to missions, and its spiritual energies be increased four-fold.

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ARTICLE VI.

THE STATE DEBTS.

STATE STOCKS AND REVENUES, *comprising Statistical Tables of the Stocks, Debts, Expenditures and Revenues of each of the United States.* New York. 1841. pp. 8.

Message of Governor Porter to the Legislature of Pennsylvania, January, 1843.

As Christian reviewers, we have, from the beginning of our career, abjured the introduction of every question, in its nature even remotely political. With the parties which agitate our country, we have no connection. We look upon both with an equal eye, rejoicing when either promotes the real good of our beloved native land; and turning away in sorrow rather than in anger, when either sports with the vital interests of society, either for the sake of ephemeral popularity, or the sordid love of office. Yet even this disclaimer must be made with a single grain of limitation. While every measure purely political, and so far as it is political, is wholly excluded from our jurisdiction, yet, if any political measure dare to set at naught the principles of eternal justice, and trifle with the dearest interests of man, we feel bound by our character as Christians to utter our solemn and earnest remonstrance. We let politics alone, so long as politics violate not the laws of Christ. But should they do this; should politicians of any party, under cover of party names or party measures, undertake to perpetrate wrong, and involve the land in guilt, we, as Christian reviewers, shall ever hold ourselves at liberty to unmask the wickedness, under what subterfuges soever it may have taken refuge. Wickedness is the same, by whatever name it may be called, or under whatever guise it may seek concealment. To wickedness, whether in high places or in low, whether committed by the many or the few, by the people or their representatives, we are, as Christians, eternally opposed. We shall never feel the necessity, therefore, of making an apology for rebuking evil, in whatever political form it may appear; not because it is *political*, but because it is *evil;* and, with evil we can never cease to contend, without ceasing to be Christians.

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While we, however, take the liberty, in common phrase, thus "to define our position," we are happy to add that the question, which, in the following pages, we propose to consider, is in no manner beset with the difficulty to which we have alluded. It is, in no manner, that we know of, a party question. The principles which it involves are so manifest, that all men, upon reflection, must see them as they are. Both parties have united in the same view of every thing material concerning it. The leading journals of both parties have clearly set forth the facts in the case, and nobly defended the cause of truth and justice.* Without the fear of being considered as the advocates or opponents of either, we may, therefore, with the greater freedom, proceed to state the views which, as Christians, we entertain on this grave and important matter.

The general fact has been long before the public, that the several States in the Union are indebted to various individuals in Europe, to the amount of about two hundred millions of dollars. At the time when this debt was incurred, very few persons, either in or out of the indebted States, gave themselves any trouble about it. The price of every thing vendible was rising. Cities (on paper) were growing up in the depths of the trackless forest, or emerging from the centre of the undrained swamp. The circulating medium, expanded almost without limit, certainly without forethought, was hourly extending the means for farther investment. Nobody seemed to have observed that the real values in the country were precisely the same as they had been, and that the only change which had really been effected, consisted in the increased number of bits of handsomely engraved paper. The ordinary and old fashioned method of getting rich, by increasing the values existing in society, was abandoned as obsolete. A man had nothing to do but borrow of a bank, give his note, buy up any thing on which he could lay his hand, wait till the increase of the circulating medium had raised the price of his product, sell, borrow yet more on the credit which his first speculation had established, and repeat the process as often as the times would allow. A young man, who went to any of our large cities penniless, was considered a blockhead,

* See an article on the State Debts in the Democratic Review for January, 1844; and another on the same subject in the North American Review, of the same month.

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if he did not report himself worth one or two hundred thousand dollars, in a very few years. The temptation was too great to be resisted. Men of all professions were infected with the mania. Lawyers, physicians, judges, clergymen, were soon enrolled among the number of operators, while the corps editorial, desiring a share in the universal prosperity, puffed assiduously at every extravagant project, on the equitable condition that they should receive a reasonable share of the profits.

All this answered very well for a while, and in behalf of the money-making portion of our fellow-citizens. Houses, like the palaces of princes, arose on every side, and Europe was ransacked to furnish them with all the appliances of luxury. It is true, the pressure fell rather heavily upon poor men like ourselves, who, without any increase of emolument, were obliged to pay three times its value for a barrel of flour or a leg of bacon. With the frogs in the fable, we could say to our friends, "this may be sport to you, but it is death to us." We, however, bore it silently, in the hope, that some day or other, we also should partake of the cup of prosperity, which was pressed to every body's lips but our own. But while we were waiting in patient expectation, our anticipations were cruelly mocked. We suddenly heard rumors of distant reverses. As they drew nearer, we were more distinctly informed of the existence of financial embarrassment. Nothing would save the community, it was said, but a suspension of specie payments. Specie payments were suspended. They were resumed. They were, in all the States west and south of New York, again suspended. Amidst universal failure, and the almost total destruction of the circulating medium, they have been again resumed, and prices have come again to their natural standard. Confidence is again resuming its place, and the prosperity of the country is flowing again in its usual channels. People have begun once more to seek to grow rich by their labor, instead of their wits. We hope they will long remember this lesson of dear-bought experience.

The reason of all this revulsion is neither abstruse nor profound. The real values, as we said, of the country remained, during all this time, the same. The difference in prices was the result of neither increased nor diminished natural demand or supply; but merely of the increase and subsequent dimi-

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nution of the circulating medium. There were no more numerous or more valuable products, either to be bought or sold, at one time than another; but there was a vast deal more money to buy with. Any one who wanted money, by exchanging his note for it, could have it. As every one could procure money, every one overbid his neighbor, and thus, in a season of ordinary productiveness, all the means of subsistence rose in price, as if we were living in a besieged city.

But while every one could borrow money, every one was obliged (though it seemed only a matter of form) to give his note for it. He paid this money for cotton, or rice, or tobacco, or manufactures, or eastern or western lands, and thus he stood, with his note in the one hand, and his products, at these extravagant prices, in the other. The note always remained the same, save only that the interest was accumulating. The lands, or whatever he had bought, might remain the same or not. If they rose in price, he would be rich in the amount of the difference. If they remained stationary, the interest of the note would gradually absorb the principal. If they fell in value, he was ruined. But, moreover, these notes were on time, and they must be paid when due. When pay-day came, if they were not renewed, and he could not sell his products, his credit was gone, and he was, in this case also, ruined. His only chance, then, consisted in the hope that the banks would not demand payment within any assignable time. The moment this demand was made, and made generally, the bubble must burst, and universal bankruptcy ensue.

The banks, however, very soon found themselves without any option in the matter. The paper which they had issued, consisted of obligations to pay on demand, and pay in specie. By their over-issues, they had (as must always be the case) driven all the specie out of the country. They began to feel alarmed for themselves; and, justly alarmed by the total ruin with which they were threatened, they began to limit their discounts, and require payment as the notes of the borrowers became due. The borrower could not meet the exigency, without selling the property which he held, and which he had purchased with the bills of the bank, at the most absurd prices. What was the case with one, was the case with all. There were now more sellers than buyers. Prices began to fall, and the illusion vanished. Every one

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saw that his notes remained the same, while his means for paying them were fearfully diminishing. Bankruptcy stared every one in the face. City lots, timber lands, and western villages, fell in the market; and cotton, flour, rice and tobacco followed the example. Suspension of specie payments for a while retarded the fall. But this enormous injustice, by which the price of every thing was raised to the many for the benefit of the few, could not long be perpetuated. With the return of specie payments, prices fell; these unlucky notes, however, continued the same, with the addition of the interest that had accrued, and the community righted itself in the universal ruin of the speculator.

Such is the crisis through which this country has passed. While, however, all this was going forward, other elements were introduced, which, in some degree, affected the mode of the disaster. As, in the circumstances to which we have alluded, every man was intensely eager to borrow money of the banks in order to sustain his falling credit, it is manifest that his disposition towards banks would be determined precisely by their willingness or unwillingness to comply with his demands. If the banks determined to fulfil their own obligations, and redeem their bills in specie, and, in order to enable themselves to do this, curtailed their discounts, the cry was raised that they were ruining the merchants and favoring the aristocracy, in order to grind the faces of the people. If they were willing still to discount, and thus increase the existing evil by still more deeply flooding the country with bills which they were unable to pay, they were loudly applauded, and, by legislative acts, exonerated from the obligation to pay in specie, that is, for the time being, to pay at all. Hence arose still greater confusion. In many of the States, the banks suffered, as we think, unconstitutional persecution. In some, it was resolved to abolish them altogether. While in others, they were permitted and encouraged to issue as much irredeemable paper as they chose.

The banks in New England and New York passed through this crisis, generally, unscathed, and redeemed their notes on demand. Hence the currency here remained firm, and the pressure in these States was less severe than elsewhere. Where it was resolved to abolish the banks, the circulating medium was almost annihilated, and we have been credibly informed, that, in many instances, farmers of undoubted ability

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were scarcely able to procure money wherewith to pay their taxes. All trade, for a time, was carried on by barter. Where the banks were protected, as it was called, a different result followed. There was no difficulty in procuring money, (that is, bank bills), but, when you had procured them, they were worthless. Men soon found out that pieces of engraved paper, containing a promise to pay in specie, when there was neither ability or intention to fulfil the promise, nor any means of enforcing it, were no better than any other pieces of paper. Hence, the circulating medium, in many instances, perished from absolute worthlessness; and in the best cases it was never worth the face of it, but merely worth the probability which might be supposed to exist, that it would be paid at some time or other.

While the circulation was in this condition, it was also the fact, that the southern and western were enormously indebted to the eastern and middle States. During the paroxysm of prosperity, it seemed to be universally conceded, that the only true mode of growing rich was to *sell* a vast amount of goods. Every one was anxious to do what was called "a tremendous business." And it was, surely enough, "tremendous" in its results. Sales were made to almost any one calling himself a southern or western merchant, at first on six, then on nine, then on twelve, and finally, in many cases, on eighteen months' credit. In this manner, an immense amount of the capital of the north was carried to the south and west. Had land and the staple products continued at the exaggerated prices which they commanded when the purchases were made, then debts would, doubtless, have been paid as punctually as formerly. But every thing fell to an immense amount. The southern merchants, as well as the northern, had become deeply involved in land speculations. When the time of payment arrived, they were unable to meet their engagements. In a vast multitude of cases, the change of prices had left the merchant without a dollar, and yet deeply in debt. In other cases, where a partial payment was made, such was the depreciation of southern paper, that it could not be transmitted to New York or Boston, at less than thirty or forty per cent. discount. In other portions of the country, there was no circulating medium to transmit. The western merchant could not collect his dues. All being indebted to the north, and credit being, from this rude shock, utterly prostrated, all

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business, for a year or two, came to a stand. Goods could not be sold to the interior, and the manufacturers and merchants were, for a time, on the very verge of ruin.

The losses of the north and east were, during this period, enormous. A gentleman connected with an importing house in New York informed the writer, that his firm had not less than five hundred thousand dollars in the south and west, from which they never expected to realize a farthing. This may, perhaps, be a more than unusually unfortunate case; but we apprehend that, were a faithful account kept of the losses of our northern merchants during this sad period, the amount would stagger belief. Rents fell in the city of New York, in many cases, fifty, and in some, we believe, sixty and seventy per cent.; and for months together, the best mercantile houses did not realize sufficient from their sales to pay the wages of their clerks. A gentleman of that city, whose firm had frequently sold thousands of dollars'-worth, daily, asked us on one occasion, in the spring-season, to imagine what their sales for that day had amounted to. He assured us that they had amounted to exactly one dollar!

An occasion was here taken to denounce, in unmeasured terms, what is called the credit system. And as this system has been intimately connected with this result, it may be worth while to diverge from the course of our remarks, for a moment, in order to devote a single paragraph to this subject. There are two modes of mercantile operation, that are denominated the credit system. They are widely dissimilar from each other. The one is of the following character. In a vigorous and thriving community, like our own, there are two classes of persons frequently to be met with. The one, young, enterprising, and possessed of mechanical or mercantile skill, but destitute of capital; the other, possessed of considerable capital, but advanced in years, and unwilling to undergo the fatigues of active business. Now the first class, by borrowing of the second, is enabled to turn its skill and industry to the very best account, and can easily pay the ordinary rate of interest, and yet secure to itself a handsome profit. The second, by lending to the first, is able, without the fatigues of labor and active occupation, to realize a handsome remuneration. In this manner, all the capital and skill and industry of the whole community are engaged in production; and the progress of the nation is as rapid as the laws of

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divine Providence will allow. In this form of credit, the capital actually *exists*, before it is loaned. It is loaned to persons who desire actually to unite it with industry and skill, for the sake of enabling that industry and skill to create a vastly greater amount of product than could be created without it.

The other kind of credit proceeds upon a very different principle. It acts by creating a fictitious capital; and this capital is not employed in connection with skill and industry; but merely for the purpose of enabling a few holders to monopolize the productions of the country, to create an artificial rise of prices, double the cost of the poor man's loaf, and, in the end, render worthless the dollar which he has earned wherewith to purchase it. This is commonly brought about by fraudulent banking, excessive bank issues, and all the means by which a country is flooded with worthless paper; and, as a necessary consequence, drained of all that specie, by which alone this paper can be rendered of any value. The former of these is reasonable and legitimate credit. The latter is spurious credit, or, more properly, deliberate knavery. The former tends to diffuse comfort and the means of happiness equally through all classes of society; the other designs to make the rich, richer, and the poor, poorer; and in the end plunges both in the gulf of universal bankruptcy. It would be well if the opponents as well as the advocates of credit, would, at the outset of their arguments, inform their hearers to which of these kinds of credit their remarks are intended to apply.

But to return to the thread of our remarks. It was during this paroxysm of universal prosperity, that these debts of the States were contracted, and in consequence of this sudden revulsion, the interest which was due upon them, failing to to be paid, they became valueless.

While property of every kind was daily rising in value, and every one was growing rich; and yet more, while every one seemed to be growing rich the more rapidly, the more deeply he was involved in debt, it is not surprising that whole communities were affected with the mania which had prostrated the reason of individuals. The immense facilities possessed by this country for works of internal improvement must be obvious to every one who looks for a quarter of an hour on the map of the United States. The success of the

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Erie canal, and its power in adding to the wealth and resources of the State of New York, were now fully demonstrated. Several railroads had been constructed, which promised to yield to the proprietors a princely revenue. Each State was desirous to distinguish itself in this truly laudable undertaking. Every one could perceive the benefits which such lines of intercommunication would confer, not only on the particular State, but on the nation at large. Each portion of the country was desirous of thus at once conferring and receiving benefit, and the construction of works of internal improvement became the passion of the day.

The facilities which were given at the time to these operations were such as, at the present day, almost to startle belief. England had entered into the credit system almost as rashly as we. Capital was there abundant. It was soon found that any State whatever, by issuing its bonds and negotiating them in London, could obtain any amount of funds that it could desire. Reasoning, as we always do when our imagination is excited, only from the *most favorable* cases of internal improvement; and believing that the exacerbation of fever was only the healthy excitement of youthful vigor, many of the States believed that the income of the works which they projected would not only pay off the interest of the cost of their construction, but, in a few years, sink also the principal; they entered upon the career of internal improvement in every direction, and, in many cases, with lamentable want of forethought. The bonds were issued and negotiated in London. The proceeds were realized. The works were commenced, and commenced at a time when prices were high, and the cost of every material exorbitant. In some cases, the works were completed. In others, the funds provided were found to be wholly inadequate, and the works were prematurely arrested. In some, we fear they were dishonestly squandered, and no benefit accrued to the public. In the midst of this universal effort to carry a railroad or a canal to every town, and almost to every man's door, the revulsion occurred. Every one suddenly found himself poor. Wealth seemed to have vanished; or, in the words of the Scriptures, "to have made to itself wings and flown away." The calculations which had been made in the period of excitement were found to be lamentably

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fallacious. The rush of passengers had ceased. The products which were to have been transmitted on these channels of intercourse did not move. The intercourse between the different parts of the country seemed paralyzed. The railroads and canals, which it was supposed would pay for themselves, hardly defrayed the cost of repairs, and sometimes absolutely failed to do even this. The whole burden thus fell back upon the States; and, in this season of universal exhaustion, they were called upon to sustain a load which would have been sufficiently onerous in times of the most vigorous prosperity.

They could not sustain it. They staggered and fell. The interest remained unpaid. The bonds of sovereign States became a byword on every exchange in Europe. Thousands were reduced to beggary by the misfortune. The credit of the whole country was shivered to atoms. The general government was unable to effect a foreign loan, even to an amount perfectly within the power of any respectable mercantile house.

For a while, our distress at home gave us no leisure to contemplate our position. When we at last looked at it, the general prostration rendered relief almost hopeless. The excitement of exaggerated hope had been succeeded by the gloom of despair. No one knew what to do, and all were convinced that a better day must arrive before we could look at the subject calmly, with the determination of righting ourselves in the eyes of the world and in the presence of our own conscience.

That better day has now arrived. Trade has resumed its natural channels. All the various modes of industry are again reaping their abundant reward. Confidence between man and man, and between the different districts of the country, is re-established. Our currency is again sound and solvent. Exchanges are effected between the different parts of our extended country at moderate rates. The regions of the south and west, for so long almost destitute of our manufactures, are supplying themselves abundantly, and are bringing back their rich staples in return. It is confidently asserted that, for many years, this country has not done so profitable a business as during the year which has just closed. Now, then, is the time to look at this subject dispassionately; and let us look at it, as men of integrity and honor, and above all, as Christians.

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What, then, are the facts in the case? These may, in general, be easily and briefly stated. The people of the States, by the representatives of their own choice, and for their own profit and advantage, resolved to borrow funds. They issued their notes, or bonds, duly signed and sealed, promising to pay the sums specified, to any one who would lend to them, and with interest thereon until paid. These bonds were negotiated by their own agents. The money was received and deposited in their own treasury. It was expended by their own agents, by their own order, on works for their own exclusive benefit. The holders of these bonds come and demand that we fulfil our promise, and redeem our solemnly ratified pledge. Now what, in such a case, is to be done?

To this question, there can be conceived but one answer. The debt is a fair one, and must be paid. The payment cannot be evaded, without the most direct and monstrous injustice. It cannot be evaded, without destroying for ever the good name of our country. It cannot be evaded, without involving the guilt of dishonesty, nay more, of dishonesty effected by a violation of the most solemn engagements. Can any one doubt, therefore, what will be the decision to which an honorable, high-minded, and Christian people will come? Cost what it will, it becomes us to sacrifice every thing to honor, virtue and religion. We should be unworthy of our ancestors, if we for a moment hesitated in such a case. We should dishonor the religion which we profess, if we did not practise every self-denial, and endure cheerfully every burden, rather than justly incur the suspicion of doing wrong.

And we rejoice to believe that this is the decision to which this nation has already come. In the moment of depression, to which we have alluded, when very many scarcely knew how to meet the expenses of daily consumption; when, in every city, multitudes of the best established houses were bankrupt, and the strongest firms could do nothing more than sustain the pressure; when produce was almost valueless, and corn was sold, throughout vast regions of the West, for a few cents a bushel, and pork for a cent and a half a pound, it is not wonderful that a foreign debt was forgotten or disregarded. The reproaches which have been heaped upon our country on this account by the Rev. Sydney Smith and others, have really been more remarkable for sarcasm than for justice. We know

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that they were great sufferers. We know that multitudes were reduced from affluence to penury by our misfortune. But still they ought to have remembered that they shared in our infatuation, and they should also have remembered that the universal distress, arising from this total failure or inextricable embarrassment of the circulating medium, was unparalleled. The efforts which were made by our merchants to sustain the national credit, during this embarrassment, were worthy of all praise, and were sufficient, of themselves, to elevate the character of any people on earth. Exchanges on London were bought up in all our mercantile cities at any price, in order to meet our engagements. Indeed, while the foreign houses were complaining of the dilatoriness of our payment, and reproaching us for want of faith, we were making sacrifices in order to meet our engagements, which, when they were subsequently known, filled our foreign creditors with astonishment. They, in many instances, declared that no other people in Christendom would have sustained their credit at such absolutely ruinous expense.

Such was, in this instance, the American character, and such, we trust, will it ever be. The West is as high-minded and as honorable as the East, the South as the North. The farmers of Pennsylvania, Maryland, Illinois, Mississippi and Louisiana are of the same stock with the merchants of Boston, New York, Philadelphia and Baltimore. What the one have done to sustain their personal credit, the other will do to protect untarnished the honor of their States and of the nation. We have full confidence that this whole debt will, in a short time, be placed in the way of equitable adjustment, and that this sore trial will only raise to a loftier eminence the moral character of the country.

Nor is this all mere baseless anticipation. The indications are manifest that the attention of the whole public is directed to the subject, in a manner commensurate with its importance. No respectable journal, or even respectable newspaper, has dared to advocate the doctrine of what has been called 'repudiation.' The very word itself has become odious, and is now never used, but in derision,—a very sure indication, by the way, of the current of public sentiment. Some of our legislative assemblies have expressed their views on this subject in language worthy of the fathers of our republic. Some of the indebted States are anxiously engaged in devising

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means for the restoration of their credit. The people themselves are already holding meetings for the purpose of memorializing their legislators on the subject, and demanding that direct taxes sufficient to meet the exigency may be immediately imposed. The most distinguished men in our present political parties have eloquently and unanswerably set forth the obligations of honor and virtue in regard to this matter. Good men in every part of the Union are uniting their influence, and exerting their talents to lead their fellow-citizens to the true result. With such a cause, under such auspices, and in such a country as our own, can any one doubt of their success?

In the progress of this work, however, it is to be expected that obstacles will be encountered. In all the States which have incurred a large amount of indebtedness, additional direct taxes must be laid. These will, for a time, be burdensome. They will, however, annually decrease, as the income from the public works becomes larger. In few cases, however, will it render the taxes more onerous than those that are now paid in many of our large cities. Be it, however, large or small, it is insignificant in comparison with a loss of virtue and honor. Some of the States at present may be really unable to pay either the principal, or the whole of the interest of the debt. Of these, all we can ask and all that virtue requires, is, that they honorably and honestly do all in their power; that they show to the world a soul incapable of meanness. They are young, and rapidly increasing in resources. In a few years, if their character remain untarnished, they will be able to do, without an effort, what now would be impracticable. What could Ohio have done in 1800? What would be impossible for Ohio, now? In 1800, her whole population numbered 42,156; in 1840, 1,519,467. If we all come to this effort with determined will, with unfaltering virtue, and far-seeing public spirit, the work will be accomplished, and the honor of our country redeemed.

Suggestions may, we are aware, be thrown out from time to time, which would tend to retard the progress of this work of justice. They will not bear examination for a moment; yet lest any person should be misled by them, it may not be amiss, at this point of the discussion, briefly to refer to them.

It has, we believe, been said, that this debt is owned by

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the bankers of London,—men of overgrown wealth; and we are poor, depending on our labor for our bread. It is better that they should lose it, than that we should, at such inconvenience, be obliged to pay it.

To this consideration, various replies might be offered. In the first place, supposing the facts to be as they are stated, who does not see that the principle here involved is totally subversive of all true honesty? No man could offer it as a reason for not paying his debts, unless he abandoned all claim either to honesty or honor. It makes every debtor the judge in his own case, and makes him decide the question whether he shall pay his debts, not by the fact that he owes them, but by his opinion of the wealth of his creditor. It is the same as to say, 'I am bound to fulfil my just obligations no longer, if I can persuade myself that the man whom I owe is richer than I.' No man could affirm this, without confessing that he deserves a place in a penitentiary.

But even were this principle sound, it would not avail in this case, but the contrary. Which, in this instance, is the rich, and which the poor party? We ask, what is the richest banker in London, with his equipage, his stocks, and his country seats, to the sovereign State of Pennsylvania, comprising 1,724,000 free people, covering 47,000 square miles, and creating an annual product of 200,000,000 of dollars? The richest millionaire in Europe dwindles to a beggar, in the comparison. So that, were the principle adopted, that debts only are to be paid when the creditor is the richer, we ourselves would be bound by our own rule; and by our own showing, we could have no excuse for delaying our payments for a single moment.

But are the facts in the above objection correctly recited? Is it the fact that these funds are owned by the rich bankers of London? The very reverse is the case. It is true, these stocks were negotiated through these bankers, and they may, in some instances, have been the first purchasers. In the first case, they were merely brokers, who received the bonds from us, and transferred them to the purchasers, who now hold them. In the other case, that is, when they were the first purchasers, they merely bought them to sell again. Their business is to buy stocks at wholesale, and sell them at retail; just as a merchant, in one of our Atlantic cities, buys in large quantities, in order to sell again. Does any merchant

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in Cincinnati suppose that the merchant in New York consumes in his own family the cargoes of pork that are annually consigned to him? No; a banker of established reputation in London would be the last man in the kingdom to invest any large amount of his property in any foreign stock whatever. You will find his capital all in government securities, or else in landed estate. These forms of property give him the consideration which he needs at home, and they are always on the instant available. We have been informed, on the very best authority, that even Lord Ashburton does not own a dollar of American securities. He very much prefers to invest his accumulating funds in land in the county of Hampshire. And so, for obvious reasons, would they all.

The fact is exactly the opposite. These funds were all purchased by people of small property. Officers of the army and navy, and their widows, clergymen, and the widows of clergymen, persons of limited means, who, in declining years, had retired from trade,—these are the persons who are the holders of American securities. We know this, from actual observation. We could name at least one Baptist clergyman, who invested no inconsiderable amount of his property in the bonds of one of our Western States. The reason of this is obvious. The interest of money, specially of public securities, in England, is low. When a man's property is small, it is a matter of great consequence to him to reap from it as great a dividend as possible. The interest promised on our bonds was frequently twice as great as could be derived from any permanent stocks in Great Britain. Hence, as every one must see, it was a great temptation to such persons, to be able to realize £200 from the capital which was now yielding only £100. The result was, that in numberless instances, such persons as we have named sold their property in government securities, or in land, and invested their all in our bonds. The consequence has been, their pecuniary ruin, and the beggary of their children.

But even this is not the whole of the case. We all know that there are two different views taken of this country on the other side of the Atlantic. Many persons there suppose our institutions but an experiment, which, from its nature, must result in failure. They do not believe that we have either the honesty or the virtue necessary to self-government. They wish us no ill; many of them would rejoice in our

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success. They have, however, no confidence that we shall succeed. Such men, whether rich or poor, would never invest a dollar in our funds. They tell us that we have nothing to fall back upon. When we reply, we fall back upon the virtue and intelligence of our people, they say that yet remains to be tested. With these feelings, we may well believe that they would never bid high upon state stocks.

The other party place full reliance on our institutions. They hail with exultation every indication of our progress in science and the arts, in civilization and virtue. They look to this country, as the ultimate refuge of themselves or their children. While by no means deficient in love of their native land, they feel the increasing difficulty which exists in an old and densely peopled country; and rejoice that the principles of civil liberty are planted here in the West, in a land of boundless promise, speaking their own language, governed, in many respects, by their own laws, and cherishing the same religion; and they look to the United States as their ultimate home. In public and private they defend us from reproach, and feel that the principles which they hold most dear are identified with our success. It was these men who bought and who rendered saleable our bonds in Europe. Where there were no such men, there were no sales. Had they not purchased and advised their friends to purchase, our agents would have returned from London with their bonds in their pockets, more penniless than they went. But these men knew no difference between the General and State Governments;* they hardly knew where the States were to be found on the map; they made no distinction between Pennsylvania and Massachusetts; Louisiana and New York; they knew that in taking these bonds, they were placing their property under the broad protection of American law; they knew that they were loaning to men to whom they felt bound by every sentiment of paternal regard and political attachment; they saw on the bonds the name of the highest authority of a sovereign State, and appended to it was the broad seal of its most solemn confirmation; and they believed that the little all, on which their subsistence depended, was as safe here as in the national funds, or in the Bank of England. On these

* The writer, during a visit to England, met but two men who seemed to have any clear idea of this distinction; one of them, the late John Foster.

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principles, they trusted their whole means of living to our honor. Now to refuse to pay the money which we have, under such circumstances, borrowed,—to make their very kindness to us the instrument of their ruin, is an injustice too cruel to be thought of for a moment.

But it may be said, this money never did us any good. Why should we tax ourselves, to pay for what has never been to us of any service?

To this the answer is obvious. When I ask a man to pay me a debt, how is the question of indebtedness to be decided? By the fact that I have loaned him money which he has never repaid?—or, by the fact that he made a good or a bad use of the money? Every one knows that such a plea, in the transactions of man and man, would be not only wicked, but absurd.

But in many of the cases of State indebtedness, this plea is not in accordance with the facts. The public works which have been constructed with this borrowed money, have been frequently capital well laid out. They may not now, it is true, return the interest of the money spent; but they yield an increasing revenue, which will soon repay that interest, and, ere-long, produce a surplus, that will gradually sink the principal. If the States of Pennsylvania and Maryland, for instance, were to be sold at auction to-morrow, they would bring as much more, in consequence of their public works, as those public works have cost. The value of all the land within the reach of a canal or railroad, of every manufacturing establishment, of every mine, whether of coal or iron, has greatly increased by reason of these improvements. And when you take into view the vast extent of surface over which this rise has taken place, fifteen, twenty, or thirty millions of dollars are very soon accounted for. There is, therefore, no reason in this consideration, why the debt should not be paid.

But once more, and lastly, for we feel no strong desire to take notice of such objections, it may be *thought*, if not *said*, "This money was borrowed by reckless politicians to accomplish party purposes; and when received, was squandered by them on themselves or their partizans. We never knew any thing about it, until we were called upon to pay it. The men who borrowed and squandered it should pay it, but we ought not to be called upon."

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We do not deny, for we would treat this subject with all fairness, that there might be cases in which this objection could be urged with some semblance of justice. Thus, where the government is hereditary and despotic, and the people have no power to influence the action of their rulers, it might seem hard to make them responsible for the ruler's act. Or, again, where a people were overrun by a foreign power, and, during the time of this unlawful occupancy, acts were done over which the people had no control, it might seem unjust to oblige them to pay for the offences of the usurpation. But it is to be remembered, that *we* have never allowed the validity of either of these pleas. We have demanded and received indemnification for confiscation under precisely such circumstances. We have universally affirmed that the people were responsible for the acts of the government *de facto*, no matter how that government might have been established. How was it possible for the people of France, or of Denmark, or of Naples, to resist the gigantic power of the military despotism of the emperor Napoleon? And yet, we have demanded, and received indemnification for confiscations pronounced by the authority of this irresistible oppression, confiscations by which the people of some, at least, of these countries were never benefitted to the value of a copper.

Such is the rule which we have proclaimed to be just, in our transactions with foreign States. We have declared that the people were bound by the acts of the government *de facto*, no matter under what circumstances this government came into power. And this principle has been conceded, by all the nations of Christendom, to be the established law by which the people of foreign States are to be governed, in their intercourse with each other.

But if this be the principle of justice under such circumstances, by how much more does it apply to the case before us! The officers by whom these bonds were given, and by whom, on our behalf, these contracts were made, were our own agents; selected by us at the ballot box; liable to be removed by us at our pleasure, and over whose acts we have an unlimited control. The acts of men thus appointed are just as much our own acts, as though we, instead of our rulers, had assembled *en masse*, and authorized these loans, in our own proper persons; and the sign and seal of the State attached to these bonds are just as much binding upon us individually,

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as though we had singly and severally signed them with our own names, thereby pledging ourselves and our assigns to the payment of them for ever.

It may be said, these were not statesmen, looking for the good of the State, but merely political robbers, who cared for nothing but their own immediate popularity, and their own personal behoof. But to this we answer, we hope this is not so. We hope that they, though in some cases erroneously, honestly judged these contracts to be for the benefit of their constituents. It was not charged that the authors of these negotiations were dishonest, until the plan resulted in failure; and surely it is uncharitable to judge of the motives of public men by the result of their measures. We should call this severe judgment in any other case.

But granting this to be so, we ask who appointed these reckless politicians, these selfish legislators? Why, no other than we ourselves. Were they new men and unknown to us? By no means; we had enjoyed every opportunity for forming an opinion of their quality. They had done nothing else from boyhood, but ring the changes upon political catchwords, and we knew them to be unprincipled. We knew that they belonged to our party, and for the sake of party and party ascendency, we placed these powers in their hands. If then we chose to send such men, instead of sound, honest and able statesmen; if we prefer party to country, and the men who will flatter us, to those who will tell us the truth, on whom should the consequences of our folly rest? On ourselves, or on our innocent and unsuspecting creditors?

To this question, there can be but one answer. We have chosen a free and a representative government. We must meet the responsibleness which arises from our choice. We are responsible to the full for the acts of our agents, and it is time that we became fully awake to the solemnity of the fact. If we choose to gratify our partizan animosities; if we are willing to be led into folly by artful and selfish demagogues, we must, like men, meet the consequences of our own actions. It will be well if we escape with no sorer punishment than the loss of a few millions of dollars. And if a loss of this kind shall teach us wisdom, if by this misfortune we shall learn to elect for our representatives men of honor and probity, of legislative wisdom, and prudent and patriotic forecast, the sinking of these amounts will yet be reckoned among our greatest blessings.

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We have thus endeavored to strip this case of its accidental drapery, and present it in its simple, uncovered outline before the understanding and conscience of our readers. Unless we have greatly mistaken, it is a clear case of debt; of debt incurred under obligations peculiarly binding; and in which the violation of obligation will be attended with especial aggravations. Nor is this all. It is a debt for which every citizen in the indebted States is personally responsible. Every one is a party to the contract, and the faith of every one is pledged to its fulfilment; and a just lien exists on every one's property, until the contract is fulfilled. To state the matter briefly, it seems to us to be plainly this. We hold about $200,000,000 of the property of our creditors. That property, on the principles of eternal justice, is theirs, and not our own. Were Justice to adjudicate in the case to-day, she would set off a portion of every farm, a per centage on every note of hand, a part of the capital of every manufacturer, of the stock in trade of every merchant and mechanic, a share of the salary of every clergyman, and of the fees of every lawyer and physician, and declare, this portion belongs not to you, but to those on the other side of the Atlantic, who confided it to your faith and honor. You have no right to it, principal or interest. Every day that you retain it, you retain it wrongfully. Every use that you make of it for yourselves, is a violation of equity. The line of demarkation between your own and another's can never be covered from the eye of Omniscience. Transmit it as you may, devise it as you will, it bears upon it the mark of wrong; and down to the remotest generations, it will carry with it the curse of holy and justly offended Almightiness.

In such a case as this, can there be a question what will be the decision of the American people? Is there a single descendant of the northern puritan or the southern cavalier, who will not scorn to hold for a moment a dollar that is not rightfully his own? The bargain may seem hard, but it was a fair bargain; the sacrifice required may cost self-denial, and call forth the exercise of sterling virtue; but if this property rightly belongs to others, every principle of honor exclaims, let them have it, to the very last farthing. We have all lost property before, rather than tarnish our good name; and we are able to do it again. We may leave to our children a diminished inheritance, but we will never bequeath to them

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the legacy of a parent's dishonor. It shall never be said, that we, who have bared our bosoms to the bayonet in defence of our national independence, and humbled the mistress of the seas on her own chosen element, now, in the vigor of our manhood, have sold the priceless heritage of our fair fame for a beggarly mess of pottage.

To Christian men, in such a case, the path of duty is obvious. Every disciple of Christ, by his very profession, declares, that he values integrity more highly than any thing else. No man can be a Christian, who would deliberately do injustice, or be guilty of dishonesty, for any pecuniary reward. Here, then, he is met by precisely this case. A clear and indubitable instance is presented, in which he must either do wrong or pay his portion, whatever it be, of these debts. It becomes him, if he for a moment hesitate, to make the subject a matter of serious and devout reflection. Let him ask himself, would I withhold from a man his due, and thus defraud my neighbor, for this sum, or for any sum? If I would do this, I must relinquish my hope of salvation; for in so doing, I clearly show that I love mammon better than Christ. The two masters cannot be served together. If I obey the one, I must deny the other. Can a Christian, Judas-like, barter his Master for pelf?

But this is not all. The character of Christianity, throughout the world, is involved in this question. We have been said, by a most intelligent observer,* to be the most religious nation on earth. But of what value is religion, if it makes not a people honest and faithful to their engagements? Should we fail, should these debts remain unpaid, the moral influence of Christianity may, with reason, be called in question. Hence, a public as well as private duty is devolved on every Christian citizen. He is bound, not only to pay his portion of this debt, but to use his whole influence to elevate, and purify, and sustain the moral sentiments of those around him. As a constituent, he should, without respect to party, elect such men as will do justly, without fear, favor, or affection. As a legislator, his voice and his vote should always be on the side of high honor and unimpeachable faith. Let men professing the religion of Christ do this, and a great act of justice will be done, and the character of our country will be nobly redeemed.

* De Tocqueville.

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And it will be redeemed. We close, as we commenced, with expressing the belief, that this debt will be paid. It is not possible to prevent an honorable, virtuous, and high-minded people from doing an act of so manifest justice. We believe that very soon this work will be commenced. Pennsylvania and Maryland are already leading the way; and the movement will advance southward, until repudiation shall be driven into the Gulf of Mexico.

ARTICLE VII.

THE ORATION OF DEMOSTHENES ON THE CROWN.

THE ORATION OF DEMOSTHENES ON THE CROWN; *with Notes, by* J. T. CHAMPLIN, *Professor of Greek and Latin in Waterville College.* Boston. 1843.

THIS new edition of the Oration on the Crown, with a rich body of notes, must be a welcome present to the classical teacher. That such a work was needed, will be denied by no one who has attempted to use the shallow and inaccurate edition of Negris, or who knows the difficulty, either of teaching from the naked Leipsic text, or of procuring for his classes good foreign editions, with a suitable commentary.

Nor can any one reasonably doubt but that the masterpieces of Grecian oratory should form a part of the course of Greek study in the higher literary institutions of a free people. When despotic governments, like most of the German States, and a race of metaphysicians and critics, who always speak through the quill, having little occasion for popular or political eloquence, give the preference to the philosophers, the poets, and the historians, we are not surprised. Even the passion of the English prelates for the Greek tragedians ceases to be a wonder, when we consider the influences under which they were educated. Though the two national universities were ecclesiastical in their origin, and continue, in a great measure, to be such in their character, yet as their creed and their theology are irreconcilably at variance with each other, and as kings and politicians settle theological

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questions, it is not difficult to divine why the young aspirants to clerical honors choose a circuitous path, by which they may escape the perils of theology. The Tory influence which has marked the history of the universities, particularly the university of Oxford, would more readily sympathize with any portion of Greek literature, than with those fiery speeches which were called forth in the deliberations of the fierce democracy of Athens. Finally, the accidental tastes of Porson, Elmsley, and others, the founders of the present English school of philology, determined the character, of Greek scholarship in the universities.

But there are no such reasons why Athenian eloquence should hold a secondary rank in the American universities and colleges. We will not now speak of the Greek orations, as an essential part of Greek literature,—of their historical value, in illustrating Grecian life, manners, laws, and institutions,—of their merit as finished and well-nigh faultless productions of the Attic mind. Nor will we stop to compare them with the recorded speeches of the Roman orator, to whose study the youthful scholar devotes so much time and labor. What is true of Grecian literature, in general, as to its superiority over the Roman, in originality and freshness, in richness of material and perfection of form, is likewise true of Grecian eloquence as compared with the Roman. These various attractive qualities commend the study of the Attic orators equally to all lovers of literature, of whatever age or country. But to no people do those magnificent remains of the might of human speech come with such recommendations, as to the free citizens of our republic. No government, so much as ours, resembles the Athenian democracy. No where else, so much as in this land of freedom, bordering upon wantonness, and of boundless ambition, does the living voice approach so near to the sovereign sway which it once held over the thronging assemblages of the people in the city of Minerva. Our territory is, indeed, of much greater extent; our taste and intellectual refinement much less exquisite; but who that has felt the eloquence of Demosthenes, and beheld, in imagination, the scene in the midst of which he stood, has not, while contemplating the congregated multitudes which the political struggle, within the last few years, has rendered so familiar to us, been struck with their resemblance to the popular assemblies of Greece? The same spirit animated

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the vast concourses. The same commingling of rank, and office, and talent characterized both. The same class of orators, addressing, with an electric power, all the sentiments and interests of the people, spoke to the very souls of their hearers. In both cases, they stood under the open heavens, and amid the most moving scenes of external nature.

Many of our readers have, within a twelve-month, had a truer picture of the Athenian *bema*, and all the surrounding scenery, than volumes of description could give them. On the seventeenth of June, the whole population of New England seemed to turn children of nature, in performing a patriotic pilgrimage to the spot where the first decisive blow was struck in the struggle which won our liberties. There were assembled the wisdom, and power, and wealth of more than one sovereign state. There were the highest authorities of the nation. There, too, was the Demosthenes of America. He spoke like a Grecian. Before him, towered, sublime, the monument of our fathers' valor and patriotism. Not far distant was the city, the mistress of American art, and old Faneuil Hall, the cradle of liberty, and the harbor, where the war-ship lay. Beneath him was the soil which had drunk the blood of our heroes. The orator stood forth like one accustomed to speak for a nation. With mien, and voice, and sentiment befitting the occasion, he spoke, and the very spirit of Washington seemed to be evoked. And yet the open sky above, and the cloud of mortals below, and the colossal pile, the personification of the simple but sublime virtues it would commemorate, and the whole panorama of nature and art, addressing every sense, and moving every sympathy, were not less eloquent than he. All this, both in spirit and in form, is what so often regaled and intoxicated the Athenian populace. When their unrivalled orator was before them, when a great occasion summoned all his energies, when the presence of the best auditory the city of Athens could furnish, maddened him into an oratorical inspiration, in which the glow of genius and of patriotism were blended into one, how eloquent were the Attic skies, and hills, and vales, the unnumbered monuments of ancient virtue which adorned the city, the harbor—to which he was accustomed to point—with its commerce, its navy, and its fortifications, the Propylæa, which was in full view, and the sacred wonders that crowned the Acropolis! Under such circum-

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stances, the name of Athens was a charm, and the sound of liberty, a war-cry.

With this undeniable congeniality between the political eloquence of Greece and that of our own country, it is not surprising that the study of the Greek orators is reviving among us. The ambitious student, gentlemen of leisure, professional men, statesmen, as well as university teachers, are beginning to take a deeper interest in Demosthenes than ever before. Never were there, in this country, so many individuals, who employed their leisure hours in studying the oration on the Crown, as at this moment. Happy would it be, if the sublime political morality of that production could find its way into all our halls of legislation. It is humiliating to see the politicians of a Christian nation acting, in so many instances, on those shameless principles of partizanship, personal animosity and vulgar selfishness, for which this heathen statesman would have persuaded a heathen court to sentence them to banishment.

It is not our design, however, to advocate an exclusive, or even preponderant study of the orators. We only wish to see them placed side by side with the poets, the historians, and the philosophers. These must all blend their influence, if they are to produce their happiest effect upon the youthful mind. But we dismiss this topic and turn our attention to others, more immediately connected with the book before us.

It was impossible but that the general enthusiasm which was awakened, at the close of the last century, in Germany, —the only country where, in recent times, any additional light has been cast upon the Attic orators—an enthusiasm for examining afresh, with microscopic nicety and precision, every relic which has descended to us from antiquity, should not bring forth much that was new to illustrate every branch of ancient literature. The orations of the Grecian statesmen come in for their full share in these results. History, chronology, legal usages, political institutions, and all the branches of antiquities and criticism, stand in immediate connection with the remains of Athenian eloquence. The orations themselves are often the sources, from which the investigator laboriously collects his materials. The several passages thus relied on for evidence, are necessarily made the subject of numerous processes of inquiry. The genuineness and purity of the text, the import of its language, of its

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peculiar, or technical terms, every thing, in short, connected with its grammatical interpretation, and the comparison of the statement with all the known facts relating to the same matter, are indispensable pre-requisites to every valid historical combination. Thus, if we follow the luminous path of such men as the two Hermanns, Böckh, Schäfer, or Müller, in their critical labors, we find it sparkling with scintillations of new light, like the night-passage of the engine on our rail-ways. Let any one take up the work on the Public Economy of Athens, or the Political Antiquities of Greece, for example, and he will be astonished to observe how many obscure passages in Demosthenes receive elucidation.

After reading the confused and prolix notes of most of the old commentators on Demosthenes, their prosing conjectures about Athenian jurisprudence, it is like coming into a new world to fall upon such works as Meier and Schömann's Attic Trial, Platner's Trial and Prosecution among the Athenians, Schömann's Legal Antiquities of the Greeks, and the works of Böckh and Hermann already mentioned. It may not be out of place to add, that the interpreter of Demosthenes will find most valuable assistance in Flathe's History of Macedon, Brückner's King Philip of Macedon, and Droysen's Life of Alexander the Great. Still nearer to his purpose will be Becker's Demosthenes as a Statesman and an Orator, of which a new edition is now in progress. We need a good account, in English, of the life and writings of Demosthenes. The most critical work of the kind, the article in Ersch and Gruber's Encyclopädie, written by Professsor Ranke, formerly of Göttingen, now of Berlin, is inaccessible to American scholars. The most convenient biography of value is the Vie de Démosthène, by Boulée, published at Paris in 1834, which, though not written with the severity of German criticism, is, in point of completeness and mastery of the subject, far above the ordinary productions of the modern Parisian press.

Of the later editions of Demosthenes, that of Dobson, founded upon Bekker's text, contains an ample collection from the older commentators, with little of the spirit, or of the results of modern criticism. The most approved edition without notes is that of Dindorf, from Teubner's press, in Leipsic. Baiter and Sauppe's edition, with a new text, various readings and critical notes, though unfinished, has

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already presented the oration on the Crown. In his Critical and Exegetical Apparatus to Demosthenes, Schäfer has added to the labors of others a rich contribution from his own pen. This work, in five volumes, though a little too costly, and containing much that relates merely to the purity of the text, is invaluable to the critical student. Two good editions of the Philippic Orations, with Latin notes, were completed in 1833, the one by Rüdiger, the other by Vömel. About the same time, Bremi prepared for the Bibliotheca Graeca, edited by Jacobs and Rost, an excellent school edition of Select Orations of Demosthenes. Professor Westermann characterizes these three works by saying that the commentary of Vömel is more historical, that of Bremi more grammatical, while that of Rüdiger combines both qualities in nearly equal proportions.

Beside the admirable work of Bremi, which alone of the three collections, just mentioned, contains the Oration on the Crown, there was a separate edition of that oration by Wunderlich, last published in 1838, a London edition, by Barker in 1831, of which we know nothing but the title, and a very valuable one by Dissen in 1837.

We have hastily examined Kennedy's Translation of the speeches against Aphobus and Onetor, 1842, and find it an interesting and instructive volume. More than half of it is devoted to excellent discussions and remarks on Athenian laws and institutions. It is the work of an erudite lawyer, who has adopted the manner of Sir William Jones, in his translation of Isaeus. The Select Private Orations, with English notes, by Penrose, published in 1843, have not fallen under our notice.

To the above-mentioned means of interpreting this oration of Demosthenes must be added the important volume of Wieniewski, entitled Commentarii Historici et Chronologici in Demosthenis Orationem de Coronâ, "a rich historical commentary on the period of Philip's reign, in which new light is shed on all the public actions of Demosthenes." Finally, there are numerous valuable dissertations, particularly those of Vömel, Westermann, and Droysen, published separately, and in the philological journals of Germany, pertaining to this and other orations of Demosthenes, which can hardly be dispensed with by the critical interpreter.

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Our object in taking this survey of the recent Demosthenean literature, has been to indicate the ground over which one must travel in order to a thorough preparation for the editor's task. He who has a good knowledge of the Greek language to begin with, who has made the Attic Orators his more particular study, who has carefully read the other orations of Demosthenes, and that of Aeschines against Ctesiphon, with special reference to this, and who has, moreover, made himself acquainted with the labors of others on the same subject, is prepared to do justice to himself and to the public, in attempting the difficult and responsible work of editing the Oration on the Crown.

We are aware that these are high qualifications, and such as are rarely found among us. But they ought not to be above the aims of our more favored scholars; and must not be, if classical learning is to rise, in our country, to that rank to which it seems to be aspiring. Until such a spirit, as is just beginning to manifest itself among us, shall come over our colleges and higher seats of learning generally, and impart a glow of enthusiasm to every new generation of students, classical learning will continue to be in them more a name than a reality. High aims, both in teachers and pupils, indomitable energy, and untiring perseverance, such as our unrivalled business men exhibit, is all that is wanting to give our nation a place of more than respectability among the promoters of ancient learning.

We confess, no one has yet fully met the demands, which, in the present age, are made upon an editor of this inimitable oration. Demosthenes has not yet, like Plato, found his Stalbaum. Bremi's work, in many respects, comes nearest our beau ideal of a school edition. But we have some unsatisfied desires,—*pia desideria*,—which we might venture to breathe even to him. While all who have consulted his work, discover in it evidence of excellent grammatical knowledge, and skill in dealing it out, in the right place, and in proper measure, they, at the same time, perceive a deficiency in the historical and antiquarian elements of a commentary. Dissen possessed all the learning, and had within reach all the means requisite for collecting whatever the present and past generations had done towards illustrating the Oration on the Crown; and though his edition appears to be one of the best, yet, if we may judge from a partial examination, he has failed in

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some particulars. The rhetorical character of Demosthenes' style is that to which he gave most attention; his notes on other topics, though rich and valuable, are less elaborate. Probably the encroachments of his fatal disease compelled him to break away from severer studies, and only the hours which he could gain from protracted illness were given to the completion of that work, which had been a favorite project with him for many years. This was his last work, and was published after his death.

Professor Champlin has done all that could be reasonably expected of him. Like many others, among the younger valuable professors in our colleges, he gave himself exclusively to these studies, not many years ago. He has shown not only great industry in studying the more important critical helps which are to be found in the Latin and English languages, but an order of mind, by no means common,—a strength of intellect and a solidity of judgment, which render his debut before the literary and critical world highly creditable. If, as he modestly intimates in his preface, and as we truly desire, he shall continue to prosecute his studies with unabated zeal, and besides exhibiting the power of penetrating by his own sagacity so deeply into the spirit of his author, and working out and bringing together so much valuable matter, he shall extend his study of the language and his critical reading more widely, we may safely predict that he will, in a few years, occupy no mean place among the classical scholars of his country. We welcome him to this field of study, and wish him all success in his laudable endeavors.

We think we might point out some mistakes in his book, and some omissions of explanation where it is needed. We had marked several passages, some of them doubtful in their meaning, for discussion; but we cannot enter upon the examination of them without protracting the present article to an undue length. If we might venture a suggestion to the author, in whose labors the work before us has awakened a deep interest, it would be, that in future editions he pay more attention proportionably to the rigid *philological* method, adopted by Stallbaum and Kühner in their commentaries. We are the more particular on this point, because we wish to see him quite at the opposite pole from the poorer and more numerous class of American editors. A miserable way of commenting upon an author, by merely translating difficult

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passages, and remarking upon any thing rather than the grounds of the translation, has long rendered American text-books of the classics a by-word. Hence, the better order of teachers in our colleges endeavor to supply their classes with the more thoroughly philological German editions. Nothing but the cheapness of the ordinary class of American editions, and the convenience of procuring them, prevents their banishment from all our schools. There is scarcely a greater evil in the academies and colleges of our country, than the necessity of imposing upon the generous youth who resort thither for stimulus and guidance in study, insipid and lifeless text-books, which settle all questions of philology authoritatively and categorically, which crush all ambition for scholarship in the bud, and inspire nothing but despondency and disgust. But these things are rapidly passing, and in not a few instances, have already passed away. Several of our most eminent and successful teachers have, within a few years, sent forth a new order of text-books from the American press; and, to come back to Professor Champlin, whose book has been innocently made the occasion of these strictures, to this latter class of teachers he himself belongs.

There are two topics in particular, not disconnected with the subject of this oration, which have recently engaged the attention of critics; the genuineness of the public documents contained in it, and the integrity of the orator's character.

The explanation of the decrees, laws, and other documents from the public records, as they now stand in the text, has given much trouble to commentators. That they are, in their present form and connections, irreconcilable with each other and with the facts, as learned from the two Orations on the Crown, and in some cases obviously false, is acknowledged by all who have studied the subject. These documents occur regularly in twenty-seven instances, and then, all of a sudden, they disappear in the remaining. Why was Demosthenes so careful at the beginning, and so negligent at the end, of his written copy? The last were no less important to the oration than the first. In fourteen cases, the name of the Archon is correctly given but once. There are numerous chronological discrepancies, which it is not easy to reconcile. In several instances, the document, and the argument of Demosthenes founded on it, seem to have little or nothing in common. Besides these, many difficulties in

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insulated facts occur, which, of themselves, however, cannot be allowed to be decisive. Some of the latest distinguished critics have, in consequence of the foregoing considerations, boldly pronounced all the documents to be spurious, the fabrications of later sophists and grammarians. The ablest advocate of this view is Professor Droysen, of Kiel, who, in 1839, published, at Berlin, a volume on the subject, a separate reprint of an article which appeared first in one of the philological journals. Vömel, in his reply to him, observes, "Professor Droysen has recently attempted to demonstrate the spuriousness of the documents in the Oration of Demosthenes on the Crown, with a degree of acuteness and learning which no one has exhibited before him. To the various insulated objections which this philologist and historian has brought forward, I have already replied in my Programs, [annual dissertations in the universities and gymnasia]. His chief ground of argument, namely, that their chronological data are irreconcilable with the history of the transactions to which they refer, I think, I shall be able to overturn by presenting a chronological view of the events from the peace of Philocrates to that which followed the battle of Cheronæa, or from 347 to 338 before Christ." The Chronology of the Documents in the Oration of Demosthenes on the Crown, from which these words are taken, is a dissertation of forty pages in Welcker's Rhenish Museum, for the year 1842. This article gives evidence, beyond any thing we have read on the subject, that the author has grown gray in the study of Demosthenes. It may be doubted, whether any living scholar has such an extensive and critical knowledge of the historical details pertaining to the orations of Demosthenes, as this Frankfort professor. His treatises, on the War of Amphipolis; on the History, Government, and Overthrow of Olynthus; on the Peace of Amyntas, and his other works already referred to, are what might be expected from a man who, for a long series of years, had made the writings of the orator his chief study. The two Programs, in reply to Droysen, published in 1841 and 1842, we have not seen. Of the first one, Jahn, in his Annals of Philology, remarks: "This dissertation is a very important contribution to the elucidation of those documents, and is worthy of the special attention of all who are engaged in these studies. Droysen, rejecting the hypothesis of Böckh,

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according to which the names of the secretaries of the Prytany were put in the place of those of the Archons, endeavored to disprove their genuineness. Vömel defends Böckh's view, and maintains that, as Franz has shown in his Elementa Epigraphices, the superscription of documents of this class is often erroneous; that the text of the documents found in the oration of Demosthenes is often corrupt; and that the documents themselves are not those which Demosthenes gave to the Reader in court, but that they were taken, at a later period, from the archives; and that sometimes the wrong paper was selected, and oftener the proper one was misplaced in the oration. This first dissertation contests the view presented by Droysen, and is a reply to a certain class of particular objections; and the author has succeeded in such a degree, that it may be regarded as a triumphant refutation."

We have before us the second number of the Classical Museum for 1843, in which there is an elaborate article on the same subject, by Professor Newman, of Manchester New College. The article was written "in ignorance that several dissertations on the subject had already appeared in Germany." This is to be regretted; for many of the arguments adduced to prove that the documents are later fabrications, only prove that Demosthenes did not incorporate them into the oration with his own hand. Others only show, that either the papers were, in some particulars, falsely copied, or that the text here, as in the oration itself, has been corrupted, or that the documents were not selected and inserted with sufficient care. Professor Newman's strongest arguments are drawn from the discrepancies in chronology, on which he certainly would have written much better, if he had read what Vömel had written before him. Though the article displays great reasoning powers, and a familiarity with the orations of Demosthenes, it is, with all its plausibility, inconclusive, from the circumstance, that the author had only a part of the facts before him, as any one will see from Vömel's statements, and that, in the chronological argument, he has overleaped many links which must come into the chain of a complete deduction. Hereafter, it will be incumbent on editors of the Oration on the Crown to pay attention to this comparatively new field of criticism, and to set the interpretation of these documents in a clearer light.

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The admirers of the eloquence of Demosthenes have always attributed no small share of its excellence and power to the elevated character of his moral sentiments, and have, therefore, been reluctant to believe, that such uniform dignity of principle as he manifested, both in his orations, and in the general tenor of his public life, could have consisted with the corruption with which he has been charged. Becker, in the work already mentioned, has attempted to show that the known conduct of Demosthenes, in the case of Harpalus, is perfectly reconcilable with his general character and political life; that the Macedonian party in Athens could easily take advantage of these circumstances to cast suspicion upon him, and to bring against him, with much plausibility, the charge of corruption; and that, for a time, party spirit, in fickle Athens, already fallen and corrupt, might so far prevail, that even the Areopagus would yield to it, as a subsequent reaction in the popular sentiment by which he was recalled, seems to render probable.

Droysen, in his life of Alexander, has revived the old suspicions against the purity of the orator's character. His words are: "Modern historians have felt obliged to represent the great orator under the character of a paragon of purity,—of a saint, in respect to corruption, just as though the greatest genius for eloquence were wholly incompatible with a Grecian love of gold." Professor Westermann, who has made the Attic orators his chief study, has, in the third part of his Quaestiones Demosthenicae, and elsewhere, taken up the defence of this noblest of the ancient orators. He has pretty nearly proved that the oration of Dinarchus against Demosthenes, which the assailants of the latter have employed in evidence against him, is not genuine; but that it is the crude fabrication of a later sophist, who drew largely upon Aeschines, not only for the matter, but for the very language of his tirade. Certainly, there is no truth in the mass of the absurd charges brought against the great Athenian statesman in that scurrilous production. Westermann is followed by Eysell, who, in a work published in 1836, has treated at large of the subject of the historical evidence against Demosthenes, and has shown, that there are, both in the oration of Dinarchus, and in the author of the clumsy work on the Ten Attic Orators, and in Plutarch, more contradictions than the learned have been in the habit of supposing. Funkhanel, another

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German scholar, who has distingished himself by his labors on Demosthenes, has given a summary of the argument in Jahn's Annals of Philology for the year 1837, and has increased the suspicions which lie against those contradictory accounts of the bribery of Demosthenes. The result of all this recent investigation is thus given by Westermann, in an article on Demosthenes, in Pauly's Classische Encyclopädie: "The accounts are so confused, that it is scarcely possible to arrive at a clear view of the case [*i. e.* of Harpalus]. Theopompus, as quoted by Plutarch, and Dinarchus accuse Demosthenes of bribery; but the authority of these witnesses, especially of Dinarchus, is of a very doubtful character. Certainly the counter testimony of Pausanias is of equal weight. If we take into view the want of agreement among these witnesses in certain parts of their testimony, and consider the deportment of Demosthenes during the whole transaction,—first, his opposition to the reception of Harpalus, then his official conduct in apprehending him, and finally, his demand for trial, and connect with these circumstances what we otherwise know of his character, we shall feel constrained to dismiss from our minds all suspicions of his being guilty of common bribery." Niebuhr and Ranke had before decided the point in the same way.

We may add, in conclusion, that it is not merely the greatness of the talents, or the genius of Demosthenes, as Droysen intimates, which has led men to infer his integrity, but his moral greatness, the invariable sentiment of right on which he planted himself, making what was honorable and noble in itself the rule of his political conduct, a principle which could not bend from its course by any consideration of consequences, and in obedience to which this exalted Socratic moralist maintained that all men ought to be ready to bow to whatever outward evils a divine Providence might send. It is this moral heroism, this spirit of martyrdom, not only burning in the orator's own bosom, but blazing forth and seeking to kindle its sacred fires in every Athenian breast not already dead to every lofty sentiment, and even to the recollection of ancestral virtue,—it is this, which has compelled the great and the good in every age to recognize Demosthenes as a kindred spirit; and the recent experiment shows that it will be a difficult matter, without some new sources of evidence, to reverse the decision.

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ARTICLE VIII.

THE RIGHT USE OF THE HOLY SCRIPTURES.

Sentiments of the Church-Fathers *on the right use of the Holy Scriptures.* By Dr. Augustus Neander. Translated from the German by the Editor.

In the middle ages, the knowledge of the simple plan of salvation was darkened by artful systems, invented by human sagacity. An imposing ritual was instituted for the purpose of promoting the religion of the ignorant multitude. This ritual, however, produced little feeling. It operated more upon the imagination and the taste, than upon the heart and the entire man. But, through that Providence which always works in a silent and unseen manner, and by mysterious combinations of events, the knowledge of the Scriptures suddenly broke forth again upon the people, through zealous men who came from the East. Illiterate laymen, mechanics and peasants, grasped this food for the mind and heart, with an avidity which even the terrors of the stake could not check. And, by reading the Divine word with an unsophisticated spirit, they obtained a lively knowledge of the highest truths, which scattered light over all their relations in life.* The

*Rainer, a Dominican of the thirteenth century (Bib. Patr. Lugd., T. 25), attributes the spreading of sects (having reference especially to the Waldenses), to three causes:—1. That men and women, small and great, cease not, day or night, either to teach or to learn. The mechanic, who labors by day, teaches or learns at night. 2. That they have the Bible translated into their own tongue, and use it as the basis of their instructions. He saw an ignorant peasant, who could repeat the book of Job, word for word; and many, who knew by heart the whole New Testament. 3. The ignorance of the clergy. If a preacher of the established church advances points which he cannot prove from the New Testament, they put down the whole as fables. The same writer says of them, "They live by the labor of their hands as mechanics. Shoemakers are their teachers. They seek not riches, but are contented with things necessary. They do not go to ale-houses, nor to public dances, nor to any vain amusements. They are never angry. Their time is occupied partly in labor, and partly in teaching and learning. They go, in the character of pedlers, to the houses of the rich. After they have sold all their jewels, if they are asked whether they have any thing more to sell, they reply, 'Yes, we will give you far more costly things, if you will not betray us to the priests.' Then they proceeded: 'We have a precious stone which shines so brilliantly that man comes to the knowledge of God in the light of it; and another, which kindles the love of God in the heart of its possessor; and then they quote a few passages of Scripture.'" Similar effects were produced by Luther's translation of the Bible at the beginning of the Reformation, as Cochleus, a violent opposer of the Reformation, acknowledges, in his "Commentatio de actis

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sacred writings were important to men of all times, because there they found the plan of salvation set forth as God had revealed it. Besides, this plan is developed in them in a manner so well adapted to the various phases of human nature, that those who attentively read the Bible in its connection, and especially the New Testament, as the peculiar guide-book of Christians, together with the Old, as the key of it, and written in the same spirit, have learned to apply it to all the relations of life, in a manner to which, without such help, they would not have easily attained. But let us hear the testimony to the value and right use of the Scriptures, and to the necessity of a familiar acquaintance with them, borne by men of rare merit in the early history of the church—men, differing in education, but agreeing in this, that they were imbued with the spirit of these writings, that they owed to them whatever they esteemed most highly, and labored, through the Spirit that inspired them, for the salvation of their fellow-men. A few weighty sentences often leave upon us a deep and efficacious impression.

Irenæus, bishop of Lyons, in the last part of the second century, in a controversy with those who made religion a matter of speculation, instead of applying it to their own lives, and who explained the Bible arbitrarily, according to their speculative systems, says:* "By the light of nature, we can attain only to the knowledge of some things, but must leave the explanation of others to God. Why, then, should it seem strange that in the Holy Scripture, also, which is wholly the work of God, while we are able, by the grace of God, to interpret much that awakens inquiry, we should, in like manner, be obliged to leave some things to him, not only for this life, but also for the future, that God may always be the teacher, and man, always the learner? In this view, we shall find the inspired Scripture consistent with itself, the obscurer passages interpreted by those which are plain, and, in its manifold variety, one divine harmony."

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et scriptis Lutheri ad A 1522."—"Shoemakers, women, and the most ignorant persons among the Lutherans, if they had only learned to read German, were ambitious to read the New Testament, as the fountain of all truth. They carried it with them in their pockets, and read it so frequently that they learned it by heart. Hence, within a few months, they laid claim to such knowledge, that they were ready to dispute concerning creeds and the gospel, not only with Catholic laymen, but even with priests, monks and doctors of divinity."

* L. II adv. hæreses, c. 18, § 3.

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Clement, the learned teacher of the school of Alexandria, who wrote somewhat later, says:* "If any man's eye has been darkened by a wrong education, let him hasten to the proper light, the truth, which reveals, through the Scripture, that which is truly sublime. The word of God kindles a spiritual light, and elevates the eye to the perception of it, partly by communicating something new to the soul, like the graft inserted in the tree; and partly by stimulating that which is already in it." He compares the operation of the Holy Scripture on the religious feeling, or the divine principle in man which it presupposes, to the operation of the magnet on the iron; it follows, like this, drawn by the power of an invisible spirit.†

Origen, the successor of Clement, a man of comprehensive and various knowledge, which was united in him with love to divine things as an animating principle, writes:‡ "He who reads the Scriptures with care and attention is penetrated with a feeling of their divinity; he is convinced by his own experience that the Scriptures, given by God, are not the work of man. If the unpractised eye does not at once perceive the divine impress of the thought, it is not strange; for even in the operations of an all-pervading Providence, while much is most evidently the work of Providence, in many things also the hand of God, governing every thing with invisible skill and power, is so much concealed as to seem to provoke unbelief. We have this treasure, the Holy Scripture, in earthen vessels; that the excellency of the power of God may be the more evident; and that we may not be tempted to regard it as a work of human wisdom." He wrote in a letter to his former scholar,§ the young Gregory, on the right way of coming to the understanding of divine things: "My son, above all things, read with attention the Holy Scriptures. I say, with attention; for those divine writings must be read with great care, that we may not speak or

* Stromat., L. I., p. 274, ed. Paris.
† L. II., p. 370.
‡ Philocal., c. 9.
§ Philoc., c. 13. Gregory was a young scholar from a distinguished family with whom Origen became acquainted, just as he was about to go to a celebrated law-school, and to prepare himself for a brilliant worldly career. Origen drew him to himself by the attractions of his philosophical lectures. He then led him, step by step, from philosophy to the sanctuary of divine wisdom; and inspired him with such enthusiasm for it, that he wholly renounced his former plans of life, consecrated himself to the service of religion, and became an instrument chosen of God for its diffusion.

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judge too hastily of their meaning. If you continue to read the Holy Scriptures in a believing spirit, according to the will of God, knocking thus, that which is shut will be opened to you by the door-keeper, according to the words of Christ in the gospel of John, chap. 10: 3. But knocking and seeking is not enough. Prayer is most needful for the understanding of divine things. To this our Saviour admonishes us, who says, not merely, 'seek and ye shall find, knock and it shall be opened unto you;' but also, 'ask and it shall be given you.' "

No teacher of the ancient church took a livelier interest in the diffusion of the word of God among both heathen and Christians, than Chrysostom, in the end of the fourth, and beginning of the fifth century. Glowing with a pious zeal, he labored with untiring activity in the cities which were then the strongholds of luxury and vice, Antioch, the ancient capital of Asia, and Constantinople, the second city of the great Roman empire. He remarked that the mere hearing of his sermons, for the sake of their eloquence, could conduce but little to the reformation of a frivolous population; it could be of no use to them, until religion should become the business of life. He regarded an intimate acquaintance with the Scriptures the best means to produce this effect, and used every method in his power to promote it—as the following quotations from his sermons in those cities clearly show. The testimony of this father must be the more valuable to men of all times, because his life, ever active in the defence of truth and goodness against all the artifices of sin, devoted to God under all sufferings, a genuine witness of Christ, contains a more striking argument for after-ages, than his eloquent addresses.

In a sermon preached at Antioch, about the year 390, on the necessity and utility of a general attention to the Bible, Chrysostom says: "Intimate acquaintance with the Holy Scriptures is a true paradise, more sublime than that of Eden. God has planted this rich garden, not in the dark soil of the earth, but in the souls of believers. He has not limited it to one spot, but spread it over the whole earth; as the psalmist says: 'Their sound is gone out into all the earth, and their words to the end of the world.'—Ps. 19: 5; Rom. 10: 18. You may go to the distant East, to the Indies, to the Ocean, and the British isles; you may sail to the Black Sea, or trav-

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el to the South; every where you will find the Holy Scriptures acknowledged as the fountain of wisdom. You will meet various languages, but one faith; numerous tongues, but one sentiment; barbarians in speech, wise men in soul. This paradise, moreover, has a fountain, like that—a fountain issuing from a thousand streams, not four; for He that gave us these living streams has said (John 7: 38), 'He that believeth in me, out of his belly shall flow rivers of living water.' This fountain is to be admired not only for the number, but also for the character of its streams; they are not rivers of water, but the out-gushings of the Holy Spirit. It flows into the soul of every believer, yet it is not diminished. Every one enjoys the whole, yet is there the same for all. Its nature is known from its effects. Its value is not confined to this life, but reaches to the immortal. Let us, therefore, persevere in reading the Scriptures. For as they who sit at the fountain enjoy the cool air wafted from its waters, and, under the scorching heat, a refreshing bath, checking the ardent glow and quenching their burning thirst; so he that sits by the fountain of the Holy Scriptures, when he is tormented by the fire of inward lust, can easily bathe his soul in that fountain, and allay the heat. When anger rages in his heart, he needs only to apply a drop from that fountain, and the tempest is stilled. By the reading of the Holy Scriptures, the soul is rescued from the power of evil thoughts, as if from the midst of the fire. Hence David compares the man who lives in constant communion with the Holy Scriptures, to a thriving tree, planted by the water-courses, which is continually watered by the stream at its root, and secured from the parching heat. So the soul, which bathes in that fountain and is refreshed by the dew of the divine Spirit, is proof against the vicissitudes of outward things, whether sickness, injustice, calumny, insult or scorn. If all the evil in the world should assail such a soul, it has support and consolation in the Holy Scriptures. No wealth, no splendor of power, no charm of worldly joy, no human possession can comfort the suffering, like the reading of the word of God. Every thing else belongs to transient things; it can, therefore, yield only a transient consolation. The reading of the Holy Scriptures is communion with God. What worldly event can dishearten him, to whom, in his despondency, God speaks consolation? Let us, therefore, read the Scriptures, not mere-

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ly these two hours; for to hear them speak once only can give us no security; we must hold constant intercourse with them. Let every one, when he returns home, take his Bible, and review for himself the thoughts of the sermon, if he wishes to receive enduring benefit from the Holy Scriptures. The tree, planted by the water-courses, is not in contact with the water two or three hours only, but all the day and all the night. Hence the richness of its blossoms and the abundance of its fruit, without the aid of man; because it draws up the moisture through the roots, and distributes it by canals to the whole trunk. So he who constantly reads the word of God, and dwells by it, as the tree by the river, receives great good, communicating itself from the root to his whole being, even though he have no interpreter."

Chrysostom used various means to engage the members of his congregation in the personal study of the Bible. Often, he preached several sermons on one text. Sometimes he broke off from his discourse just at the point where the interest of his audience was most intense in respect to what he would say further. Sometimes, he announced beforehand from what text, and on what topic drawn from it, he should next preach, in order to lead his hearers, in the mean time, to reflect upon certain truths of religion, under the guidance of the Holy Scriptures. Attentive to the expressions and the disposition of men, on which he had to operate, he observed that his endeavors to promote the general reading of the Scriptures were often repelled with the assertion, that it was the business of monks, not of the common people; while, nevertheless, every Christian, as such, being separated in feeling from the world, is dead to it; and the remainder of his life in the world he should live in God, in whom his life here below is hid. In the Christian life, as all distinctions founded in the flesh, that is, on external, earthly relations, are abolished, so, also, is the distinction between the spiritual and the worldly. All who are baptized into Christ, who have put on Christ, have consecrated their lives to him. They have thus become spiritual, they live in the spirit, whatever be their calling in the world. Not led captive by the world and its spirit, but inspired with love to God, they pursue their worldly calling as one entrusted to them by God, and seek to be guided in it by the Spirit of God, to walk according to the rule of his word. It was a favorite object of

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Chrysostom to show the worthlessness of this false view. He opposed it in a beautiful sermon at Antioch:* "Let no one tell me, in cold and false apology, that he is busied with affairs of state, or that he must attend to his trade, or that he must take care of his house and family, or that it is not his business to read the Scriptures; that belongs to those who have renounced the world and live upon mountain-tops. But what dost thou mean? Is it not thy business to acquaint thyself with the Holy Scriptures, because thou art distracted by a thousand cares? On the contrary, it is the more necessary; for they who have renounced the world, and who live on mountain-tops, do not need the aid of the Holy Scriptures, so much as those who are perplexed by various business. He that is in the battle and receives many wounds, needs the more resources for healing. Our souls are exposed to many dangers. We need the divine physician to heal the wounds we have received, and to preserve us from receiving more. We need to extinguish the fiery darts of Satan which are directed against us, by the constant reading of the word of God." He compares the Christian to an artizan, who would rather lose every thing than the tools used in his business; for if these be safe, he can gain every thing again. "The tools of our art are the writings of the apostles and prophets,—all Scripture, given by inspiration of God, and useful for instruction. As they, by their tools, can fashion any vessel, so we fashion, by the Scriptures, our own souls; we make that straight which was crooked, and give life to that which was dead. The mechanic's skill, however, can change the form only; not the material. The skill of the Holy Scriptures can do more. Of a wooden vessel, it can make a golden one, as the apostle shows: 2 Tim. 2: 20, 21. Let us, therefore, not delay to furnish ourselves with Bibles, that we may not receive wounds which affect the very seat of life. Let us accumulate, not money, but the sacred writings. While we carefully read them, the soul is enlarged and improved, and God holds communion with us through them. The grace of the Holy Spirit moved uneducated men, tax-gatherers, fishermen, and shepherds to compose these writings, that no uneducated person should complain that they are

* H. III, de Lazaro, T. I, 737.

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above him; that they might be intelligible to all; that the artizan, and even the slave, might reap advantage from reading them. Prophets and apostles, as the common teachers of the world, wrote clearly, that every man might understand that which is written, by a personal perusal of it. To whom is not the gospel clear, when it says, 'Blessed are the merciful. 'Blessed are the pure in heart?' Is a teacher needed to explain it? Read in connection the passages which are dark to thee. Hold fast what is clear. Repeat often the reading of that which is obscure. If thou canst not understand it by frequent reading, consult a learned man; consult a teacher. Show that thou art in earnest; and God will not be regardless of thy endeavor. If man cannot interpret the word for thee, he will reveal it himself. Remember the treasurer of the queen of Ethiopia (Acts viii). God acknowledged his zeal, and sent him such a teacher as Philip. Philip is no more; but the Spirit who inspired. Philip still lives."

Chrysostom, as bishop of Constantinople, once wished to give the high-minded and cultivated Greeks of that city a striking proof of the invincible power of the divine word. In the midst of that seat of Greek learning and refinement, he caused a minister belonging to a Gothic tribe but recently brought to the knowledge of Christianity, to enter St. Paul's church, to read a text from the Gothic translation of the Bible, and to preach in the Gothic language. It was then the custom to despise these rude tribes, who were destitute of Greek culture, as half-men. While it was acknowledged that they possessed bodily power, it was denied that they had any susceptibility of spiritual cultivation. A sermon from a minister of such a race, in his own language, must, therefore, have excited the more surprise. Chrysostom preached an impressive discourse in reference to it, from which we quote the following passages: "I would that the heathen were present to-day, that they might learn how great is the power of the cross. Where are the schools of the philosophers of Athens? They have vanished away. And where are the doctrines of the tent-makers? They shine, clearer than the sun, not in the Indies alone, but even in the tongues of barbarians, as you have heard to-day. Scythians, Thracians, Sauromatians, Moors, Indians, and the dwellers in the ends of

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the earth, have them all translated into their own language, and draw wisdom from their divine teaching. They have spurned all outward splendor. Their wisdom is manifested in their strong thoughts. By deed and life, they show to all the divine grace which dwells in them. By these means they have drawn into the gospel-net the cultivated and barbarians, the rich and the poor, men and women, the aged and the young, till the doctrines of the gospel have reached to the ocean, and even to the isles of the British barbarians.* Wherever you go, you will hear the names of the fishermen in the mouths of all, not through their own power, but through the power of the Crucified, who has every where opened for them a way. Let no one, therefore, think that I have dishonored the church, by bringing a barbarian to preach in it; for it is an honor to the church, a proof of the power of faith."

Chrysostom, on the right use of the Scriptures, says:† "We read the Holy Scriptures in vain, we interpret them in vain, if we do not use them for improvement. As one who, in a fencing-school, has learned all the methods of attack, but when he comes into a contest makes no use of them, so is he who has learned all the artifices of Satan, but when he is assailed, he suffers himself to be deceived by him." In speaking of the consolation which the Scripture imparts, he says:‡ "The Holy Scripture gives us great consolation, not only in all outward trials, but even when we have fallen into sin. When a man, daily consumed by torturing anguish, despairs in himself, and the consolations spoken by his fellow-men bring him no peace, if he visits the church and hears that many pious men who had fallen have risen again, his heart is comforted. If a man console us in our trouble, and for a short time we seem to be cheered, we soon fall back again into despondency. But when God himself speaks to us through other sinners, who have repented and been forgiven, he makes known to us his mercy in such a way that we can no longer be in doubt."

* When Chrysostom said this, he did not anticipate that the islands of which he here spoke were destined to become one of the most favored seats of the Christian church; and, by the elevated Christian spirit of their inhabitants, to spread again these writings among many people, deprived of the light of the gospel, and even among the unhappy posterity of those very Christians, among whom he spoke these words.

† H. II, On the Obscurity of the Prophets, Part VI, p. 192.

‡ From Homily IV, On Repentance and Prayer, Part I, p. 303.

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At the same period in which Chrysostom gave to the fallen Greeks an example of genuine piety, St. Augustine shone, the light of the Western church, a man whose profound spirit was lighted up with divine doctrine. He is distinguished by having taken deeper views of human nature than any one before him. He had learned by long, personal experience, under many outward and inward trials, what necessity does for man. He had become acquainted with those developments of human nature, which a person, keeping the even tenor of his way, without special temptations or excitements, without any violent internal impulses, urging him hither and thither, does not perceive. When a young man, in his first seeking after truth, for which his noble spirit from a very early period panted, he turned his attention to the Holy Scriptures, which a pious mother had taught him to venerate. But it was experience that brought him to understand the Bible. He says of himself, in respect to this period: "My pride resisted its humbling truths. My understanding did not penetrate its spiritual meaning. Its method is to grow with the child, opening its mysteries as the mind opens to appreciate them; but I disdained to begin as a child." During ten years of painful experience, he engaged in many controversies, but found no rest. Though he was excited and kindled by the writings of the Platonic philosophy, he was neither satisfied nor quieted; and afterwards he returned, with new interest, to the Holy Scriptures. He describes his experience in these words of thanksgiving to God: "Thou sufferedst me to fall upon the Platonic writings before the Bible, that afterwards, brought by this into a state of repose, and healed of my wounds, I might see what a difference there is between imagination and self-knowledge; between seeing the thing for which we are to strive, without the way leading to it, and finding the way in which we are not only to see that blessed land afar off, but also to become inhabitants of it. For had I been early instructed in thy Holy Scriptures, and, through intimate converse with them, found my joy in thee, and afterwards come, for the first time, to those Platonic books, they might, perhaps, have alienated me from true religion.—Or, if I had continued in my spiritual integrity, I might have believed that Platonism could originate in pious feelings."

The same author, on the proper study of the Holy Scrip-

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ture, says: "The spirit and aim of all inspired Scripture is love to those who are capable, like ourselves, of receiving the highest blessings. He who thinks that he has arrived at the understanding of the Holy Scripture without any degree of it, without promoting by this understanding the love of God and his neighbor, has, as yet, understood nothing."

"In the first place, the Holy Scripture must lead every one to the consciousness that he is taken up with the love of this world, that is, of temporal things, and far from so great love to God and his neighbor, as the Scripture prescribes. The humble acknowledgment of the revealed truth in itself produces, then, in a man, not proud self-gratulation, but repentance. With this emotion, he obtains, through importunate prayer, the consolation of divine grace in his heart, so that he ceases to despond, and begins to hunger and thirst after righteousness. This state of mind withdraws him from the fatal allurements of transitory things, and leads him to the love of God. If he now perceives eternity beaming from afar, and finds that his eye is too weak to comprehend its light, he strives to purify his still imperfect and restless soul. He strives to exercise himself in active love, extending even to his enemies, and advances in it more and more. He rises to a point where his eye is purified to see God, as he can be seen by him only who is dead to the world; for only in proportion as one is dead to the world can he see God. He becomes a man of such holy endeavor, with so simple and pure a heart, that neither the desire to please men, nor the fear of any disadvantage to his earthly condition, can draw him away from the truth."*

There have been times when the blessed influence of this holy book, fitted to enlighten all ages, has been obstructed by the conceit of human imagination, by the unworthiness of those spiritual teachers, whose high calling it is to lead their brethren to the understanding and use of it, through their own knowledge and experience. But such times furnish the clearest proof that human nature most undeniably demands divine instruction. If a man do not profit by the recorded experiences of others, Providence leads him to those experiences which are necessary for him in his own person. There

* De Doctrina Christiana, L. I., C. 35.

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is something deeply rooted in human nature of a higher order, to which nothing in the present world corresponds;—something which is not satisfied with all that the world can give him, which every where reaches forth towards infinity. This unearthly element may be long pressed down under earthly feeling, by which the man melts and confounds his essential being with that which is earthly; but then, with new authority it asserts its rights, as our own time, and similar periods formerly, as the age before the advent of Christ, or before the Reformation, prove. Yet this something within us is not the source of religion, any more than hunger is the source of food. Left to itself, without higher nourishment and guidance, which man cannot impart to himself, it works destruction without and within. This has been observed by men of experience in times when this higher impulse was aroused without the guidance of heavenly teaching. Gerson, the great chancellor of the University of Paris in the fifteenth century, a man rich in experience, reproved the wild excesses of many enthusiasts of his age, who sought only for feeling, and, as it were, consumed themselves in it. Hence those numerous enthusiasts in the time of the Reformation, and that spirit of fanaticism which then revealed itself, would have been far more destructive and produced more wild outbreaks, if the pure gospel had not brought to light, and impressed upon men's individual consciousness, the religious wants which they but dimly apprehended; if the power of the gospel had not tamed the wild spirits, and led them to discretion. We experience something similar in our own times. Our age speaks loudly the one necessity, that man should receive the heavenly nourishment which alone can satisfy and strengthen him; that the word of God should again dwell in the hearts of men, which alone, as is proved by the experience of all times, can silence the lower impulses, and control and direct the highest, in such a manner that they shall diffuse warmth and vitality within and without.

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ARTICLE IX.

LITERARY NOTICES.

1. *Christian Mourning. A Discourse delivered at the Funeral of Rev.* Lucius Bolles, D. D., *late Secretary of the Baptist Board of Foreign Missions.* By Daniel Sharp. Boston. Gould, Kendall & Lincoln. 8vo. pp. 44. 1844.

The theme of this discourse, founded on John 11: 35, is the propriety of mourning for deceased friends, as not an exhibition of unreconciliation to the will of God, but an amiable expression of the esteem in which we held the departed, and defensible on the ground of reason, Scripture and common sense. At the grave of Lazarus, Jesus wept. The sermon is an eloquent tribute to the memory of departed excellence, and the sketch it gives of the late Secretary of the Foreign Missionary Board, is just, full and discriminating.

Dr. Bolles was born at Ashford, Con., Sept. 25, 1779, and graduated at Brown University, then under the presidency of Dr. Maxcy, in 1801. He became a hopeful subject of renewing grace about the middle of his second year in college; and, having completed his collegiate studies, entered upon a course of theological training, under Rev. Dr. Stillman, then pastor of the First Baptist Church in Boston. With that eloquent man, he "was associated, as a son with a father in the gospel, for about three years." During that period, when he was not preaching, he sat under the ministry of his venerable tutor, thus enjoying, in actual observation, the best opportunity of becoming familiar with the art of sermonizing. He often accompanied him in his visits, and thus obtained knowledge of his habits in the performance of pastoral duties. About this time, a few persons in Salem, Mass., members of Baptist churches in other towns, began to assemble together on the Sabbath for public worship. Among those who occasionally preached to them was Dr. Bolles; and on Nov. 30, 1804, he received an invitation to be with them, in the capacity of a pastor, until a church should be organized. Contrary to the advice of Dr. Stillman, who, conscious of the decay of advancing years, had seriously thought of his young pupil, as a colleague, Dr. B. accepted the invitation. The church was constituted, Dec. 24, 1804, and Dr. B. ordained as pastor of it, Jan. 9, 1805. He continued to sustain that relation for 22 years, during which he was universally beloved and esteemed, and the church prospered abundantly under his labors. At the end of that period, the seat of the operations of the Baptist General Convention, having been removed from Philadelphia to Boston, Dr. B., who had long been distinguished for his efficient interest in the cause of foreign missions, was elected to the responsible office of Corresponding Secretary. This office he held till Sept. 1842, a period of 15 years; when the growing infirmities of age, and a feeble and broken constitution, compelled him to resign his important trust. He continued, however, to visit the Missionary Rooms, as often as his health would permit, until his last protracted illness confined him entirely to his house. In his relation to the missionary cause, his uncommon prudence, rare foresight and caution, and humble dependence on God, made him a most useful laborer. The

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denomination, and the cause of learning and religion, have lost, in his death, an efficient helper. He died, Jan. 5, 1844, and, without doubt, entered into the joy of his Lord.

2. *Ecclesiastes Anglicanus: Being a treatise on preaching, as adapted to a Church-of-England congregation, in a series of letters to a young clergyman.* By Rev. W. Gresley. New York. Appleton & Co. pp. 340. 12mo.

We cannot but regard with favor every effort to add to the efficiency and usefulness of the Christian ministry. The sacred office needs the service of scribes, "well instructed unto the kingdom of God." He who is made the instrument of the conversion of one sinner, sends a thrill of triumph through the host of the saints on earth, and of joy through the choirs of the redeemed in heaven. But he who is instrumental in training, to the most efficient use of their powers, "able ministers of the New Testament," though his influence be an indirect one, opens new channels of piety, refreshes and invigorates the church, and calls out recruits for the sacramental host, far beyond the reach of his own voice. His influence lives after he is dead, re-appearing in successive generations, and still blessing and saving souls. Thus it is that the office of a teacher of theology, though it takes a man away from the direct performance of the duties of the ministry, may put him in the front rank of efficiency and usefulness, as a servant of God, set apart to the work of disseminating the gospel. The book of Mr. Gresley is designed to add to the power of the ministry. As its title indicates, it has special reference to the clergy of the Church-of-England; and one or two chapters of the work are, therefore, conformed to English customs and methods. But the rest is as well suited to any other longitude and latitude, as to the longitude and latitude of Greenwich, being an excellent treatise on preaching. It embraces the composition and delivery of a discourse. In thirty-three letters, it discusses all the points which belong to such a treatise. Without the extreme polish manifested in the style of Dr. Porter, in his 'Lectures on Preaching,' there is a somewhat greater variety of topics, and more serious earnestness, more of the heart of the minister still in the midst of his work, more of the power of a moving eloquence, which can speak through a book, as clearly as by the living voice. If there is less of the scholar, there is more of the minister. We cannot do otherwise than commend the volume to those whom it especially concerns, with the confidence that it will be read both with pleasure and profit.

3. *Plutarch on the Delay of the Deity in the Punishment of the Wicked.* With Notes by H. B. Hackett, Prof. of Bib. Lit. in the Newton Theological Institution. Andover. Allen, Morrill & Wardwell. 1844. pp. 172. 12mo.

Plutarch, the author of this treatise, is supposed to have been born A. D. 40, and died, about eighty years of age, A. D. 120. He flourished, therefore, in the latter part of the first, and the beginning of the second century of the Christian era. At some of the places where he resided, it is known that there were Christians at this period. But, so far as can be gathered from his remaining works, he was ignorant alike of the Christians, and of the Jewish writings. The present work exhibits the interesting spectacle of a heathen, defending the plan of

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administration of Jehovah. His method is precisely that which might be expected of a devout Christian. Prof. Hackett remarks, in the preface, of the considerations presented by Plutarch, that they "evince an elevation of views, a depth and soundness of moral feeling, to which I know of no parallel in any work of pagan antiquity. I am not aware, indeed, that even Christian writers, who have attempted to defend the same truth, within the same limits of natural religion, have been able to do any thing better, than to re-affirm his positions, and perhaps amplify and illustrate somewhat his arguments."

The object of Prof. Hackett in bringing out this volume, in its present attractive shape, is to encourage and aid, especially the theological student, in the continued pursuit of Greek literature. To 46 pages of Greek text, he has appended a very clear and logical analysis of the treatise, and 88 pages of notes. The numerous comparisons of Plutarch's sentiments and expressions with those of the New Testament, give the work a peculiar adaptation to the class for whom it was designed, and render it eminently worthy of the name of a Christian edition. It is an honor to the extensive research and accurate scholarship of Prof. H. We hope so beautiful and appropriate a book will tempt our young divines and others, to revive their familiarity with other Greek, in addition to that of the New Testament, whose illumination, as in the present case, shall, at the same time, awaken deeper sympathy with the pagan, feeling after the truth, and shed new light on the word of God.

4. *Horne's Introduction to the Study of the Bible.* 2 vols. royal 8vo. New-York. Robert Carter. Boston. Tappan & Dennet. Gould, Kendall & Lincoln. Price $3 50.

Horne's Introduction has been so well known, at least to the theological community, for many years, that it is unnecessary for us to describe it, or to write an additional recommendation. While it is deficient in much which the profound and ceaseless discoveries of the German students have added, since it was written, to our Biblical knowledge, it must be confessed that it brings together a large amount of valuable information, interesting not only to the divine, but to the general reader. The present cheap edition puts it within the reach of the Sabbath school teacher and of the Christian family in moderate circumstances; and they may be assured that it will prove a treasury of Biblical instruction, which they will richly enjoy.

5. *The Trial of the Pope of Rome, the Antichrist, or Man of Sin, described in the Bible, for High Treason against the Son of God.* Tried at the Sessions-House of Truth, before the Rt. Hon. Divine Revelation, the Hon. Justice Reason, and the Hon. Justice History. Taken in short-hand, by a Friend to St. Peter. Second American Edition. Boston. Tappan & Dennet. 1844. 24mo. pp. 176.

This work was first published in Dublin, Ireland. A short extract from the preface will give a sufficient idea of its plan and contents.—"The Pope is charged with high treason against the King of heaven, for usurping his supremacy, dignified titles, power, etc. The indictment goes as far back as the year 606, when he first was acknowledged as the universal bishop; and some of the principal circumstances recorded in history from that time to the present are brought forward to support

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the charge. The form of a State trial is almost, if not altogether, constantly attended to; and such legal phrases used, as to keep up the idea of a court of justice. The Pope being acknowledged by Catholics as the head of the church, and supposed always to exist, he is arraigned as such by various names; so that when one dies, it is only supposed that he changes his name. The witnesses, of course, are always considered to be alive, and martyrs who were burnt to ashes, or otherwise put to death, are supposed to be delivered. It is designed to be an abridgement of ecclesiastical history, and to confirm the testimony of Scripture." The plan of the author is well executed. The spirited style and ingenuity of the book attracts the reader; and the manner in which various historical matters are introduced is such as to impress them upon the memory.

6. *A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee.* Translated from the Latin of William Gesenius, by EDWARD ROBINSON, D. D., Prof. of Bib. Lit. in the Union Theol. Seminary, New-York. A new edition, with corrections and large additions, partly furnished by the author in manuscript, and partly condensed from his larger Thesaurus. Boston. Crocker & Brewster. 1844. pp. 1144. 8vo.

Works on philology can exhibit, in their highest character, merely an approximation to excellence; and hence a succession in the books which we use here becomes inevitable, so long as the studies to which they relate continue to be prosecuted. One might think, perhaps, there would be less necessity for this in Hebrew, because the materials of the language are already fixed, and are so limited in their extent; but in fact, this very poverty of the language, so far as regards the number of its words, widens greatly the field of labor in some other respects, since it diminishes our means for ascertaining with certainty the meaning of terms, and renders a resort to other dialects and foreign sources of illustration indispensable. It should be recollected, too, that there is no range of study where so much depends upon a practised judgment, as in philology. An individual who has pursued the study of a particular language for a long period, acquires, at length, in his experience alone, a sort of new faculty as it were, an appreciation of idioms and niceties of speech, a *Sprachgefühl*, as the Germans term it, which he could not possibly possess at an earlier stage of his labors, and which, while it enables him to make important new discoveries, will lead him to correct many of his previous views as immature, partial and false.

No one, therefore, conversant at all with studies of this nature, will be surprised at the appearance of the present work; and no scholar surely will be willing to be ignorant of these last results of a Hebraist like Gesenius, which deliver to us his conclusions, now that he is no longer living, in their final form, and which are to remain, henceforth, as the products of his ripest experience and scholarship. The difference between this and the preceding edition of his Lexicon cannot, of course, be so great as those which exist between the latter and some of his earlier works. Who that knows the use which is now made of the Indo-Germanic languages, in almost every branch of philology, and the use which Gesenius himself has made of them in his later publications, will credit the fact that in his *Lehrgebäude* (1817), he appears as yet an almost entire stranger to this source of illustration, and in his whole

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work, it is said, has recognized an analogy between the Hebrew and these languages merely in some twelve or twenty words! It was impossible that there should remain any such chasm as this to be filled up between the last and present editions of the Lexicon; but there could not but be important room still left for giving greater precision and fulness to the work; and we have here, accordingly, the author's last attempt to supply this deficiency.

The translator has given the following as the history of the present undertaking:—

"When it became necessary to prepare for a new edition of the present work, Gesenius wrote, proposing to furnish his own corrections and additions, made during an interval of several years, while carrying at least four *fasciculi* of his Thesaurus through the press. The arrangement was entered into; and the corrected copy of the first 384 pages of the Latin Manual, extending to the end of the letter *Heth*, (ח) was transmitted in April, 1842. It was a transcript of his own copy, prepared for a new edition of the same work, which he expected to put to press near the close of the same year. The portion sent covers nearly the whole of the first two *fasciculi* of the Thesaurus, which were completed in 1827 and 1835; and comprises all his emendations to those two earliest parts of his great work. With these, his own revision of the Manual ceased. The remainder of the copy was received after his death. It contains, however, for the most part, only short hints and references, noted down by the Author for future use; but not wrought out by him, and incorporated into the work. The labor, therefore, devolved upon the Translator, of carrying out the remainder of the Lexicon in the same spirit, by conforming it to the latest views of the Author, as exhibited in the Thesaurus. Under these circumstances, it is a gratifying fact, that the Author was spared to revise just those earliest portions of the work, which stood most in need of correction, and as to which there is no printed record of his latest views; while, in the remaining portion, the Translator had only to follow those Parts of the Thesaurus which have recently appeared, and of course require comparatively very little correction. His effort has been to make the new edition a condensed copy of that great work; and it will perhaps be found, that this conformity is most complete in those portions not revised by the Author himself. A large number of the articles, especially the most important, had to be entirely re-written."

The reader, who would judge, in a few examples, of the nature and extent of the changes which have been made, can compare, in the two editions, the articles מְנוּחָה, מַעַל, כַּף, מָצָא, סָהַר, etc. etc. The value of the alterations, however, is not to be estimated merely by the space which they occupy. An improvement in the order and development of the significations, or the discovery of a new primary meaning or a better etymology, will be found frequently occurring, which are to be reckoned among the most important changes. Thus, in assigning to שָׁאַל as its ground-sense *to dig, excavate*, instead of assuming two words as in the old edition, one with the signification just mentioned, and another meaning *to ask, demand*, we avoid the necessity of an arbitrary multiplication of the roots, and obtain a much more satisfactory derivation of שְׁאוֹל than has been heretofore assigned to it. The additions of an

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archæological and geographical character are also numerous and valuable. The "Researches in Palestine" by Messrs. Robinson and Smith, have here been laid under contribution, and wrought more or less fully into all the leading articles which relate to the geography of the Hebrews. The translator, in a very few instances, has inserted remarks of his own, sometimes in the way of exception and correction, as on p.148, where the point, however, is merely philological. Why, in a proper way and with a just exhibition of the grounds of dissent, should not this be done to a much greater extent, especially in cases which involve the interpretation of important passages of Scripture, which, there may be reason to suppose, have been put in a mistaken or false light? None among us, we presume, would claim for Gesenius an infallibility, or an exemption from those sympathies and antipathies to which other men are liable, and which may bias even a mind of general fairness and candor. The remarks on the *Hithpaël* of בָּרַךְ we venture to adduce, as furnishing evidence of the possibility of such prejudice, and are sorry to see them re-asserted here, without modification, as in the former edition. On a question which concerns the meaning of a Hebrew word or phrase, we think it as safe to follow Paul, himself a Hebrew of the Hebrews and brought up at the feet of Gamaliel, as Jarchi, Le Clerc, or any modern critic.

7. *Simcoe's Military Journal.* A History of a Partisan Corps, called the Queen's Rangers, commanded by Lieut. Col. J. Simcoe, during the War of the American Revolution. Illustrated by ten engraved Plans of action. pp. 328. 8vo. New-York. Bartlett & Welford. 1844.

This work, it is said, has escaped the attention of all the historians of the American Revolution. It was originally printed privately by the author in 1787, for a few of his personal friends. Only 50 copies were struck off and distributed at that time, and the work, until now, has been unknown. The account of an eye-witness to the scenes of that eventful period cannot do otherwise than awaken interest and command attention. We are informed that the publishers have printed 25 copies in folio, only half of which remain unsold. Not having had opportunity to read the work, we are unable to say what amount of new information it contains.

8. *Remarks on the Book of Daniel, in regard to the four kingdoms; especially the fourth; the "2300 days;" the seventy weeks; and the events predicted in the last three chapters.* By Irah Chase, D. D., Professor of Ecclesiastical History in the Newton Theological Institution.

We are glad to see this valuable contribution to the study of the book of Daniel, in its present form. The substance of it, it will be recollected, appeared first in the pages of this Review; and was received at the time with great favor and interest, which, we have no doubt, will still attend it in the wider sphere of circulation to which it is here introduced. We speak advisedly in saying, that it has already done a useful work in the influence which it has exerted in checking a most unhappy and widespread delusion. And, although the excitement which may have been the more immediate cause of its publication, is fast passing away, at least in this part of the country, it is still adapted, as an instructive outline of the explanation of a difficult portion of the sacred word, to sub-

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serve, permanently and in a high degree, the interests of truth and piety. The task which the writer proposed to himself, manifestly was to compress the materials of his ample subject into the narrowest possible limits; and he has accomplished this object with admirable success. No discerning reader will miss here the evidence of mature and independent study, of unostentatious, but extensive learning, and especially a spirit of candor and charity, which cannot fail to commend itself to many, who, already fixed in other sentiments, would be repelled from a work discussing these topics in the tone of dogmatism, which polemical writers have here too often assumed. These prophecies deserve, at the present moment, more attention than ever. Those who would study them for the first time, instead of going at once to copious, extended commentaries, would do better to commence with some general directory like the present; and, whether conducted by it to all the conclusions of the author or not, they will certainly find it a most valuable assistant to them in their investigations.

9. *Appeal from Tradition to Scripture and Common Sense; or an Answer to the Question, What constitutes the Divine Rule of Faith and Practice.* By George Peck, D. D. New York. G. Lane and P. P. Sandford. 1844. pp. 472. 12mo.

One of the most striking features of the religious world, at the present moment, is the unusual zeal of the discussion on church-polity. Never, probably, since the days of the English Nonconformists, has the war of ecclesiastical principles been waged with such unwearied diligence; or Catholics and Churchmen maintained their points with such uncompromising firmness. Accidental circumstances have made the city of New York the focus of this discussion; but it is impossible that an ecclesiastical war should be limited, in this country, by any geographical bounds. Religious parties are widely diffused; abettors of the principles of the spiritual gladiators who have come forth upon the arena, and members of the several denominations concerned, are to be found not only in the cities and large towns, but almost in every village. At the same time, the instruments of combating error and establishing truth, are to be met with, chiefly, in those communities where there are good public libraries. Arguments, particularly historical arguments, of great value, are to be found in works of ponderous size and of ancient date, which other ages have suffered to slumber; but the new necessities of the present demand that they should be brought to light. And the works containing such arguments, are not brought, from the nature of the case, to every man's hand. The great topics in discussion, moreover, divide themselves into several departments, each of which is sufficient to occupy the studies of a single individual, for its complete elucidation. The subject of tradition is one which covers a wide field, and is intimately connected with the great points now in debate. The question in most ecclesiastical strifes is, Scripture, or, tradition? Of the subject of tradition, Dr. Peck, in this treatise, has taken a strong hold. He has shown, by clear reasoning, confirmed by numerous quotations from the fathers, and from the early and later writers of the English church, that tradition is both an insufficient and an unsafe guide; that it does not show apostolical authority for usages which, on the ground of a supposed tradition, are commonly thought to be apostolical institutions; that its statements are contradictory; what it affirms at one period, it denies at another; that it is often at variance with Scripture; that it has been rejected by some of the best men and highest authorities; and, finally, that the texts in the

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New Testament which are cited in support of it, seem to favor its authority, only because they are misinterpreted. The work shows diligent study, extensive research, a thorough acquaintance with the Greek and Latin fathers, and with the Anglican-church writers, whose names are most highly venerated. It is a performance of sterling merit, and of invaluable worth, in reference to many of the ecclesiastical errors of the present day.

10. *The Acts of the Apostles; with Notes, chiefly explanatory. Designed for teachers in Sabbath Schools and Bible Classes, and as an aid to Family Instruction.* By HENRY J. RIPLEY, Professor in the Newton Theological Institution. Boston. Gould, Kendall & Lincoln. 1844. pp. 334. 12mo.

Prof. Ripley's Notes on the Gospels have been before the public several years, and have won for themselves the verdict of universal approbation. The sentence of the present age will, doubtless, be the sentence of posterity also. We are glad to welcome this new volume of commentary from the same pen. It is written on the same principles, in the same general manner, with the same clearness, and the manifestation of the same piety, which marked its predecessor. We could not do better than to copy some of the commendations bestowed upon the Notes on the Gospels, as equally applicable to the volume before us. Let the following, from the Biblical Repository, suffice: "There are three things in these Notes, which have given us much satisfaction; first, the kind and catholic spirit every where manifest; secondly, the labor is bestowed upon the really difficult texts; thirdly, the practical reflections are few and to the point."

11. *Golden Gems for the Christian;* selected from the justly admired writings of Rev. JOHN FLAVEL, with a Memoir of the Author. By Rev. J. BANVARD. Salem. John P. Jewett. 1843. pp. 141. 32mo.

This is a book of the miniature size, richly bound. It is a good token of the extent of the religious spirit in the community, that gift-books of so high a spiritual tone as these volumes, are sufficiently appreciated to encourage the booksellers to publish them. The interior of the Golden Gems is less beautiful than that of the Boston books of the same class; but the selections by Mr. Banvard are very happy, exhibiting the true spirit and fervent piety of Flavel. The works of that eminent man are so well known, that a selection of choice fragments from them needs no encomium.

12. *Church Discipline;* an Exposition of the Scripture Doctrine of Church Order and Government. By WARHAM WALKER, Homer, N. Y. Boston. Gould, Kendall & Lincoln. pp. 156. 24mo. 1844.

The scriptural method in which the author of this treatise proceeds, entitles his book to a favorable consideration. As churches are of divine institution, and the laws by which they are governed, of divine enactment, it follows that the Scriptures are the proper source of appeal on this whole subject. The work comes to us, sanctioned by the imprimatur of the Cortland Baptist Association, to which the writer belongs, and has already received the commendation of high authorities. The topic is one which it is wrong not to understand. The present book will aid the inexperienced, in the attainment of sound opinions and correct practice.

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13. *The Evidences of the Genuineness of the Gospels.* By ANDREWS NORTON. Cambridge. J. Owen. 1844. Vols. II and III. pp.478,404.

There is a common track of argument on the Evidences of the Genuineness of the Gospels, into which most writers fall, and an independent and higher track, little known and rarely attempted. Perhaps it is well that the latter is seldom attempted, as it appeals to the learned, and not to the people generally. That which addresses the common mind should be clear, simple, and easy to be understood, not dealing too much in philosophical speculations, or nice distinctions; nor travelling out of the path of argument, in which it may be anticipated that the common mind will consent to accompany the writer. The work of Prof. Norton pursues an independent track, thus throwing new light on the genuineness of the Gospels, and pressing error itself into the cause of truth. He attempts to show the genuineness of the gospels from intimations existing in the early Gnostic heresy,—the topic of Vols. II and III, of this series. In accomplishing his work, he gives a very minute account of the Gnostics, their origin, history, philosophy, opinions, etc., thus furnishing an important and valuable contribution to ecclesiastical history.

We have no disposition, however, to endorse all that Prof. Norton has written in these volumes. We could not do it, as we conceive, without renouncing our Christianity. Some of his statements militate so directly against the fundamental doctrine of inspiration, that to accept the former would be to deny the latter. The series of Notes on the Old Testament (Vol. II, pp. 48—200) not only set at nought the received opinions of the largest portion of the Christian world, but also the direct assertions of Christ and the apostles. We cannot believe that Unitarianism, in this country, has come to such a pass, that it will willingly accede to these views. Some of the grounds taken by Prof. Norton are, that the Pentateuch is not the work of Moses, and that it does not belong to the early age in which it professes to have been written; that the statements of the writers of the Old Testament are not to be relied on, in all cases, as true; that some of their accounts are to be disbelieved, because they may seem to us improbable; that some of the miracles are not to be credited, and that it is an error to represent "the books of the Old Testament as of divine origin and authority, or, in other words, as constituting an essential part of a revelation from God;" that "there is nothing in the character of the Jewish historians to qualify them to be guides in religion or morals. On these subjects, they shared in the rude and erroneous notions of their countrymen, which were far in advance of those of the heathen world, but far behind those of an enlightened Christian. We are not called upon to adopt their moral judgments, express or implied, respecting characters or actions. Nor is it improbable that they, or the early relators whom they followed, were influenced in their representations by personal or party prejudices." He suggests, as insuperable objections to the divine authority of the books of Moses, that they teach an erroneous theory of astronomy; that it is incredible that the number of the Israelites, at the time of their leaving Egypt, could have been so great as is stated in the history; that they could not have had so much wealth as they seem to have carried away, or the means of transporting it; that they could not have found pasturage or water for their cattle and flocks, during their wanderings in the desert; and that it is incredible, if they had such wealth of cattle, that they should have longed for flesh in vain, and to such a degree, until God sent them quails to satisfy their appetite. He also complains that when God appeared with solemn pomp before the people or their elders, his

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communications are "trivial. So wholly unconnected are they with any moral or religious sentiment, or any truth, important or unimportant,—except the melancholy fact of their having been regarded as a divine communication,—that it requires a strong effort to read through with attention these pretended words of the Infinite Being."

Prof. N. remarks, that "there is no historical evidence which justifies us in believing, that what assumes to be a second epistle of Peter, and that which has been ascribed to the apostle Jude, were the works of those authors; and the character and contents of the writings are unfavorable to the supposition. . . It seems to me most probable, that they were composed in the first half of the second century, under the names of those apostles; and that the writer of each assumed a character not his own, rather by way of rhetorical artifice, than with intentional fraud." Prof. N. seems to us, also, exceedingly unfair in some of his representations. For example, he says (Vol. III, pp. 189, 190), in remarking on the doctrine of inspiration, "The words contained in the books of the Old and New Testaments, being regarded as the words not of men but of God, the rational principles of interpretation, which would apply to them as the words of men, have been set aside. These principles would lead us to study the respective characters of the authors of those books, and the various influences which were acting upon them, and to make ourselves acquainted with the particular occasion and purpose of their different writings, and with the characters, circumstances, opinions, errors, and modes of expression of those for whom their writings were immediately intended; and when we had thus enabled ourselves, as far as possible, to sympathize with them, we should determine their meaning with a constant regard to the considerations which we had thus grouped together. But such knowledge is foreign from the purpose, if the books to be explained are not properly the works of human authors. It has, accordingly, been disregarded. The essential elements and rules of a correct interpretation have been neglected; and the work of explaining the Scriptures has been denied to reason and judgment, and delivered over to men's preconceptions, caprices, imaginations, and spiritual discernment." So far as these remarks are meant for those who maintain what is commonly understood by the evangelical system of theology, we may point, for their utter refutation, to the constant teachings of our theological schools, and to the manuals perpetually used in them, and issuing from them.

While we highly respect the talent and learning of Prof. N., we must say, that we cannot see in what respects his theory is better than that of Mr. Parker. And though he would not descend to Mr. Paine's meanness and vulgarity, some of his objections to the Old Testament Scriptures are the very same which are set forth in the "Age of Reason." Doubtless a wise Providence has permitted these developments to be made from the high places of Unitarianism. Our prayer is, that exhibitions so unscriptural, so unphilosophical, and, to the humble Christian, so alarming, may result in good. It is a glorious truth that the infinite Jehovah often makes that which seems fraught with disastrous consequences, the occasion of the bright displays of his healing strength.

The History of Opinions is one of the most interesting and extensive, in the whole circle of theological literature. It exhibits, at the same time, the strange vagaries into which the human mind, in different ages, has run, the gradual development of erroneous systems, the influence of philosophy, theology, intellectual advancement, and the character of successive ages, each upon the other, and the paramount necessity of cleaving to the simple word of God,—not as a scientific book, fitted only

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for the learned, but as a plain record of truth, appealing equally to the illiterate and the learned, the high and the low. Of the opinions which modified the Christianity of the first five or six centuries, Gnosticism, probably, exerted a wider influence than any other. As it was the earliest heresy, so it lasted the longest, and interwove its subtleties most thoroughly with the philosophy and religion of the primitive church. The work of Prof. Norton, in connection with the recent French work by Maller, announced in our literary intelligence, will be an acceptable offering to the student who finds time to pursue so interesting and prolific a topic;—the one, presenting the subject generally; the other, its application to a particular department of theological research.

14. *A Church without a Bishop. The Apostolical and Primitive Church, Popular in its Government and Simple in its Worship.* By LYMAN COLEMAN. With an Introductory Essay, by Dr. NEANDER. Boston. Gould, Kendall & Lincoln. pp. 432. 12mo. 1844.

This work is one which will attract much attention, and serve as the storehouse of argument and authority on the subject of which it treats, for a long while to come. It abundantly redeems the promise of the title-page. The various parts are stated with great clearness, and every material point is sustained by the confirmation of the fathers. While the book is one of great value in reference to the controversy on church-polity, it contains, also, much information relating to the organization and worship of the early churches, which will make it acceptable to the general reader. Such are the chapters on the prayers and psalmody of the primitive church, the use of homilies, and the benediction. The Indexes are very full, which is a most important consideration in a work which will be used, more or less, as a book of reference. It is peculiarly timely at the present moment. We insert a list of its principal contents, for the purpose of sharpening the appetite of those who may not immediately have opportunity to peruse the work itself: "The Primitive Churches formed after the model of the Jewish Synagogue; Independence of the Primitive Churches. Elections by the Churches,—Mode of admission. Usurpation of discipline by the priesthood. Remarks on discipline by the churches. Equality and Identity of Bishops and Presbyters. Their titles used interchangeably. Their qualifications required to be the same. Their duties the same. Presbyterian ordination. James not bishop of Jerusalem. Timothy not bishop of Ephesus. Titus not bishop of Crete. The angels of the churches in the Apocalypse not bishops. Presbyters and bishops designated by the same names in the early fathers. Presbyterian ordination, in ancient history. Validity of it conceded by the English Reformers. Primitive bishops merely parish ministers. Parochial Episcopacy. Bearings of it upon prelacy. Equality of bishops and presbyters conceded, down to the time of the Reformation. Remarks on the primitive and popular government of the churches. Rise of Episcopacy. Ascendency of the churches in the cities over those in the country. Reasons for this ascendency. Superiority of bishops in cities over those of the country. The Diocesan Government. Means of its development. Its results. The Metropolitan Government. Means of its establishment. Results of the system upon the laity. Results upon the clergy. State of religion under the hierarchy. The Patriarchal and the Papal Government. Remarks on ancient prelacy. Prayers of the Primitive Church. The use of forms of prayer, opposed to the spirit of the Christian dispensation. Opposed to the example of Christ and the

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apostles. The Lord's prayer not a form. Forms of prayer opposed to the freedom of primitive worship. Unknown in the primitive church. Remarks on liturgies. Psalmody of the Primitive Church. Homilies in the Primitive Church. Discourses of Christ and the apostles. Scriptural exposition. Homilies in the Greek church. Homilies in the Latin church. Episcopacy an incumbrance to the preacher. The Benediction.

15. *A Grammar of the Greek Language.* Part First. A practical Grammar of the Attic and Common Dialects, with the elements of General Grammar. By ALPHEUS CROSBY, Professor of the Greek Language and Literature in Dartmouth College. Boston. James Monroe & Company. 1844. pp. 488. 12mo.

A Narrative of the Expedition of Cyrus the Younger, and of the Retreat of the Ten Thousand. By Xenophon of Athens. Edited by ALPHEUS CROSBY, Professor of the Greek Language and Literature in Dartmouth College. Boston. James Monroe & Company. 1844.

The Æneid of Virgil, with English Notes, critical and explanatory, a Metrical Clavis, and an Historical, Geographical and Mythological Index. By CHARLES ANTHON, LL. D. Harpers. New-York. 1843. pp. 942. 12mo.

The present volumes are additional testimonies to the fact which we have already remarked, that one of the characteristics of the times is an increasing attention to classical literature. Experiments and improvements, in every branch of science and the arts, mark the energy and enterprise of our citizens. The universal activity of business men, the rush of occupation, the tide of prosperity, instead of checking, seem to help, the efforts of cultivated mind. While an impulsive force presses forward the affairs of the world, and the commercial and artizan power of the community is constantly increasing, a similar force, acting on the minds of the learned, is providing for the most successful prosecution of liberal studies, and opening the way for the highest attainments before those, whom genius or circumstances have allured into the paths of literature. This is highly auspicious to the interests of our country. Mere external prosperity would soon lead to luxury, and result in our downfall. A disturbance of the proper balance of mental and physical advancement, at least, if it were such as to give to the latter a heavy preponderance, would be a universal disaster. It is only in the harmonious development of our outward and inward resources, in the effort for the cultivation of the intellect and the heart, keeping pace with our cultivation in other respects, that we can anticipate lasting prosperity. The number of works pertaining to classical literature that have issued, of late, from the American press, is certainly very creditable to us, as a people; especially, when it is seen, on examination, that many of them, instead of being mere reprints of European editions, are the results of independent criticism.

The edition of Xenophon's Anabasis before us is printed on a large, clear type, from the text of Dindorf, and without notes. As a substitute for Notes, the Appendix contains a list of some hundreds of references to the Author's Grammar, pointing out rules and remarks in which the passages are explained, or the principles involved in them, elucidated. By this scheme, the pupil who is possessed of the Grammar is constantly compelled to consult it, and has the advantage of seeing rules laid down, which apply to any number of similar cases. The Commentator, also, is spared the labor of frequently repeating what may as well be said once for all. The utility of the edition, however, is, in

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some degree, limited to those who make use of the Author's Grammar. Prof. Crosby announces that he has "in preparation a 'Companion to the Anabasis,' designed to contain a map, a life of the author, a vocabulary, notes, and exercises in translation from English into Greek."

The Grammar is a larger and more laborious work. It "is designed to contain, the elements of general grammar, the rules of Greek grammar, so far as they apply to the Attic and common dialects, and a series of tables illustrative of Greek inflection." Prof. Crosby proposes to follow up the present work by a Grammar of Dialectic Greek, and, as a companion to it, an edition of the Odyssey. The present Grammar is fitted for those who wish to study the Greek without any previous acquaintance with the grammar either of the Latin or of any other language. It is a very full treatise, apparently answering every question which would be likely to arise. It embraces the whole substance of what is commonly found in school grammars, and much more, which is usually confined to the grammars used for occasional reference. The chapter on Greek accents is the most intelligible account of them which we remember to have seen. The statements, generally, are very clear, and the whole is adapted to the present advanced stage of Greek grammar. Still, almost every thing is on a different plan from that to which the students of Greek a few years ago were accustomed; and it must cost them a serious effort so far to break away from old associations, as to learn Greek from this manual anew. There are none, however, who may not reap advantage from it as a book of reference. Young scholars, studying the language for the first time, will obtain from it, with patience, a more thorough and accurate knowledge than from any other work of the kind with which we are acquainted. Prof. Crosby has secured to himself, by this effort, an honorable rank among the scholars of our country, and given rich promises which, we doubt not, he will fully redeem.

The Virgil of Prof. Anthon is beautifully printed. For printing and binding, it is a true model for a school-book. It seems to us, however, that the student has quite too much help in the profuse Notes. While there are only 283 pages of the text, the Notes extend to 597. Such abundant aid could only be required by a very young scholar. And a very young scholar, instead of enjoying the beauties of his author, will only read his prescribed task as a mere drudgery, whatever amount of help he receives. The path to knowledge may be too easy, as well as too forbidding. If no opportunity is left for the mind to reason, and discriminate, and decide, to find its way through difficulties, and to solve hard questions by personal effort, what discipline will be acquired, even by the study of classical literature? We seriously fear that this laudable endeavor to illustrate the Æneid, instead of making better scholars, will only make weak ones, who, unless they should obtain strength by subsequent efforts, will never be able to walk alone. The relation of an editor to his reader is such that he should seem to say, not only—"I am a scholar," but, "I am going to make you a scholar also."

16. *Uebersetzung und Auslegung der Psalmen, für Geistliche und Laien der christlichen Kirche.* Von Dr. A. Tholuck. Halle. 1843. S. 574. *Translation and Interpretation of the Psalms, for Clergy and Laity of the Christian Church.* By Dr. A. Tholuck. pp. 574.

Many readers of this work, we apprehend, would be disappointed in its character, not perhaps that it fails to fulfil any just expectation, but because it is so difficult for us to take, in all respects, the position of a foreign writer, and to judge of his labors with a proper regard to the

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objects which he may have had in view. This professes to be a practical rather than a critical commentary; but while it disclaims all pretensions to the latter character, certainly in the German sense of the expression, one must not be surprised if he finds that it does not correspond at all to our English idea of a practical exposition of the Scriptures. The Introduction is admirable, and forms in our judgment the most valuable part of the book. It is less statistical and critical than that of De Wette; but while it is sufficiently copious and literary for all necessary purposes, it is vastly superior to it in the interest with which the author has invested the topics which he discusses, and in the more ample and satisfactory manner in which he meets those various inquiries of a more theological and religious nature, which are connected with the study of the Psalms. He treats here (1.) of the use of the Psalter in the Christian Church, from the earliest times to the present, the estimation in which it has been held, and the importance which eminent Christians of every age have attached to it. (2.) The form, division, object and use of the Psalter, under the Old Testament dispensation, and especially the place which it occupied in the arrangements for public worship established by David. (3.) The authors of the Psalms. In this section we have a sketch of the history of David, with reference more particularly to the light which may be reflected thence upon the origin and interpretation of these sacred songs. (4.) The system of doctrine and morality taught in the Psalms. Here we have an instructive summary of the views which the writers entertained of God and his government of the world, of man and sin, of the nature of piety, of the future life and the Messiah. It will be seen at once that these are the topics, which every Christian student must regard as of the greatest moment in the interpretation of the Psalms, and in relation to which he cannot but be interested to know the opinions, and the results of the study, of such a man as Tholuck.

The work contains a translation of each Psalm, arranged in the metrical form, upon the basis of that of Luther, with deviations only when the sense of the original seemed to require it. An attempt is made, in the exposition which then follows, to fix as far as possible the precise historical occasion of the Psalms, and thus to gain a position which will enable the interpreter to give greater individuality and definiteness to their contents. For this purpose, the author assumes, in most cases, the genuineness of the titles, and denies the justness of the view which would separate them from the text, and leave them entirely out of the account, as a means of settling the time and authorship of these compositions. The extent, to which he has applied this historical mode of explanation, is much greater than has been usually attempted, and imparts to the work one of its most peculiar features. The critical element is thrown into the back ground in a surprising degree, for a commentary from a German author. Entire Psalms are not unfrequently disposed of with scarcely a remark upon a single Hebrew word. The student, therefore, could not, obviously, rely upon it as his only guide. He would be obliged to supply this deficiency by using, in connection with it, some other work, as that of Maurer, Rosenmüller, or, which is better still, that of Hengstenberg, which appeared almost simultaneously with this, and of which, we are pleased to learn, there is the prospect of a translation.

The study of the Psalms must ever be one of the most delightful, as it is, in some respects, difficult labors of the Christian student. It is one of those portions of the sacred Word, which, if unable to extend his

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studies over the whole ground, he should resolve to make the subject of special attention, and to content himself with nothing less than the full mastery of its contents and criticism. The appearance of the present work is a fresh summons to this labor. We are sure, no one can use it, whether he agrees with the author in all his principles of interpretation and the details of his views or not, without conceiving a higher opinion of his many well known, admirable qualifications as a Biblical critic, and without experiencing his uncommon power to infuse his own spirit, interest and ardor into the minds of his readers.

ARTICLE X.

LITERARY INTELLIGENCE.

AMERICA.

A work is about to be put to press in Boston, entitled, "The Ciceronian, or the Prussian method of Teaching Latin;" adapted to the use of American schools, by Professor Sears.—We see announced in New York, a History of Oregon, and the adjacent parts of the North American continent.—A Memoir of the late Noah Worcester, the author of "Bible News," partly prepared by the late Dr. Ware, Jr., is completed by a member of Mr. Worcester's family, and will soon be published.—Materials are also accumulating for a Memoir of Dr. Channing.—A Memoir of Dr. Ware, Jr., is also in preparation.—Two firms, one in New York and the other in Philadelphia, have undertaken the republication, in monthly parts, of the Commentary on the Bible, by Lowth, Patrick, Arnold and other eminent divines. The work, in England, has been highly esteemed.—Mr. Rufus W. Griswold, of Philadelphia, has in preparation a companion to his Poetry and Poets of America, entitled "Poets and Poetry of England in the nineteenth century, with an Essay on the progress of poetry, and critical and biographical notices." The volume will contain selections from about one hundred different writers.—Mr. Prescott has in hand another work, which will occupy him for some months, to be entitled, "History of the Discovery and Conquest of Peru."

A new quarterly appeared in Philadelphia in January, entitled, "The Quarterly Review of the American Protestant Association. Edited by Rufus W. Griswold. "Its object is to expose the errors of Romanism, and to put the American people on their guard against Jesuitical influence." The first number contains eleven articles, original and selected. To the general student, and especially in respect to the Romish controversy, they are of great value and interest. The following is the syllabus of the principal contents. The Bible in public schools, by Rev. W. Colton.—Romanism in Europe.—The Miracles and Lying Wonders of Rome.—Tillotson on Transubstantiation.—On the Progress of Popery, and the Duties of the church, by Rev. E. Bickersteth.—The Truth necessarily Protestant, by Rev. H. McNeile.—The Worship of the Virgin and of the popes of Rome, by T. Hartwell Horne.—Testimony of the Reformers against the pope as Antichrist.—The Romish system of Persecution, by George Finch. The present number contains 120 pages, 8vo., printed in double columns.

ENGLAND.

Among new publications about to appear in London, we notice "The Chronicle of the Kings of Norway, from the earliest period of the North Sea kings to the middle of the twelfth century. Translated from the Islandic, of Snorre Sturleson." Three volumes, 8vo.—Also, a new translation of Zumpt's Latin Grammar, with the addition of the results of the most recent philological researches. This version is made under the superintendence and authority of Prof. Zumpt, because the existing translation seems both to the author and translator an inadequate representation of the original.

FRANCE.

A work is announced in Paris, written by J. Maller, entitled a Critical History of Gnosticism, and its influence on the philosophy and Christianity of the first six centuries.

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QUARTERLY LIST.

DEATHS.

Lucius Bolles, D. D., Boston, Ms., Jan. 5, aged 65.
S. Cartledge, Edgefield Asso., S. C.
Richard Clark, Salem, Montgomery Co., O., Jan. 1, aged 42.
Nathan Cory, Frankfort, O., Sept. 8, aged 78.
Samuel Duxbury, Rockport, O., Dec. 17, aged 65.
Isaac Fuller, Poultney, Rutland Co., Vt., Aug. 26, aged 72.
Elijah Gates, of Kentucky, Mississippi River, Jan. 3.
Hermon Hervey, Durham, N. Y., Jan. 29, aged 60.
Alfred Holman, Marshall Co., Mo., Oct. 1.
Richard Jones, Remsen, N. Y., Dec. 9, aged 84.
Lebbeus Lathrop, Newmarket, N. J., Nov. 11, aged 70.
J. H. Linsley, Stratford, Ct., Dec. 26.
George Norriss, Princess Anne Co., Va., Nov. 22, aged 72.

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ORDINATIONS.

George W. Allen, Georgetown, Ky., Dec. 24.
Martin Atherton, Shiloh, Alexander Co., Ill., Aug. 17.
Simon Backus Bailey, Noank (Groton), Ct., Nov. 29.
W. B. Barris, Hubbard, O., Nov. 2
Alfred S. Bingham, Fort Wayne, Ind., Dec. 18.
George R. Bliss, New Brunswick, N. J., Jan. 17.
Joel E. Bradley, Muncy, Lycoming Co., Pa., Dec. 25.
S. S. Brownson, Charleston, Me., Jan. 16.
Noah Clouse, Canal Dover, O., Nov. 16.
A. A. Connella, Marion, Perry Co., Ala.
A. B. Couch, Mobile, Ala., Dec. 17.
Charles Cox, Elizabethtown, N. J.
O. L. Cruttenden, Sheridan, Chaut. Co., N. Y., Jan. 3.
Sherburne Dearborn, Williamstown, Vt.
Joseph H. Eaton, Murfreesboro', Tenn., Sept. 10.
Horace Fletcher, Townsend, Vt., Jan. 25.
Merrill Forbes, Sodus, Wayne Co., N. Y., Jan. 17.
John Fulton, Rensselaerville, Albany Co., N. Y., Jan. 10.
Richard Harris, Staten Island, N. Y., Oct. 5.
E. T. Hiscox, North Stonington, Ct., Jan. 19.
Ezekiel Holland, Mt. Olive Church, Anson Co., N. C., Sept. 17.
John James, Fleet Lick, Pulaski Co., Ky., Oct. 28.
Josiah Kelly, Wenham, Ms., Dec. 21.
William Lineberry, Rocky River, Chatham Co., N. Y., Dec. 31.
James E. Lockwood, Longlick, Scott Co., Ky., Dec. 20.
Alexander R. Macey, Frankfort, Ky., Jan. 4.
Leonard Mayo, Deer Isle, Me., Nov. 22.
John A. McKean, Baltimore, Md., Nov. 5.
S. H. Mirick, Philadelphia, Pa., Nov. 15.
W. Osborne, Scipio, Cayuga Co., N. Y., Jan. 10.
Arnold F. Palmer, Clinton, Me.
Thomas Pearce, Welsh Neck, S C., Nov. 13.
William Rollinson, Rahway, N. J., Nov. 26.
Luther M. Rose, London, Mich., Jan. 10.
Jesse N. Seely, Davenport, Iowa, Jan. 5.
Z. Smith, Tulley, N. Y., Nov. 29.
Frederick Snyder, Dayton, O., Dec. 3.
Milon N. Stearns, Alexander, Licking Co., Ohio, Nov. 10.
Phineas Stow, Danvers, Ms., Dec. 12.
Elijah Sturtevant, Eaton, Wyoming Co., Pa., Sept. 14.
J. H. Weeks, Stamford, Vt., Dec. 13.
William Wilber, Sidney, Me., Nov. 8.
A. Williams, Ashtabula, O., Dec. 20.
John Young, Unity M. H., Monroe Co., O., Feb. 21.

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CHURCHES CONSTITUTED.

Priceburg, Pa., Aug. 17.
Near Lewisburgh, Ky., Oct.
Somerville, N. J., Oct.
Fabius, St. Joseph's Co., Mich., Oct. 11.
Baltimore, Md, 5th chh., Oct. 19.
Pleasant Ridge, Ind., Nov. 2.
Unionville, Hopkinton, Ms., Nov. 8.
Bethany, Pittsylvania Co., Va., Nov. 9.
Gardiner Village, Me., Nov. 10.
Wilmot Flatt, N. H., Nov. 15.
Mount Pleasant, Ill., Nov. 22.
Tarrytown, N. Y., Nov. 22.
New Castle, Mercer Co., Pa., Nov. 27.
South Bristol, N. Y., Nov, 30.
Canton, Madison Co., Miss., Nov.
Elizabethtown, Ohio.
Seamen's Bap. Church, New York, Dec. 4.
Eight Mile Creek, Mobile Co., Ala., Dec. 15.
Amity, Knox Co., O., Dec. 23.
Mellevue, Mich., Dec. 29.
Booneville, Mo., Dec. 31.
Fayetteville, Va., Dec.
Mouth of Greenbrier, Va., Dec.
Lower Sandusky, Sand. Co., O., Jan. 1.
Clinton, Cass Co., Ind., Jan. 2.
On Rangley Lake, Me., Jan. 3.
Rome, Richland Co., O., Jan. 3.
Lewisburgh, Pa., Jan. 4.
Fayetteville, Onondaga Co., N. Y., Jan. 10.
Buffalo, N. Y., 3d church, Feb. 1.

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DEDICATIONS.

Ypsilanti, O., Oct. 16.
Baring, Me., Nov. 1.
Munnsville, Madison Co., N. Y., Nov. 5.
Murfreesboro', N. C., Nov. 5.
Brownsville, Fayette Co., Pa., Nov. 19.
Ledyard, Ct., Nov. 20.
Ashford, Ct., 3d church, Nov. 22.
Newton, Gloucester Co., N. J., Nov. 30.
Tremont Chapel, Boston, Dec. 7.
Antwerp, N. Y., Dec. 20.
Danville, Columbia Co., N. Y., Jan. 4.
Worcester, Ms., 2d church, Jan. 4.
Collins, Erie Co., N. Y., Jan. 31.
Passayunk, Pa., Feb. 4.
Groton, Ct., 1st. church, Feb. 22.

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THE CHRISTIAN REVIEW.

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THE CHRISTIAN REVIEW.

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ARTICLE I.

CHRIST THE ONLY FOUNDATION.

God has told us in his word, that "other foundation can no man lay, than that is laid, which is Jesus Christ." And it should satisfy us as to the truth of this declaration, that God has uttered it. For does not God know? And would he knowingly deceive his creatures, in a concern, to them, of so much importance? We should have the utmost reason for believing what God has said on this subject, if the truth of it rested on his word alone.

But it does not rest on his word alone. God has not, in this instance, as he has in some others, shut up his people to his simple word; but in the entire history of the world, for almost six thousand years, he has been illustrating before them *the sole sufficiency of Christ and his salvation, as a ground of trust.* All history, whether ecclesiastical or civil, sacred or profane, is but a continued practical illustration of the sentiment of the apostle, that "other foundation can no man lay, than that is laid, which is Jesus Christ."

To make this illustration the more perfect, so as to cut men off from every other dependence, and bring them upon the right foundation, God has been pleased to try, or to permit, a variety of experiments,—and such experiments as, to apostate creatures, might seem the most hopeful,—just to show them the worthlessness of these experiments, and convince them that, if they would be holy and happy, they must put their trust in Christ alone.

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One of the first of these experiments was that of a *long probation.* It might have been said, if the experiment had not been tried and failed, that nothing more was necessary, in order to the improvement and happiness of men, than that they should live a long time in this world. Only give them probation, a long space for repentance, time enough in which to grow wise and good; and the great object of life will certainly be secured. They must, at length, be weary of sin, and weaned from it, and become universally holy and happy. But this pretence, however plausible it may have appeared once, cannot be offered now. The experiment has been tried, and has signally failed. In the first ages of the world, God favored mankind with a long probation. He protracted their lives to the period of almost a thousand years. He gave them time enough, in all reason, in which to become happy here, and prepare for happiness hereafter. And what was the consequence of this long probation? Did men become universally wise and good? Was the earth filled with holiness and happiness? Or has not the pen of inspiration, which has recorded little else respecting those early times, faithfully recorded this; that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil, and that continually?" "The earth," we are told, "was corrupt before God;" it "was filled with violence;" and nothing remained but that, in awful judgment, it must be destroyed. The floods of the Almighty must be rolled over it, to purge it of its heaven-daring impiety, and wash out the traces of its pollution.

A second experiment which God permitted to be tried, was that of *other and idolatrous religions.* But for this experiment, it might have been said, that to shut men up to a single religion,—a single method of worshipping God and securing his favor, would be exclusive and illiberal. The religious principle in man must be allowed to develop itself more freely. The invisible God is too spiritual, too intangible, to be made the object of universal worship. The creatures of sense, we need something palpable to the senses. The great lights of heaven,—the sun, moon, and stars,—images of curious workmanship, the symbols, the representatives of an indwelling divinity,—let these be objects of worship, at least to uncultivated minds; and they will undoubtedly be more devout, more religious, and proportionally more happy.

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Thus reasoned the original advocates of idol worship; and thus might we have reasoned, had not the experiment been fairly tried. But it has been tried. It has been tried long and often. Men have worshipped the sun, moon, and stars. They have worshipped idols which their own hands have made. They have worshipped birds, and beasts, and creeping things. But instead of becoming more religious and happy, they have been uniformly and dreadfully degraded by such worship. They have been depraved and corrupted under its influence. They have sunk down from one degree of debasement to another, till they have lost, in great measure, the attributes of humanity, and become almost like the brutes themselves. We may not pretend to fathom all the designs of heaven in permitting the long and terrible reign of idolatry in the earth. But this, undoubtedly, was among these designs; to convince men, by actual experiment, as to the nature and tendency of all such impious inventions, and the folly of trusting to them as a ground of peace.

A third experiment which God has permitted to be tried, in the fruitless search after virtue and happiness, was that of *learning*, *philosophy*, and *the arts*. It might have been said, but for this experiment, that it is only necessary to our highest well-being, to improve the understanding and the taste. Let the mind be cultivated and enlightened. Let its thoughts be elevated and enlarged. Let it be enriched with oriental wisdom, and liberalized and refined by literary pursuits. Let the secrets of nature be investigated, and the arts be carried to the highest perfection. By such means, surely, the heart will be softened, the character improved, and a foundation of virtue and happiness will be laid. Thus reasoned the votaries of mere learning thousands of years ago; and thus they reason now. Far be it from us to say, that there is nothing plausible in such reasonings. To inform and improve the understanding, to refine and cultivate the taste, to advance in all useful knowledge, is certainly a dignified, a praiseworthy employment. But does it, of itself, and of necessity, improve the character? Does it raise the thoughts and the heart to God? Does it subdue the power and secure the pardon of sin, and thus lay a foundation for holy, spiritual, enduring enjoyment? The experiment has been often tried,—tried in different ages, and under various circumstances; and it has uniformly failed. Some of the most learned men in the ancient

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world were some of the basest men. And the times when the lamp of learning shone brightest in Greece and Rome, were times of the greatest corruption and wickedness. In the days of Æschines and Demosthenes, the Grecian States had become so corrupt, that they were no longer capable of governing themselves. And long before learning was advanced to its highest perfection at Rome, the stern virtues of the earlier Roman character, and with them the republic itself, had disappeared. The most elegant literature, and the most atrocious wickedness, flourished at Rome together.

Such was the experience of the ancient world; and that of the modern European world has been the same. Else, why has France been proverbially denominated "the land of science and of sin?" And why has plodding, delving, literary Germany produced so many infidels? The truth is, mere intellectual culture has no necessary tendency to improve the heart. So far from this, it only enables its possessor to sin with a bolder hand, and a more ruinous influence. And all this has been illustrated by a thousand experiments, not only in this, but in other worlds. Whose understanding is more enlightened, whose penetration more acute, than that of the prince of devils? And yet, whose character is more detestable?

A fourth experiment, which God has permitted to be tried, as promising a foundation of happiness, is that of *civil government,—different forms* of government,—governments *great*, and *rich*, and *powerful*. Civil government is an institution of God, intended for the well-being of his intelligent creatures in the present life. It was never designed to be trusted in as a foundation of happiness, either to rulers or ruled; and yet men, in their folly, have often thus regarded it. And so God has permitted them to try the experiment. He has permitted them to try it under a variety of forms; under every form, indeed, that human ingenuity has been able to devise. There has been the patriarchal form of government, and the monarchical. There have been aristocracies and democracies, oligarchies and republics. There have been governments absolute and limited, pure and mixed. Nations great and powerful have risen up, one after another, and spread themselves over the face of the earth,—the Babylonian, the Persian, the Grecian, the Roman; they have been splendid in affluence, and terrible in power, devouring, breaking in

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pieces, and stamping the residue with their feet. But have they given general happiness, or have they taken it away? The experiment has been often tried, and the pen of history has recorded the result. In a great majority of cases, the governments of this world have been despotic, arbitrary, tyrannical, oppressive; plundering what they ought to have protected, and rendering life itself more a burden than a blessing. They have involved their subjects in cruel and almost perpetual wars, bathing the earth with blood, and filling it with the slain.

It is mournful to look back on the experiment we are now considering, and to see how an institution of God, which was intended for a blessing, has been perverted into a curse. Nor has this perversion been confined to any particular forms of government. Free governments, and despotic, have been alike ambitious, grasping, and oppressive; thus proving conclusively, that it is vain to look to governments alone, to make men happy.

A fifth experiment, which God has permitted to be tried, is that of leaving men, without learning or arts, without any settled forms of religion and government, to live, as it were, in *the state of nature.* Infidels and enthusiasts have long been crying down what they term the artificial modes of life, and crying up the state of nature. Only let civil government be abolished, and the right of property be taken away,—let learning and the arts be forgotten, and man be permitted to roam over the common earth in his native liberty, subsisting by the chase, and the spontaneous productions of the fields and woods, and then he will be happy. Men, in our own time, who reason in this way, do not consider how long, and how often, this same experiment has been tried. It was the state of nature, probably, which filled the antediluvian world with violence, and provoked the Almighty to come out in wrath against it, and destroy it. It was the attempt to live after the same manner, which led to the earliest oppressions after the deluge. Nimrod was "a mighty hunter," subsisting by the chase, and living after the course of nature; and he seems to have been, at that period, the great oppressor and corrupter of the world. And from those times to the present, wherever we find man in what is called the state of nature, we invariably find him a cruel, ignorant savage. We find him but little better than a brute. Murderous wars, unbridled

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licentiousness, the immolation of human victims, slavery, cannibalism, hunger, thirst, exposures of all kinds, and, in frequent instances, death by starvation or suicide,—these are some of the continual, woful attendants of what is cried up to us as the state of nature. Let our modern advocates for such a state go and spend a few years with the savages in the interior of Africa, or in the fastnesses of New Zealand or New Holland, or in the deep recesses of our western woods; and the experiment, should they survive it, may perhaps cure them of their mania, and convince them that it is vain to look to the *state of nature*, as a foundation of happiness.

Still another experiment, which God tried in ancient times, and one which seemed to promise most of all, was that of separating the good from the bad, the precious from the vile, and incorporating his own people a community by themselves. It is possible that this experiment began to be tried before the flood; for we read, in that age, of "the sons of God," as distinct from "the daughters of men." After the deluge, the experiment was made more thoroughly and effectually. When idolatry had begun extensively to prevail, and the knowledge of the true religion was likely to be lost, God took Abraham out of the land of his fathers, and brought him into Canaan, and constituted what may be called a church in his family,* of which he was to be the visible head. He took this church into solemn covenant with himself; gave it new revelations, rites, and ordinances; and separated its members from the world around, that they might be a holy people unto the Lord. These transactions on the part of God were of solemn interest, and of the utmost importance to the world. Considered as a means of revealing the Saviour to come, of keeping up a knowledge of him in the earth, and of drawing and binding sinners to him, the *only foundation of the sinner's hope*, too much importance cannot be attached to the church in the family of Abraham. But the members of this church came, ere-long, to regard it, not as a means, but an end; not as a help, to bring them upon the true foundation, and keep them there, but as itself the foundation. They came to trust to it, and to the privileges connected with it, as a ground of hope. "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these." And now it became necessary for God to show them, by actual experiment, that

* Compare Acts 7: 38.

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they were trusting to a broken reed. Their church gradually became corrupt. It became so corrupt, that after repeated and long-continued reproofs and corrections,—after reforms and relapses, revivings and backslidings,—the patience of God was exhausted with it, and the great body of its members went into utter and irretrievable apostasy. They were cut off and cast off, for their unbelief; their holy city and temple were demolished; and all those things in which they vainly trusted and gloried were taken for ever away.

All other experiments having been tried, and failed, the way was prepared, in the providence of God, for the grand Source of light and hope to the world to be exhibited. The true and only foundation, which had so long been promised, was now to be laid. The great Son of God made his appearance in our flesh; he dwelt here on the earth a course of years; and having done and suffered all that had been written of him, he laid down his life, a ransom for sinners. By his sufferings and blood, he made a full and sufficient atonement for human transgression; he laid a firm foundation of hope; and now all men were invited to come and build on this foundation,—to come and partake the provisions of his grace. "Ho, every one that thirsteth, come ye to the waters." "The Spirit and the bride say, come; and let him that heareth say, come; and whosoever will, let him take the water of life freely."

When these invitations were first sounded forth, and set home by the power of the Holy Spirit, great multitudes at once embraced them. They came and builded on the sure foundation, and found life and peace. The word of the Lord had free course, and was glorified. The church of Christ was rapidly increased, and the gospel of salvation was soon published throughout the greater part of the then civilized world.

When the corner-stone of Zion had thus been laid, and men in such numbers had builded on it, and found peace, it might have seemed that it would never be forsaken. The experience of past ages had shown the vanity of every other foundation; present experience was teaching the blessedness of this; and why should men any more stray away from the fountain of living waters, and hew out to themselves cisterns that could hold no water? Why should not all come together to the feet of Christ, and learn experimentally the blessedness

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of those whose iniquities are forgiven, and whose sins are covered?

Such may have been the reasonings of the recent converts in that primitive, prosperous age of the church. Such may have been the expectations, at that period indulged. It might have seemed as though the wanderings of restless man were over, and as though,—the great Source of life and hope being found,—it would be forsaken no more for ever.

But man's opposition to Christ had not yet been fully developed. He had not ceased to pursue happiness where it never could be found, and, in the search for it, to try experiments, and to seek out inventions. The vain experiments which have been tried since the coming of Christ, and (what is stranger than all) within the pale of his own church, remain to be considered.

The first of these was that of *multiplied rites and forms.* The Christian rites, as instituted by our Saviour and practised by his apostles, are few, simple and highly appropriate. They significantly set forth some of the more important truths or facts of the gospel, and seal and bind upon those who receive them, the obligations of the covenant of grace. But the apostles had not been long dead, when a disposition began to manifest itself to increase the ritual of our religion, and render it more acceptable to Jews and pagans, by the addition of new ceremonies. And this course of things went steadily on, until both the nature and form of Christianity were entirely changed. Baptism soon came to be regarded as regeneration. It was that which cleansed the soul from sin. A rite of such momentous import must, of course, be preceded by a long process of preparatory observances. It must be administered only on the great festival occasions, and under circumstances of profound secrecy and mystery. It must be followed, too, by a train of superstitious rites;—such as, the sign of the cross; the anointing with holy oil; the white robe, as a symbol of imparted purity; the crown of garlands, in token of victory; and the administration of milk and honey, to show that the subject of it had become spiritually a new-born babe.

At the same time, or a little later, the Lord's supper began to lose its commemorative character, and to be represented as a *literal sacrifice of Christ.* The elements, after consecration, were believed to be changed into his body and blood. Of course, the administration of this ordinance became a scene

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of awful interest. The transmuted elements were reverently worshipped; they were trusted to as Christ; and the deluded votary, when he had received them, verily believed that he had received the Lord Jesus.

And not only were the primitive sacraments of the New Testament obscured and perverted by superstitious rites, but new sacraments were invented, and new rites added, borrowed mostly from the Jewish and heathen temples, till, as we have said, both the nature and form of Christianity were changed, and the whole was converted into another kind of religion, and another foundation of hope. The experiment of rites and forms was now complete; and the results of it were instantly visible. It was found that the spirituality, the vitality of what was called the Christian religion, was gone. It was no longer a source either of holiness or happiness. Its votaries could no longer say, with Paul, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." The influence of the perverted system was rather to corrupt, than to purify; rather to perplex and distress the anxious mind, than to fill it with light and joy.

The next experiment of the church, in its departure from Christ, was that of *strengthening its form of government.* The original form of church government was confessedly of a free, independent character. In the language of Waddington, an Episcopalian, "Every church," in the apostolic age, "was essentially independent of every other. The churches, thus constituted, formed a sort of federative body of independent religious communities, dispersed through the greater part of the Roman empire, in continual communication, and in constant harmony with each other." Such was the form of government which the apostles, under the inspiration of the Holy Ghost, bequeathed to the churches. And this form of government was continued to them, during the period of their earliest and greatest prosperity. But as the life of religion began to decline, and a spirit of ambition and worldliness came to be exhibited, more especially in the higher ranks of the clergy, a desire was felt that the government of the church should be modified and strengthened, so as to place more power in the hands of its officers. And now there began to be a marked distinction between the bishop and the presbyter. And above the bishops, there soon came to be archbishops, metropolitans, exarchs, and patriarchs. And

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above them all, there rose, at length, the pope. A great variety of inferior offices were also created, of which there was no necessity, except in the pride of their superiors, and the names of which are never mentioned or thought of in the Bible. Meanwhile, the individual churches were merged in great confederated communities, and their rights, liberties, and independence were swallowed up. This course of things went on, till nearly all the churches in Christendom were united in one stupendous hierarchy, over which presided, or rather reigned, the proud bishop of Rome.

And what was the effect of this grand experiment? Were the clergy more learned, holy, spiritual, faithful, as they rose in power? And were the churches better instructed, and better governed? Were they quickened and edified, and, "walking in the fear of the Lord, and in the comforts of the Holy Ghost, were their numbers multiplied?" No, but the very opposite of all this was the result. The clergy became worldly, aspiring, domineering, contentious. Their principal study was, not who should be the most eminent in learning, in grace, and in spiritual gifts, but, who should be the greatest. The people were instructed, not in the holy truths and precepts of the gospel, but in rites and forms,—the added ceremonies and superstitions of the church. Knowledge, of course, decayed; piety languished; while ignorance, error, and every form of corruption and wickedness prevailed. Such was the recorded result of the experiment now under consideration; showing that inventions and additions in the government of the church, are no substitute for that sure foundation which Christ has laid.

A third experiment, made in the church, in search of some other foundation aside from Christ, was that of *monkery*. A large portion of the church, as early as the third and fourth centuries, being distressed with persecutions, and tired of the corruptions prevailing in the world, determined to abandon it for ever. They heard a voice, crying to them from above, "Come out from the world, and be ye separate;" and this call they understood in the literal sense. They retired, therefore, into deserts and solitary places, subsisting upon the barest necessaries of life, and gave themselves up to indolence, seclusion, and contemplation. These hordes of monastics were, after a time, formed into communities, and rules were given for their observance; rules which, it was believed,

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would prevent all disorders, and render the subjects of them holy and happy. This experiment was tried under different forms, and by vast multitudes of human beings, for a long course of years. Indeed, in some of its forms, it has continued to the present time. And what has been the almost invariable result of it? Has monkery secured to those who have practised it holiness and happiness? Has it been a sure and solid foundation? So far from this, in almost every case, it has proved a source of intolerable corruption. We would not say, that there have been no pious monks. We would not say, that the seclusion of monastic life has not been favorable, in some instances, to the promotion of piety. But this the voice of history constrains us to say, that the monastic establishments, generally, have been hot-beds of vice, where corruption and wickedness, in their basest forms, have luxuriated. In some periods of the church, the monks have been among the vilest and the most troublesome of men; so much so, as to become the abhorrence of both kings and priests, and nuisances to the common people.

Averse to the method of salvation by Christ, men have tried the experiment, at different times, of *adulterations* and *perversions*; of adding somewhat to the gospel, or of taking something away. Some new principle must be introduced, the better to solve a mystery, or explain a fact. Or some new penance or observance must be added, to render the foundation of hope the more secure. Or the morality of the gospel has been thought to be too severe, or not severe enough, and the standard must be raised or depressed, made higher or lower, to suit the prejudices and the fancies of men. Philosophy, too, has often thrust herself in, with her little rush light, to illumine the darkness of the sun, and make clear and palpable what the Bible had left obscure. It would be endless to refer to all the experiments of this kind, which, during the last eighteen hundred years, have been successively tried in the church. But the issue, in all cases, has been much the same. The gospel has been perverted and corrupted, and the power of it has been turned away. The great foundation of hope has been removed, and a shadow has been substituted in its place. And it has mattered little as to the result, whether the adulteration has taken the form of an addition or subtraction. Those who have thought the standard of the gospel too low, and have wished to raise it,

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and those who have thought it too high, and have labored to depress it, have usually come together in a little time. The extremes have met in the same result, and that has been one of delusion, corruption, and wickedness.

To make the experiment of departing from Christ appear the more hopeful, it has sometimes been introduced under the name and form of a *reformation*. A real reformation, if put in the place of Christ, and trusted to as a foundation of hope, will soon show itself to be but a broken reed. This was painfully illustrated in the case of the Reformation of the sixteenth century. Many of the reformed churches, when once they had escaped from the iron grasp of Popery, and found themselves beyond the reach of their enemies, began to feel as though they had passed all dangers. Backsliding, degeneracy, errors in doctrine, and corruptions in practice, were scarcely feared; for they were regarded as scarcely possible. Christians trusted to the Reformation, and to its attendant blessings,—their settled peace, and their legal establishment,—to secure them from all future ills. And what was the consequence? A sad degeneracy ere-long took place; contentions, errors, and backslidings were multiplied; and within less than two centuries, they needed another reformation, to place them back upon the ground of the early reformers.

But most of the alleged reformations in the church of Christ have not been real. They have been the work of furious and half-crazed fanatics, or of dreamy mystics, who, in the effort to remedy what the Saviour had left imperfect, have perverted and polluted all that their hands have touched. Such was the pretended reformation under Montanus, in the second century; and that under Manes, in the third; both of whom professed to be the promised Comforter from heaven, and to have a commission to reform the religion of Christ. Such, too, was the reformation attempted by the fanatics of the sixteenth century, who denounced Luther as not worthy the name of a reformer, and undertook to carry forward his half-way measures to perfection. The course they pursued, the spirit they manifested, and the terrible end to which they soon came, all proved them to have been from beneath.

Still another experiment, which has been tried in the church, is that of *worldly policy*. There have been those in all ages,—there are some such now,—who, not content with

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promoting a holy, spiritual cause by holy and spiritual means, have resorted to other measures. Some have used flattery, and others force. Motives of self-interest have been appealed to, and a worldly expediency has been substituted in the place of duty. With a view to enlargement, and the more rapid increase of numbers, some have been willing to soften the more offensive points of the gospel; to lower its uncompromising claims, and throw open the doors of the church a little wider than our Saviour supposed would be consistent with its interest or safety. But facts have demonstrated, that all such expedients are a great deal worse than vain. They are positively sinful, corrupting, and dangerous. They draw away the church from Christ. The first storm that blows shows that the new foundation is sand, and quickly washes it all away.

The attempt to flatter persons into the church, by throwing wide open the door, and representing that there is no great difference between the church and the world, has usually defeated itself; for men have reasoned in this way,—'If it is so small a matter to become connected with the church, why should we enter it? If the church and the world are so nearly the same, the former may well enough be dispensed with, and we may rest satisfied with our present condition.' The best method, undoubtedly, of promoting the permanent enlargement of the church, as well as its spirituality, is to hold it up where the Saviour set it, in its strict, elevated, spiritual character, and to make the impression on all concerned, that it is a great matter to gain admittance, or to have a standing, within its borders.

This discussion presents one of the ways in which God's providential dealings in regard to this world, as recorded on the page of history, are seen to be connected one with another, and to have a bearing on the great subject of redemption. To the casual observer of providence,—to the ordinary reader of this world's history,—the whole appears like a chaos of incidents, with no thread, no system, no connection running through it. One course of events is pursued here, and another there. Some nations become civilized and refined, while others are left to their native barbarism. Kingdoms rise upon the stage one after another, and become great and powerful, and then pass away, and are forgotten. And the history of the church seems scarcely less a chaos, than that

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of the world. Changes are continually going on in regard to it, and these, apparently, without much order. New measures are introduced, and then laid aside. Heresies make their appearance, and have their advocates, and after a while are refuted, and die away. Now the church is protected, and now persecuted. There are revivings, and backslidings; seasons of light and hope, and then of darkness. Such, we say, is the appearance, to the casual observer of providence, and to the ordinary, though it may be extensive, reader of history. But the intelligent Christian, with his Bible open before him, and his heart filled with the great subject of redemption, studies the book of providence, and reads history, with other eyes. He learns from his Bible, that as all things were made *by* Christ, so they were all made *for* him; that he "is head over all things to the church;" and that he overrules all things in providence, with a view to the grand purposes of redemption. In the Bible, *redemption* is seen to be the great work of God,—that which was performed at the most expense to himself,—that which is best calculated to show forth his glory. The creation of this world was but a scaffolding, on which the greater work of redemption was to be accomplished; and the entire work of providence, in respect to this world,—that which the pen of history has in part recorded,—the changes and revolutions which take place among men,—the rise and fall of states and empires,—all this is in some way connected with, and subsidiary to, the great purposes of redeeming mercy.

Having gained these important intimations from the Bible, the Christian student now looks out upon the world, and back over the wide field of its history; and what before seemed so disordered and chaotic, assumes the appearance of system and form. A line of connection is seen running through it; a unity of object is discovered; and *redemption* is found to be the central point, towards which every thing tends, and for which all exists. In the death of his beloved Son, God has laid a foundation of hope for a ruined world. It is a *sure* foundation; it is the *only* foundation. And this point he is continually and variously illustrating, in his providence. He is showing his creatures, not only in his word, but by oft-repeated experiments, that "other foundation can no man lay." Some of these experiments we have already considered; and the making of them, and of others like them,

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has filled up, to a great extent, the history both of the church and world. The entire history of the past is little more than a history of these various experiments, all standing connected with the great subject of redemption, and all calculated and intended,—if men could but see it,—to call them back from their vain wanderings after happiness, and bring them to trust in Christ alone. And it adds a tenfold interest to the study of history, to look at it in this connected light, and trace out its intimate and constant bearing on the redemption of the world.

President Edwards wrote an extended history of the church of Christ, entitled, a "History of Redemption." In a more enlarged sense, the same title might be given to a full history of the world. It is all a *history of redemption.* Not that every thing which has taken place on the earth has been of a directly religious character; far from it. But every thing has stood connected, in some way, with redemption. Every thing has had a bearing on this mighty subject. Even in those parts of the earth where Christ is not named, and his religion is not known, the providence of God has been silently, secretly at work, in subserviency to the designs of redeeming mercy. An experiment has been going on there, which is already of great value to the church, showing the hopeless misery of departing from God, and losing the knowledge of his salvation. It is in its connection with *redemption*, that we must come to look at the history of the world, if we would regard it as God does, or if we would be greatly interested and instructed by it.

This subject teaches us, and ought deeply to impress upon us, two great, practical lessons. The first is that fundamental principle of Protestantism,—*the Bible the only rule of faith and practice.* This implies, that when the canon of Scripture is once settled, and the sense of it determined, there be no more questions entertained respecting it. We are to rest satisfied with the decisions of God's word; desiring neither to rise above it, nor to fall below it; neither to add to it, nor to take from it.

The great Protestant principle as to the sufficiency of Scripture has been violated in several ways, and by very different classes of persons. It has been violated by Tractarians, Romanists, and all those other sects, who would connect with the Bible, and receive as a part of their rule of faith, the

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traditions of the elders, and canons of the church. It has been violated by fanatics, mystics, and impostors, who have made pretensions to inspiration, and have substituted their own dreams and fancies in place of the revelations of God. It has been violated by liberalists of various names, who, not satisfied with much that the Bible contains, have undertaken, by dint of criticism and false interpretation, to cut it down, and explain it away, till nothing is left which offends the proud and selfish heart. But in whatever direction, or by whatever means, the great principle before us has been invaded, the flood-gates of corruption have been opened, through which streams of error and wickedness have poured, to desolate the vineyard of the Lord. Nearly all those vain and wicked experiments which have been made in the church, during the last eighteen hundred years, and in the making of which the church has been corrupted and wasted, have come in upon it in this way. They could come in no other. If the Bible had been uniformly adhered to, as the only rule of faith and practice, those long ages of delusion and darkness, on which the eye of benevolence wakes with pain, could never have been. The church had been comparatively pure, and the world had been blessed. Whatever other good lessons Christians of the present day may fail to learn from the past, they ought to be impressed with this: *The Bible, and the Bible only, is the standard of faith and the rule of life.*

The other great lesson which this whole subject is fitted to teach and impress, is that of Paul, in the passage with which the discussion commenced: "*Other foundation can no man lay, than that is laid, which is Jesus Christ.*" Of all lessons, divine or human, this is infinitely the most important to be learned. It is the lesson which, of all others, God has been at the most pains to teach us. And yet, it is that to which we are naturally the most averse. We turn every way, before we come to Christ. We try every other foundation, before we consent to build upon Christ alone.

But mankind have tried experiments, and sought out inventions, long enough. It is time that they were prepared to listen to the voice of their Father in heaven, crying to them, not only from his word, but from every leaf and line of the great book of providence, and saying, NONE BUT CHRIST. NOTHING BUT CHRIST. OTHER FOUNDATION CAN NO MAN LAY, THAN THAT IS LAID, WHICH IS JESUS CHRIST.

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ARTICLE II.

DISTINCTNESS OF SCRIPTURE PROPHECY.

WITH AN EXAMINATION OF ISAIAH, CHAPTERS XIII, XIV, 23.

The obscurity of the Scripture prophecies has often been made a subject of complaint; and the manner in which apologetic writers are accustomed to argue from them, in defence of revelation, has been pronounced, by a certain class of objectors, entirely unwarranted and inconclusive. The language of these prophecies, it is said, is so very figurative and vague, that no definite meaning can be attached to them; they admit of so many different applications, that nothing certain in reference to any particular event can be deduced from them, or, at the utmost, nothing which might not have been expected and predicted by a sagacious observer, even on human principles. The objection, in this case, it is important to observe, does not bring into question at all either the integrity of the record or the time of its composition. The reply to it, in that event, would have involved the discussion of various critical inquiries, which are now excluded. It would have been incumbent on us to show, for instance, that the prophets lived, beyond dispute, before the events which they are said to foretell; that their predictions were not only made public at the time, but have been transmitted to us without change, and can by no possibility be explained as a description which may have been written after the occurrences of which they are the alleged fulfilment. The record, on the contrary, is taken as it exists in our hands; and the assertion, as already stated, is, that the terms of it are either so indistinct as to point to nothing precise and definite, or, if they specify individual occurrences, that these are of such a nature, that any careful observer of human history might have foreseen and disclosed the same things.

The answer to the objection in this form must consist, mainly, as every one will perceive, in showing, in opposition to what is affirmed, that the prophets, instead of using language thus vague, expressed themselves in such a manner as to excite definite expectations, and that these have been strikingly verified in the events which they professed to

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announce. We are to place the page of the prophet and that of the historian side by side; to compare what the former predicted with what the latter has related, and thus to judge, from the nature and extent of the correspondence, whether it implies any such knowledge of the future, as lies beyond the ordinary reach of human powers.

We propose, in the present article, to institute such a comparison, on the basis of the chapters of Isaiah, which are designated in the title. We have selected these for this purpose, because, while they involve fully all the materials necessary to the illustration of our more immediate object, they serve at the same time to throw light upon the nature of prophetic language in general, and to exemplify various important principles pertaining to its interpretation.

It is necessary to advert, first, to the prophet, and the age in which he lived. Isaiah, it is well known, flourished during the reigns of Uzziah, Jotham, Ahaz and Hezekiah;* but exercised his prophetic office chiefly under the three last. It is probable that he lived some time after the ascension of Manasseh to the throne; and the tradition, which has preserved itself with so much uniformity among the Jews, that he was finally put to death by this cruel tyrant, may have possibly its foundation in truth.† For the sake of the argument, suppose that this was so; and further, since in the absence of any specification of time by the prophet himself, we are left to conjecture on this point, suppose that he uttered these predictions in the very last years of his life. Manasseh onw began to reign in the year B. C. 699; and from this time to the capture of Babylon by Cyrus, B. C. 536, there is an interval of one hundred and sixty three years. That is, Isaiah lived more than a century and a half before the first occurrence in that series of events which the visions of these chapters are supposed to unfold. Hence, whatever calculations mere human ingenuity might enable him to make in regard to the destiny of nations and the direction of public events at a point of time so remote from his own, he must make them amid all the vicissitudes and uncertainties with which that extended future might be fraught. To this we shall take occasion to advert again.

* Is. 1:1. 6:1. See *Köster*, die Propheten des A. u. N. Test., S. 101 sq.

† *Hengstenberg*, Christol., Vol. I, p. 276 sq. The opinion, that in this event he must have lived to have been more than 130 years old, is refuted by *Stäudlin*, Neue Beiträge, S. 12 sq.

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And what, it is necessary next to inquire, was the condition of Babylon itself at this period? What, in human judgment, were her prospects for the future? We must glance at these, also, before we can examine the predictions themselves, so as to found upon them any conclusion in respect to the degree of prophetic discernment which they involve.

The origin of this celebrated city is lost in the depths of antiquity. One of the first objects which history distinctly reveals to us is Babylon, already existing, and advanced to a degree of eminence and power. It is of some importance to our subject to remark this fact. The longer any city has already existed, the more likely it is, in every human point of view, to continue to exist. To have survived the changes of centuries, and advanced through them all in a course of prosperity, while other cities have risen, flourished and disappeared, shows that the foundations of such strength must be deeply laid, and that it can be no ordinary cause or agency which is to destroy the elements of such vigor and endurance. No city, considered in this light, ever had a fairer title to be pronounced immortal than Babylon at the time when Isaiah foretold its approaching doom. It commenced, in all probability, with the tower which the descendants of Noah attempted to build till it should reach the heavens. This beginning, Nimrod, or the Belus of Greek and Roman writers, extended still further, and thus acquired the reputation of being its founder. This was more than fifteen hundred years before the age of Isaiah; and during this long interval, it not only resisted the causes of decay and ruin which were sweeping other cities from the earth, but constantly advanced, till it became, in point of splendor and magnificence, as well as of means of defence and security, the most remarkable city of the ancient Oriental world. Not only so, but even in the time of the prophet himself, so far from having begun as yet to exhibit the signs of decay, it had not even attained its maturity; but the same powerful causes, which so many centuries had not been able to impair, were still operating in all their activity; and it required, in fact, the full revolution of another hundred years, after the prophet had pronounced its doom, before Babylon had so much as reached the height of its power and renown. Even the additions made to it by Nebuchadnezzar alone were of such extent, that he was tempted to say, as he looked forth upon the magnificence

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around him, "Is not this great Babylon, which I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"* The accounts which ancient writers have handed down to us, respecting the size of this city when at the summit of its greatness, almost defy belief; but are, in the main, so concurrent, so numerous, so well attested, that we cannot reject them. The father of history, Herodotus,† who himself made a journey to the place, says, that ancient Babylon was built in the form of a square, that each side was 120 furlongs or about fifteen miles in length, hence sixty miles in all; that it was surrounded with a wall 350 feet in height, and 75 in thickness, consisting of bricks and stones cemented with a species of bitumen, furnished in the region, and which ultimately became harder than the bricks themselves.‡ The walls which protected the city were themselves protected either by deep trenches filled with water, or as was the case on some sides, by bogs and marshes artificially made from the Euphrates. The breadth of the walls was such, says Diodorus Siculus, that six ordinary chariots could be driven abreast on the top of them. The buildings and structures within the city were generally in a style of corresponding strength and splendor.§ Such, especially, were its famous hanging-gardens, the palace of the king and the temple of Belus, which it is supposed had stood almost from the time of the flood itself. Such, in brief, was the city which the sacred writers designate as "the great Babylon," "the glory of kingdoms," "the beauty of the Chaldees' excellency," "the glory of the whole earth."

The prophet Isaiah, now, has undertaken, in the chapters before us, to reveal the future history and fortunes of this celebrated city. With what explicitness has he done it? Is it merely the fact, that Babylon shall be destroyed in the

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* Dan. 4: 30.

† Herod., I, 178—183. It is much less fashionable, at present, to decry the credibility of Herodotus, than it once was. *Ritter*, the celebrated geographer, has made the remark, that of all the records of ancient times, none are receiving more confirmation from modern researches in geography, archæology, and kindred studies, than the tenth chapter of Genesis, and the writings of old Herodotus.

‡ The essential variations from this description, which appear in some other ancient writers, as Strabo, Diodorus Siculus, Pliny, etc., can, for the most part, be accounted for by the different way in which the same designations of measure were employed by different writers. See *Winer*, Real W B., I, S. 142.

§ The whole immense area included within the limits which are specified, was not occupied with buildings, but many acres were devoted to cultivation. See *Winer*, as above. Hence Babylon was secured, to a great extent, against one of the most formidable dangers of war—that of being reduced to famine by a siege.

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course of time, which he has foretold? Or, in foretelling this, has he foretold more also? Has he clearly intimated, in connection with it, various other circumstances, so distant in point of time, that they could not have been inferred from any of the common relations of the present to the future, and so dependent for their occurrence either on the "uncertain will of man," or on laws and operations of the natural world, beyond our control, that we cannot regard them as lying within the sphere of mere human foresight? Upon this issue the question depends; and just so far, of course, as the predictions of Isaiah in this instance unite in them these latter characteristics, so far they furnish the proof of something more than happy conjecture or sagacious discernment,—proof that he could not have uttered them without access to the counsels of Him who sees the end from the beginning, and who is of one mind and none can turn him.

The language of this prophecy, it will be borne in mind, is in the highest degree poetic and figurative; and in the interpretation of it, as in all cases of the like nature, we are to seek for certain leading, prominent ideas, and not to expect the literal fulfilment of the mere imagery or costume in which they are clothed. Nor should it surprise any one that inspiration has employed here, and in fact, to so great an extent in the Old Testament generally, such a vehicle of communication as that of poetry,—poetry, we mean, in the Hebrew sense of the expression,—characterized not so much by metre or any other external form, as by boldness of conception, bursts of strong and impassioned feeling. The writers of the Bible have merely adapted themselves, in this respect, to the principles and wants of human nature. They have simply done what men always do, in the same state of intellectual and social progress, when they would avail themselves of the nearest avenues for reaching the souls of those whom they address.* This character of the discourse suggests an obvious and important principle of interpretation, which we are to keep in view in the examination to which we now proceed.

The prophet opens his terrific announcement with a description of the mustering of the hosts which are to march against the doomed and guilty Babylon. He gives command

* See this illustrated by abundant historical examples in Lowth's Heb. Poetry, Lect. I.

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from Jehovah to raise the rallying signal on the tops of the mountains, and to utter from hill to hill the war-shout which is to summon the ministers of his vengeance to their work. The call is instantly obeyed. The distant nations rush to arms and hasten with eagerness and tumult to the scene of conflict. This the prophet has thus expressed:*

> Upon the far-seen† mountain raise the banner,
> Lift up the voice to them,—wave the hand,
> That they may enter the gates of the tyrants.
> I have issued command to my consecrated ones,
> I have summoned also my heroes for the execution of my anger,
> My proudly exulting warriors.
> *Hark!* The shout of a multitude upon the mountains,
> Like that of a mighty host;
> The tumultuous noise of kingdoms, of nations assembled.
> Jehovah of hosts musters his forces of war;
> They come from a distant land,
> From the extremity of the heavens,
> *Even* Jehovah, and the armed ministers of his indignation,
> To desolate all the land.
> Howl ye, for Jehovah's day is near;
> It shall come as a resistless tempest from the irresistible One.
> . . . . . .
> See! I rouse up against them the Medes,
> Who esteem not silver, and as to gold, delight not in it.
> Her time is near,
> And her days shall not be prolonged.

Here let us arrest, for the present, the progress of the scene, and inquire how much, under the circumstances of the case, the passage which has been recited implies. No one can hesitate in the answer. It affirms, incontrovertibly, first, the destruction of Babylon by foreign invaders; second, the comparative nearness of this catastrophe; third, the accomplishment of it by the Medes. So much the prophet has given us at the very outset. It is something more, certainly, than a mere general assertion. He has disclosed, on the contrary, three distinct particulars; by no means related to each other as cause and effect, or events of the same series, and yet all of them, thus independent, concurring in the same combination.

Let us look at them separately. *Babylon shall be captured and desolated by foreign foes.* We could attach, truly,

* The translation is made directly from the Hebrew, without seeking either to retain or reject the language of the common version.

† Literally, in the original, *bare, naked,* free from every obstruction, so as to render the standard visible to a greater distance.

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no great importance to the fulfilment of a prediction like this, were it unaccompanied by any other mark of prophecy; and yet, it must be confessed, it was taking some responsibility, to designate, amid so many other possibilities, this particular form of ruin, as the one which awaited Babylon. War, although the great, is by no means the only, destroyer of cities. Some, especially in ancient times, have been depopulated by pestilence; some have been engulfed by earthquakes, or overwhelmed by volcanoes; and others, more frequently still, have sunk by a gradual course of decline, from the effect of luxury and vice. If, then, Babylon must fall, who shall say in what form her ruin shall come? There is some uniformity, indeed, in the law of Providence, that those who thrive by violence, may be expected, sooner or later, to perish by violence; but the law has its exceptions, also; and who is competent to say where these will occur, and where they are to be excluded? Babylon was a martial city, it is true,—had been built up by conquest, and had become an object of jealousy and hatred to rival powers; but how many cities, in the course of the world's history, which have risen to greatness by these means, have escaped entirely the dangers which usually attend an elevation thus gained, and have been precipitated to their fall by other causes? It is hazarding nothing to say, that should any one now, from his confidence in this same law of retribution, predict that Paris, the most martial city of Europe, will ere-long be invested by foreign enemies, and being captured, will thenceforth decline, until it becomes a heap of ruins, he would obtain no credit, and time only could show whether he deserved it. When mighty empires fall to pieces, it is to be remembered, it happens quite as often in consequence of internal dissensions, as of foreign invasion and conquest. Rome had been already destroyed,—destroyed by domestic faction and violence,—long before "the feet of foreign barbarism trampled on the tombs of her consuls." We feel entitled, therefore, to reckon it as something, that amid such uncertainties, or at least possibilities, of a different result, Isaiah yet foretold the precise manner in which Babylon should receive the first shock of her overthrow; that is, that a foreign nation should come against her, destroy her independence, and lay her glory in the dust.

But this, which is the second particular under considera-

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tion, *was to take place comparatively soon.* The words which declare this, we understand as meaning, not that all the calamities which the prophet denounced against Babylon would be inflicted in a short time, but that they would commence soon,—that is, compared with the whole past duration of the city; that the first in the series,—that mentioned by the prophet as introducing the train, the capture of the city,—was fast approaching. These words occur, it is true, after the entire ruin of Babylon has been described; and it may be asked, perhaps, why it should not be understood, therefore, of the whole preceding representation; and so involve proof that the prediction falsifies itself, by declaring that to be near at hand, which it has in fact required centuries to accomplish. To this we reply, in the first place, that the language used, so far as respects any limitation which the terms themselves suggest, is fully as appropriate to signify the beginning as the completion of the woes which the prophet announced. Perhaps we are justified, indeed, in going farther than this. When he declares that "her time is nigh, and her days shall not be prolonged," what idea do we so naturally receive, as that "her time" of appointed prosperity is soon to terminate, "her days" of pride and oppression to cease, and the long succession of disasters revealed as impending over her, begin to descend? But, in the second place, this interpretation is not only the more appropriate and natural, but it is the only possible one. Isaiah was either inspired, or he was not. If any one allows that he was, and yet sees any obscurity in the language in which he has spoken of the time of the fulfilment of his prophecy, he will, of course, inquire what the facts in the case are, and so interpret the language according to the event. If, on the contrary, any one denies the inspiration of the prophet, or demands evidence of it from the prophecy, he would impute to Isaiah a want, not merely of inspiration, but of common understanding, to suppose that he could have expected, or meant to affirm, that Babylon would be speedily in the condition which his predictions, fully accomplished, describe. The objection proves too much; for no man, in the exercise of his reason, would have committed such an absurdity as that of saying, or meaning to say, that a city like Babylon, with its gates of brass, with its walls of more than adamant, with its palaces of strength and grandeur, would soon be utterly

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forsaken of men, and converted into an abode of wild beasts. The other interpretation, therefore, is the only natural or possible one. That is, the prophet foretold, not only that Babylon would be destroyed by foreign arms, but that the time of this destruction was not remote.

But here, now, whatever may be thought of the first particular, the prophet has taken certainly a bolder step. He has shut his eyes to all the lights of probability, which could have indicated to him the future. This must be evident from what has been stated in another place. We only add here, that in order that this prediction might be verified, it was necessary that a variety of the most unforeseen and extraordinary events should be brought to pass. The world must witness, for instance, the singular phenomenon, of a mighty empire overthrown, as it were in a day, in the very height of its power and glory; all its provinces quiet and submissive; its treasuries full of wealth; its armies organized and efficient; and, in a word, furnished with resources and means of defence which might have seemed to set at defiance the utmost attempts of human power. Nebuchadnezzar, the father of the king who was now reigning, was the most able and powerful monarch, who had wielded the Babylonian sceptre; and although Belshazzar, his son, was weak and inefficient, the government was still administered, in the hands of his mother, with as much energy as ever. "Babylon," says the historian, at the time that Cyrus approached it with his army, "was considered impregnable. Its high and strong walls, surmounted by lofty towers, its broad and deep ditches, its large magazines, and the numerous squares within the city, which were planted with corn, and yielded an annual supply of provisions, seemed sufficient to secure its inhabitants for ever from all the attacks of their enemies. The Chaldeans had reason to hope that the besiegers would finally relinquish their enterprise in despair. They were accordingly in high spirits, and derided the Persians from their walls and towers. Cyrus, however, continued for some time the siege of the city, and employed each month a twelfth part of his army in the service. But every effort was in vain,"—as yet. And why not, we might ask, for ever? Every human probability is against the success of the undertaking; and on such ground, merely, we might here shut the

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volume of history, and despair of any further testimony from this source to confirm the word of the prophet.

But that word is safe. The mouth of Jehovah has spoken it, and it must be accomplished. The besiegers, having exhausted, in their unsuccessful attempts against the city, the last resources of war, nothing remains for them but to relinquish their design, or discover some mode of attaining it, hitherto unknown in the history of such operations. At this crisis, when it is perceived that the inhabitants could never be reduced to a surrender, either by force or famine, Cyrus convenes a council of his officers, and states to them their extremity. Could their enemies, before that council was held, have been assured, that they should never be captured, so long as the Euphrates flowed in its accustomed channel, they would have felt that they were secure for ever, and would have desired no stronger pledge of their safety. Yet even the apparent impossibility of turning this mighty river from its course, must be accomplished, before the city can be taken. Gobryas, a Babylonian noble who had deserted to Cyrus, and was well acquainted with the localities of the region, pronounced the measure, when first proposed, utterly impracticable and hopeless. Xenophon has recorded his reply. The river "is of so great depth, that two men, one standing on the other, would not reach above the water; so that the city is yet stronger by means of the river, than by the protection of its walls." But the bold, inventive spirit of Cyrus, the historian would say,—the providence of that God, let us rather say, who, in the language of the prophet, "girded Cyrus" for his work, and whose "instrument" he was,* triumphed over every difficulty. The manner in which this was accomplished, has been thus related by the historians.† Cyrus, "having heard that it was customary, at an approaching festival, for the Babylonians to spend the whole night in banqueting and revelry, employed a part of his army, at some distance from the city, to turn the course of the Euphrates into a large lake, according to Herodotus, but, as Xenophon relates it, into an extensive ditch, which he had sunk, as if for the purpose of rendering the blockade more complete; and by this means, the water in the natural

* Isaiah 45: 1—5.

† The ancient writers who are most full in their communications on the subject, are Herodotus and Xenophon.

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channel of the river was so diminished, that it could be easily forded. Meanwhile, the siege was, to all appearance, carried on with the greatest vigor, that the Babylonians might not suspect his designs. When the appointed festival arrived, as soon as it was dark, Cyrus placed one half of his army at the entrance of the Euphrates into the city, and the other, at its outlet. These two divisions, entering the channel at the same time from above and below, pressed into the city through the gates leading down to the river, which, in the negligence and dissipation of the feast, had not been closed; and imitating the shouts of the revellers, they assembled, by preconcerted appointment, around the royal palace. When the king, imagining that he heard the clamor of a drunken mob before his residence, ordered his guards to open the gates, in order to ascertain the cause of the disturbance, his foes rushed in with resistless force, overthrew every thing which opposed them, and penetrated to the royal apartment. Belshazzar, indeed, drew his sword, but he was immediately overpowered and slain, with all his attendants."*

Thus, at the very moment that Babylon was still, to all human appearance, in the plenitude of her power, and with every prospect of enduring for ages to come, "her time" of ruin, as declared by Isaiah, was actually "nigh;" and "her days" of disaster were, in accordance with the prophet's prediction, not long deferred. We have thus an instance in which an event was foretold, which could not have been anticipated, at least so soon, in the ordinary course of human affairs; and which depended for its occurrence upon other events, among the most surprising and singular which the history of the world records.

We proceed to the third particular. *It was announced that the agents of this destruction should be the Medes.* This is declared in express terms in chapter 13: 17, which has been already quoted. And all, it may be remarked, which precedes in the same chapter, respecting the nations to which Jehovah directs the war-signal to be given, is to be understood of the same people, with their allies who take part with them in the expedition. The pronoun in the second verse, *Lift up the voice to them*, etc., is anticipative, and, according to a frequent usage in poetry, has its grammatical antecedent placed after it. In other places, also, where Isaiah is treating

* Jahn's Heb. Com., p. 152 sq.

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of the same subject, he assigns to the Medes the same prominence in the destruction of Babylon, which he assigns to them here. No one would understand the language here as excluding the co-operation of other nations. This would be not more at variance with history than with the explicit declarations of the prophet elsewhere,* in which he represents the Medes as the leaders indeed in this enterprise, but as associated at the same time with others. Every one knows now how fully the historical facts agree with this statement of the seer. It was Cyaxares, or Darius, king of Media, who first took up arms in the war against Babylon; and Cyrus,† himself a Mede on the side of his mother, with the Persians‡ over whom he reigned, followed him as his ally. The superior military talents of Cyrus, it is true, devolved on him the chief direction of the war; but he acted always in avowed subordination to the authority of Darius; and on taking the city, transferred it at once to his possession, and did not himself become king of Babylon till the death of Darius, which was two years afterwards.

And what, now, but that unerring knowledge, which the inspiration of the Almighty can alone impart, could have enabled Isaiah to have foretold, with such accuracy, a transaction like this! The Medes and Persians, especially the latter, at the time that he uttered this prediction, were comparatively unknown. They acquire their first prominence in history at a later period. The Jews, complicated as were their political relations during this period, seem to have had as yet no connection with them. It was going far beyond

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* Is. 21 : 2. See also Jer. 51 : 27, 28.

† It is remarkable, that Isaiah, in another place (44 : 28. 45 : 1), mentions Cyrus by name; and as such explicitness is unusual, even in the boldest disclosures of the prophets, it has naturally enough given occasion for objection and cavilling. The singularity of such a specification disappears, however, when we recollect that this term was, in all probability, not a proper name, but a title of honor used among the Persians, as Pharaoh among the Egyptians, or Cæsar among the Romans. It is supposed to signify *sun*, and became appropriated to Cyrus on account of his superior exploits. At the same time, it remains a striking proof of the supernatural knowledge which guided the prophet, that he was led to apply to the future conqueror of Babylon a term, which, though at first no more specific than the expression, *a Persian king*, acquired in the end, in reference to him, the import of a proper name. See *Hengstenberg's* Christol., Vol. I, p. 413.

There was a tradition among the Jews, as we read in Josephus, that Daniel called the attention of Cyrus to these and similar passages in the Jewish prophetical writings, and that they were not without their influence, from the evidence which they afforded of superhuman knowledge, in inducing him to liberate the Jewish captives. Jahn (Heb. Com., p. 156) endeavors to show that this is not improbable.

‡ The Persians are expressly named, Is. 21 : 2, and elsewhere.

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the history of the age, to mark out thus the work of a people, who, in one sense, were yet to be. If London, or Paris, or Moscow, is to be, a hundred years hence, captured by a foreign foe, who shall it be? Which of the nations, already known and powerful, shall be the conquerors? Who could answer easily such a question? Or, if all the nations at present on the stage are to be passed by, who will say which of the powers, now rising into notice and importance, shall act this part in the undeveloped scenes of the future? We have every reason to think, that it would have been as difficult to resolve such an inquiry respecting Babylon, at the time that Isaiah determined it, as it would be for us to pronounce a true decision in the case supposed; and that he could look with so clear an eye into the mysteries of futurity, we can ascribe only to the fact, that the veil which hides them from ordinary view, was lifted to his, by the hand of the Omniscient.

The facts which have been noticed, may be considered as constituting the prominent features in the scene. But as accompanying these, various incidental circumstances are mentioned, which give to the prophecy still greater particularity, and render the tests of its veracity still more severe and conclusive.

Of these specific traits, one was, that Babylon should not only fall, but fall unexpectedly, and the inhabitants be plunged, by the suddenness of the catastrophe, into the most dreadful surprise and consternation. That they should have been seized with terror, on finding their city and themselves in the possession of the enemy, would have been nothing strange. To have said merely this, would have been to say simply what has been exemplified in the case of every victory which places the vanquished at the mercy of their conquerors. The description of the prophet goes further than this. It declares, that Babylon shall fall in an unexpected hour. The moment of its ruin shall be one of fancied security,—nay, one of revelry and mirth. The language of the prophet is such as this:

> To Sheol descends thy pomp,
> And the music of thy harps.
> . . . . . .
> The hands of all are unnerved with fear,
> And every heart of man dissolved.

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They are confounded,—pains and anguish seize them;
As a woman in travail, they tremble;
They gaze one at another with astonishment;
Their faces *glow* like flames.*

And how could such language, we would ask, be more strikingly fulfilled, than in the manner as already related, in which Babylon fell at last into the hands of its besiegers? No words could depict more graphically the scene which must have ensued on this sudden surprise of the city. Every arm must have been relaxed with fear, and every countenance overspread with dismay and horror. Never was a city transferred to its enemies with less admonition of its danger, or less effort of resistance to its fate.

In the same class, that is, of incidental coincidences, we should place, also, what the prophet foretells respecting the destruction and carnage which should attend the capture of Babylon. We do not know that the language which he uses describes any thing more than the usual barbarities of ancient warfare; and it is not with this supposition that we direct attention to it. The language to which we allude is the following (13: 15, 16, 18):

Every one who is discovered shall be thrust through,
And every one who is seized shall fall by the sword.
Their children shall be dashed in pieces before their eyes;
Their houses shall be plundered, and their women ravished.
Their bows shall tear in pieces the young men.
The fruit of the womb they shall not spare,
Upon children their eye shall look without pity.

Under ordinary circumstances, we might not be justified in founding an argument on this part of the prophecy. But there is a peculiarity in the case. There was a possibility of failure in the prediction here, which does not accompany every similar combination of events, and which, therefore, calls attention so much the more strongly to the interposing hand of Providence. The disposition of Cyrus, the conqueror,

* The parallel passages in Jeremiah, who flourished B. C. 630, should be compared with this. What, for instance, could be more severely correct, even as a historical relation, than the following language, uttered subsequently, indeed, to the time of Isaiah, but long before the events to which it relates (51: 57):

I will make drunk her princes and her wise men,
Her governors, her rulers, and her mighty men,
And they shall sleep a perpetual sleep,
And awake not again,
Saith the King whose name is Jehovah of hosts.

See also 50: 24. 51: 39.

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as nearly all ancient writers concur in describing it, was one of uncommon mildness and humanity. His merits as a warrior are hardly more celebrated than those which have been attributed to him as a philanthropist, and benefactor of his race. Such is the estimation of antiquity respecting his character; and all our own associations with his name are so foreign to every thing like unnecessary cruelty and revenge, that we cannot but feel at least a curiosity, to know whether such a horrible scene of wanton outrage and massacre as the prophet portrays, was really enacted under the eyes and the authority of the humane and benevolent Cyrus. Knowing what he is represented to have been, we should say, that he would certainly have restrained his army from such excesses; and that, in instigating or permitting them, he would have acted at variance with his usual character. Among all the heroes of antiquity, we know of none who would have been more likely to falsify a prediction of this nature, than the Cyrus, who, as the event proved, so remarkably fulfilled it. Even the cautious Xenophon has revealed enough here, to enable us to picture to ourselves the terrible reality. Belshazzar, and a thousand of his nobles, together with all his guards, and others whom his cries of terror could rally around him, were killed at the very outset. Cyrus then sent a body of horse to traverse the streets of the whole city, and slaughter all whom they should meet. And they had his orders, also, which they fully executed, that if any of the Babylonians resisted them from the tops of their houses, they should apply the torch to their porches and doors, which, being made of the palm-leaf, and covered with bitumen, would instantly take fire, at once consuming those who were within or upon them, and spreading with resistless fury the same destruction on every side. So much, history expressly relates; and we do not need that it should tell us, that whatever else may seem necessary to fill up the outline of the prophet's sketch, and which it was in the power of the brutality of a licentious soldiery to inflict, was not wanting.

There is one other particular, connected with the conquest of Babylon, which Isaiah foretold, that deserves our attention. It is not always safe to predict, unless peradventure one has a certain knowledge of the future, that if a kingdom is to be overthrown, the monarch reigning at the time will not only be slain, but after death be deprived for ever of the custom-

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ary rites of burial; that his body shall lay undistinguished, among the heaps of the slain, and never be laid, with kingly honors, in the tombs to which the other monarchs of his line have been borne before him. The passage asserting this, in regard to the last of the Babylonian monarchs, is contained in the triumphal song, in which the Jews, now restored to their freedom and country, exult at the fall of their oppressor, who had imposed upon them a servitude so protracted and severe.

> All the kings of the nations, all of them
> Repose in glory, each in his sepulchre;
> But thou art cast out from thy grave,
> Like a worthless branch;
> Buried among the slain,—those who have been pierced with the sword,
> Who have been brought down to the stones of the pit;
> Thy carcass is trodden under foot,
> Thou shalt not be joined with them in burial.

In the absence of any testimony to the contrary, we are compelled to assume the fulfilment of this prediction. It is expressly related, that the king fell fighting among those who made a brief resistance at the palace, after the city was taken; and his body would naturally be left to share the fate of the other dead around him. Had any other disposition of it taken place, it would hardly have escaped the notice of history. And yet, how far is the prediction, which was thus verified, from being of that certain character which any one could venture to utter! It depended upon we know not how many contingencies, whether it should be realized or not; and which, having been often differently resolved in other cases, might, so far as human foresight could tell, have been differently resolved also here. Who could say, for instance, that Cyrus might not, in the exercise of that magnanimity, which would have been so consonant to our ideas of his character, and which would have redounded so much to his credit, have searched out the body of his fallen foe, and honored it with the distinctions which are considered as due to royalty, even in death. We read, that Alexander was moved to pity, when he saw the mangled body of Darius, that he stripped himself of his own mantle, to protect it from the vulgar gaze, and finally buried it with as much pomp as if he had died in peace, in the arms of his subjects, at the head of a still flourishing and mighty empire. Cæsar, too,

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could be thus generous, even to a rival. He wept, it is said, when he heard of the fate of Pompey, and directed that nothing should be omitted which was necessary for rendering appropriate honor to his remains. How often, under such circumstances, has the fidelity of a single friend, of a domestic or a slave even, stolen at least a common grave for the sovereign's mangled body! And this done, what should hinder, so far as the precedents of history could show, that some more friendly dynasty might not soon arise, or the same be renewed in some branch of it which had escaped the general excision, which should draw forth those relics from their obscurity, and entomb them, after all, among "the kings of the nation," where they should "repose in glory?" In 1483, two of the princes of the royal family of England were murdered at midnight, in the Tower of London, and their bodies buried with all possible secrecy, at the foot of the stairs, under a heap of stones. And there the instigator of the act, who ascended, by means of it, the throne of his victims, and his accomplices in guilt, supposed, no doubt, that they would and must remain for ever. But that sceptre, thus wickedly obtained, passed ere-long into other hands. In 1674, in the reign of Charles II, the bones of these bodies were discovered, and being disinterred, were "joined in burial" with those of others of their race.* And in how many such ways, which history has exemplified, and in how many others, which can be easily conceived, might events have taken a direction, which would have baffled the prophet's prediction! We beg we may be understood. We do not refer to such instances, as showing that the dishonor which befell the body of Belshazzar was more improbable, in itself considered, than its restoration to the tombs of his ancestors. If a person could have certainly foreknown all the other facts in the case, and thus have been required to express a judgment merely on this single point, he might

* In the chapel of Henry the Seventh, so called, in Westminster Abbey, in which the privilege of burial, according to a regulation of the founder, is restricted to those of royal descent. The visiter reads on their monument a curious Latin inscription, so illustrative in regard to this subject, that we subjoin the import of it in English:—"Here lie the relics of Edward V, king of England, and Richard, Duke of York, who, being confined in the Tower, and there stifled with pillows, were privately buried, by order of their perfidious uncle, Richard the Usurper. Their bones, after lying 190 years in the rubbish of the stairs, were in 1674, by undoubted proofs, discovered, and, in commiseration of their unhappy fate, ordered by Charles II to be laid among the relics of their predecessors."

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have considered what took place as a more natural result than any other. What we wish to illustrate, is, that the prophet, as he introduced one particular after another into his description, increased by every addition the possibilities of failure,—that, while some of them, even when received singly, must have appeared altogether improbable to any one in the position of Isaiah, none of them were of such a nature as to insure necessarily their own accomplishment; and still less, therefore, could all these contingencies, as they were to human view, have been affirmed of the same subject, and in due time been realized, precisely as announced, without a higher knowledge of the future than man ordinarily possesses. This remark, we may add, applies not only here, but to other parts of the argument; since the evidence of prophecy is in all cases accumulative in its nature, and consists of the impression which the subject, as a whole, rather than any particular feature of it, is adapted to make upon our minds.*

Thus the prediction of Isaiah, as it related not only to the general fact, that Babylon should be captured, but to a variety of particular circumstances, which should attend the event, was faithfully accomplished. The conquerors, on taking possession of the city, immediately converted it into an appendage of the new empire which was now established,—that known to us in history as the Medo-Persian, under the government, at first, as already stated, of Cyaxares, and afterwards of Cyrus himself. And not only did the Babylonian race of monarchs pass from the throne, but all the inferior offices of rank and authority were transferred to other hands; an entire new nobility was created; those of the former dynasty having either been slain, or, with the exception of Gadates and Gobryas, who had revolted to Cyrus,

* And this observation suggests a sufficient answer to the pretended parallelisms to the predictions of the Hebrew prophets, which have been adduced from the writings of some of the Greek and Roman poets, or from the responses of the heathen oracles. There is no just foundation, here, for such a comparison. It is impossible to put any of these instances, even the strongest of them, on a level with Scripture prophecies. They relate, universally, to some single fact, and not, like the predictions to which they are compared, to a connected series of events, which, so far as human knowledge is concerned, might have diverged from each other at any point of the progression; and they have attracted attention, merely because, as it turned out, they were matched by a corresponding result, while the great multitude of similar conjectures, which failed, have been generally forgotten. Of this vague, and, as regards any proof of prophetic foresight, unsatisfactory character, are the oft cited examples from *Seneca's* Medea, l. 375, in respect to the discovery of a new continent, and from *Cicero*, de Div., I, 48, who relates a somewhat singular augury, fixing the duration of the Roman empire.

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being stripped of their honors, and their places conferred on the generals of the successful army. The supremacy of the conquerors was thus complete. The power of the Babylonians was utterly broken; their pride was humbled; their name and place among the nations blotted out for ever. The strong figurative language of the prophet, therefore,—

> The stars of heaven, and the constellations thereof,
> Shall not give forth their light;
> The sun shall be darkened in his course,
> And the moon shall not emit her splendor:
> I will shake the heavens,
> And the earth shall totter from its place,

is manifestly not too strong,—is merely a striking and appropriate figure, to describe a political catastrophe so sudden in its occurrence, and changing at once the relations of so many nations and kingdoms.

It now remains for us to consider the portion of the prophecy relating to the ultimate fate of Babylon,—the desolation which the city itself was destined to experience, and the physical changes which the very site and region it occupied should undergo. Here, certainly, there can be no room for alleging, with any truth, whatever may be thought of other passages, that the prophet has either veiled his meaning in obscurity, or confined his predictions to events which the progress of time would naturally realize. On the contrary, nothing could be more explicit than the terms in which he announced what should take place, or more impossible, in itself considered, than the occurrence of what was so distinctly foretold.

The most important passage for our examination here, is found at the close of the thirteenth chapter.

> So then Babylon, the glory of kingdoms,
> The proud ornament of the Chaldeans,
> Shall be as Sodom and Gomorrah, which God destroyed.
> It shall not be inhabited for ever,
> And none shall dwell there from generation to generation;
> The Arabian shall not pitch his tent there,
> Nor the shepherds feed there their flocks;
> But wild beasts shall lodge in her,
> Owls shall fill their houses;
> Ostriches shall dwell there,
> And satyrs shall dance there;
> Jackals shall howl in their palaces,
> And dragons in their banqueting-houses.
> . . . . . .

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> I will make her a possession of the porcupine, and pools of water;
> Yea, I will sweep her with the besom of destruction,
> Saith Jehovah of hosts.

No one, we repeat it, can reasonably complain of any indefiniteness in the language which Isaiah has here employed. Babylon, such as we find her described by the pen of history, with her myriads of population, her gates of brass, her walls and towers of enduring strength, her abodes of magnificence and pleasure, her atmosphere of serenity and health, her fields of fertility and beauty, is to be laid in ruins, to be forsaken of men, converted into an abode of beasts and reptiles, submerged in places beneath stagnant and noisome waters, blasted with sterility, and to this curse of solitude and desolation to be consigned, without redemption, for ever! What city, since the world began, ever experienced a similar fate! Of what city, at present existing on the face of the globe, could such a prediction be uttered, with even the appearance of a possibility that it would ever be verified?

On the first fall of Babylon, indeed, but little change took place in its external condition. The advantages of its location were such, that every effort was made by its new possessors to preserve it from decay, and to continue to it, in a great measure, the prosperity and importance which it had so long enjoyed. Cyrus made it the third city in his dominions, and honored it as the place of his personal residence during the winter months of the year. It might have seemed, that under the auspices of such favor, and with every motive to lead the subsequent Persian kings to pursue a similar policy, Babylon would still exist, and ere-long, even recover again the sceptre of empire. But the word of the prophet was hastening to its accomplishment, and events must be precipitated, as it were, to their issue. The successor of Cyrus on the throne was Cambyses, his son. During a military expedition which he made into Egypt, the Babylonians began to recover strength, and under Darius Hystaspis, the king who next succeeded, went so far as openly to throw off their yoke, and attempt to regain their independence. For this purpose, they shut themselves up within the city, and took measures to sustain a siege, or resist any other efforts which might be made against them. The result was, that Darius, after a war of nineteen months, retook the city, and effectually to prevent the recurrence of such rebellion in future, demolished the

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principal walls and gates, put to death by crucifixion 3000 of the most distinguished inhabitants, and carried his revenge so far, in regard to the population generally, that he was afterwards obliged to procure recruits from the neighboring regions, in order to save it from utter extinction.

The power of the Persians over Babylon terminated with the destruction of their empire by Alexander, who, in the course of his conquests in the East, about B. C. 324, took possession of the city, and conceived the design of making it the capital of his dominions. And why should not Babylon have been arrested at this stage of her decline, and realized all which had been projected for her by one whose genius and fortune had never yet failed him in any undertaking? It was for no want, certainly, of seriousness in his intentions, or of resources, so far as human power could supply them. He attempted, in the first place, to restore the Euphrates to its original channel; but finding it impracticable, was obliged to desist. He next undertook to rebuild the temple of Belus; but at the end of more than a year, with ten thousand of his army employed daily on the work, had still made no perceptible progress. Yet he was deterred by none of these difficulties. He was intent still on his purpose, with all the energy of an unyielding will, and the appliances of an almost boundless power, when his sudden death, at the age of thirty-two, put an end to his plans.

In the partition of Alexander's empire, the portion which included Babylon, fell to the share of Seleucus. Ambitious of perpetuating his name as the founder of a mighty city, he built Seleucia, on the Tigris, forty miles from Babylon, and invested it with every advantage in his power, in order to increase the number of its inhabitants as rapidly as possible. Babylon, in consequence of this, was nearly drained of its population. Pliny says of it, in reference to this period:— *in solitudinem rediit exhausta vicinitate Seleuciæ, ob id conditæ a Nicatore;* that is, Babylon, exhausted by the vicinity of Seleucia, founded by Nicator for this very purpose, was converted into a solitude.

Under the Parthian satraps, who, on the decline of the Greeks, acquired the ascendency in the East, Babylon was reduced to a state of still greater desolation. Somewhat more than a century after this, about the beginning of the Christian era, a fourth part only of the original city was still inhabited,

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and this principally by Jews. The rest of it was in a state of ruin,—an utter waste. So Strabo, Diodorus Siculus, and Quintus Curtius, historians who belonged to this period, explicitly testify.

Jerome, in his commentary on Isaiah, and who lived in the fourth century, says, that he was informed by a Persian monk, that the kings of Persia had converted the site of Babylon into a park for wild beasts, and that they merely made, from time to time, such repairs on the walls as were necessary to fit it for this use. In the twelfth century, a Jew, Benjamin of Tudela, in Spain, who had travelled in the East, informs us, that he visited the place where Babylon had stood, and found it wholly desolated and destroyed. "Some ruins only," he adds, "of Nebuchadnezzar's palace were still remaining; but men were afraid to go near them, by reason of the many serpents and scorpions that were there in the place."

The intervening period we pass over, and come to our own times. The present condition of Babylon is well known, from the report of recent travellers, who have been upon the ground. Among these, it is sufficient to mention the names of Mr. Rich, late British resident of the East India Company at Bagdad, and Sir Robert Ker Porter. The former, in his Memoirs, so entitled, of the Ruins of Babylon, represents the site of the ancient city as a wide waste of ruins; most of them lying on the eastern side of the Euphrates, and scattered over a plain of two miles in extent; consisting of vast piles of bricks, and other rubbish, rising in some places to the height of fifty or sixty feet above the level of the plain, and abounding in recesses or caverns, which it is difficult or impossible to explore. "There are," he says, "many dens of wild beasts in various parts, in one of which I found the bones of sheep and other animals, carried thither, no doubt, to be devoured, and perceived a strong odor, like that of a lion. I also found quantities of porcupine quills, and in most cavities a number of bats and owls." The existence of the satyr, as an animal "resembling a man from the head to the waist, but having the thighs and legs of a sheep or goat," has been considered by many as fabulous. The existence of a creature, however, so called, and which may have exhibited some appearance of this kind, which common report exaggerated, can hardly be denied. Mr. Rich was assured by the

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natives, that this animal had its haunt among the ruins of Babylon, and was frequently hunted and caught by the Arabs. How strikingly conformed to all this is the representation of the prophet,—

> Wild beasts shall lodge in it,
> Owls shall fill their houses;
> Ostriches shall dwell there,
> And satyrs shall dance there;
> Jackals shall howl in their palaces,
> And dragons in their banqueting-houses.

We learn from the same witness, that parts of the site of Babylon are overspread with water, either permanently, by means of standing pools of water, or from frequent inundations of the Euphrates. "At Hellah," says Mr. Rich, "notwithstanding the numerous canals drawn from it, when the Euphrates rises, it overflows many parts of the western desert; and on the east, it insinuates itself into the hollows and more level parts of the ruins, converting them into lakes and morasses." The derangement of the course of the Euphrates by Cyrus, as has been related, was no doubt the principal cause of this result. In this remarkable manner, again, the providence of God brought about the fulfilment of another of his threatenings, as declared by the mouth of Isaiah. "The pools of water" are there, with all their unsightliness and noisome exhalations, where the richest gardens once greeted the eye, and filled the air with fragrance.

But does not *man*, at least, still cling to these crumbling ruins? Are there none so poor as not to seek a shelter among the fragments of these once gorgeous domes and palaces? Has vegetation itself become so extinct upon the alluvial fields, from which the ancient Babylonians filled their granaries, that the shepherd, in his wanderings, never seeks here repose, or pasture for his flocks? Even this must come to pass, or the word of the prophet has failed; for he said,

> It shall not be inhabited,
> And none shall dwell there, from generation to generation;
> The Arabian shall not pitch his tent there,
> Nor the shepherds feed there their flocks.

The impossibility of living in such a place as Babylon at present is, must be evident from what has been stated already. Sir Robert Ker Porter, who penetrated these ruins in pursuit of the Birs Nimrood, as it is called, or the sup-

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posed temple of Belus, remarks:* "My eyes ranged on all sides, while crossing this vast, barren tract, which assuredly had of old been covered, if not by closely compacted streets, at least with the parks and gardens attached to distinct mansions or divisions of this once imperial city; but all was withered and gone, and comparatively level, to the very horizon, till the object of my expedition presented itself, standing alone in the solitary waste, like the awful figure of prophecy herself, pointing to the fulfilment of her word." The wild beasts and reptiles, which have now been for ages in possession of these places, are so numerous and formidable, as to render them, not merely dangerous for purposes of permanent residence, but almost inaccessible to occasional visitants. It is with the utmost difficulty, that adventurous travellers can induce any of the natives to accompany them to the scene of ruin, so great is their terror from this cause alone. The insecurity is increased still further, by the treacherous nature of the ground or surface over which they must walk. It is continually giving way at the slightest tread, and precipitating them into deep pit-falls beneath, in which so many have lost their lives, that they have become a source of the greatest terror and danger.

With these real causes of apprehension, are connected also many imaginary horrors, which the wild superstition of the natives has associated with the place. Of one mound in particular, exceeding, perhaps, the ruins generally, in its terrific desolation, Mr. Rich says: "All the people of the country assert that it is extremely dangerous to approach this mound after night-fall, on account of the multitude of evil spirits by which it is haunted." The effect of such fancies upon the susceptible mind of the orientalist can be easily conceived. A region which his imagination has peopled with such inhabitants, would possess enough, in this circumstance alone, to drive him from it, even without the concurrence of those other causes which consign it to desertion and solitude. Not only do these and similar dangers render the place nearly inaccessible, but, destitute of all vegetation, or other means of sustaining life, it presents no inducement to reside there, or to attempt to reclaim it from its desolation. The channels of trade have all so changed their direction, that it could never again become a place of commercial

* Travels, Vol. II, p. 306, as cited by *Henderson.*

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activity; and although, in many other instances, the deposits of ruined cities have added to the fertility of the soil, they have here, on the contrary, destroyed that which previously existed; having buried it up, for the most part, many feet in depth, beneath heaps of stones, bricks, and other such materials, which no agency of nature seems likely to dissolve, or strength of human labor adequate to remove.

Such is the present state of Babylon. Its course of ruin has been gradual, it is true; but, as was shown in another place, no expectation at variance with this is warranted by a just construction of the prophet's language. As we have seen, the things foretold were various, definite, improbable; and yet they have all taken place, with such fidelity, that history, in recording them, finds no language more appropriate than that which was employed in predicting them, more than a century and a half before their occurrence.

We may now revert again for a moment to the allegation which has given rise to this discussion. The predictions which we have reviewed, represent, both as to the distinctness of their announcements and the means which we possess for tracing their fulfilment, a numerous and important class of Scripture predictions. It can be judged, with the preceding example before us, with what justice they have been represented as so utterly vague and indeterminate in their intimations, and so utterly worthless, consequently, as a source of evidence for the truth of the Bible. But we might safely have left the refutation of this objection to objectors themselves.* Different classes of them will be found occupying here precisely opposite and contradictory ground. While some of them see, or affect to see, so much obscurity in these prophecies, while they regard them as pointing out nothing precise, as equally verified in almost any event, in which fancy may search for a correspondence; others, on the contrary, have found them so full of historical truth, of striking and exact conformity to the facts alleged as their accomplishment, that they have denied the antecedence of the prophecies to such facts, and attempted to explain the agreement as an *oraculum post eventum.* Such is the common resort, at present, of those critics who reject, as an axiom, about which

* The writer has taken the liberty to repeat some thoughts here, which he has stated in a wider application, in an article on the *Characteristics of Infidelity*, in this Review, No. XXII, 1841.

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they will not condescend to dispute, the possibility of such a thing as prophetic inspiration. It is almost solely on this purely subjective ground, this unwillingness to receive the declaration of the apostle, that "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost,"* and not, by any means, on account of any deficiency in the requisite historical evidence for showing when the prophets lived, that such men as Eichhorn, Gesenius, Hitzig, and others, have called in question the genuineness of various portions of Isaiah,—these 13th and 14th chapters, among the rest,—and created out of their own imagination another fictitious Pseudo-Isaiah, as they term him, who could have lived late enough to have described historically what could otherwise have been known only by divine communication. H. B. H.

* 2 Peter 1: 21.

† The prophecy which has been thus examined, has been selected, it will be understood, for the purpose of answering a specified objection; and not, by any means, although a fair representative of the sort of decision and clearness which mark many other predictions of the Bible, as illustrating, in this distinctness, any thing like a necessary or universal characteristic of Scripture prophecy. It is sufficient for the argument, if we are able to adduce some certain and unquestionable examples of this nature. As for the rest, we are not of the opinion, that the language of the prophets either is or was meant to be always perfectly clear and incontrovertible before its fulfilment, or that this is necessary, in order to its furnishing evidence that such language was dictated by divine inspiration. On the contrary, we can conceive that prophecy may be, to a certain extent, before its accomplishment, even enigmatically obscure. It may convey only general ideas; it may serve merely to awaken attention and stimulate curiosity as to its meaning; and yet, as illustrated by its event, may afford the most conclusive proof, that this particular event must have been in the contemplation of the prophet, or he could not have uttered the prediction. Take, for instance,—if we may suggest such an illustration without offence,—the case of the enigma itself. Here the language is purposely so formed as to conceal the propounder's meaning. When the design is skilfully executed, there may exist the most exact accordance between the description and the thing described, and yet the true answer be so hidden as to elude our utmost ingenuity. Yet the accordance in this case, when the answer is known, whether guessed out by ourselves or disclosed to us, every one sees is not accidental; it exists, because the former of the enigma had the answer from the first distinctly in his thoughts, and the very obscurity which he contrived to throw over it, instead of involving his knowledge and intention in any doubt, shows how carefully he attended to the various circumstances and properties of the object which he had in view, and discriminated it in his mind from other things. The intelligence and foresight concerned here are not the less striking, we mean to say, because the enigma must be solved, before the proof of these qualities can be fully apparent. In a *similar* manner, so far as respects the point for which we adduce the analogy, the language of prophecy may be obscure before the event, and yet after its fulfilment may exhibit such an agreement with what comes to pass, that no candid man can resist the conviction that the prophet spake with his eye fixed upon that precise event.

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ARTICLE III.

WORKS OF BISHOP BUTLER.

BY THE EDITOR.

The Works of Bishop Butler. New York. Robert Carter. 8vo. 1844.

The recent appearance of a new edition of the works of Bishop Butler furnishes us an occasion to return to his incomparable argument in favor of revealed religion. It is a feast to yield ourselves to the guidance of such a master-mind. While we listen to his deep and close reasonings, we feel that religion is not a mere matter of feeling, suited only to sickness and sorrow, decrepitude and old age; but the highest service of the highest intelligence. The present period is blessed, in receiving, amid so much light literature, an occasional reprint of a work of standard value. This edition of the works of Butler,—a portly octavo,—well becomes the nobility of the man and his performances. A better exercise could not be recommended at this time, than a thorough reading of the volume. "To mark, learn, and inwardly digest" its whole contents, would confirm the wavering, convince the skeptical, and elevate the grovelling. We hope the publisher will find himself largely remunerated.

The argument contained in the "Analogy of Natural and Revealed Religion" has suggested a few thoughts on the theory of infidelity, which we venture to present to our readers. The main positions of infidelity are, that there is no God, and no revelation, that there is no soul, but a material and perishable one, and, consequently, that there is no destination of man to a future life and immortality.

Infidelity is, then, in a certain sense, a belief of negatives. Its creed is not made up of statements of glorious truths, which it believes; but rather of statements of its disbelief of the glorious and consoling ideas which Christianity sets forth. It is characterized not by a sturdy defence of things which it is most for our interest to believe and maintain, if they are true; but by a sturdy declaration, without proofs, that those

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things are not true. For what proofs can there be of that which is false? What proofs of the non-entity of that, of which we are not competent to say, absolutely, whether it is or not,—or, of the impossibility of that, concerning which neither experience nor reason can enable us to say, whether it is impossible or not? What proofs, in an inexplicable and mysterious management of the universe, above our finite capacities, to explain or comprehend, that can justify the conclusion that the universe is not managed at all, or cared for at all by any being higher than itself? The infidel says, 'I do not believe, thus or thus,'—and in that single statement comprises all he has, of creed and argument combined.

The first item of his creed is, 'I do not believe that there is a God.' He denies the existence of him, in whom he lives and moves. To whatever agency the formation of all things, and their preservation, and their character is to be ascribed, he is careful to deny that it is to God, or to any being or agency standing in the place of God, or performing the acts which God would perform, supposing that there were any God. Or if at any time he has implied, in his mode of speech, that there must be an agency under some name or other, which is in efficiency equivalent to God, to which all things are to be attributed, he immediately denies, though by the most obvious inconsistency, that he believes in any God. He chooses to maintain the infinite absurdity, that there is creation without a creator, design without a designer, preservation without a preserver, provision without a provider, effects without a cause, consequences without a primitive antecedent, and power exerted without any supreme agent by whom it is exerted, a force put in operation without any one who put it in operation, or who has directed its diversified and beneficent results, matter and laws of matter, with no one either to create matter, or to impress laws upon it, or to hold it to the laws ordained. He who would be ashamed to believe that a house, or a ship, or a watch, made itself, or came into existence without any framer, thinks himself great and wise for professing to believe that the world had no framer; as if the philosophy whose first axiom is, every effect must have a cause, were adapted only to little, grovelling minds; and, on the contrary, belief against all evidence and all analogy, a token of intelligence and power. The infidel does not consider how impossible it plainly is that there should not be a God.

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If nothing were, nothing must always be, and we should see no necessity for a divine agent. But here is a world in being, and how came it to be? Is it self-caused? What proof is there that matter is self-formed? Who can show that it forms itself now from time to time, so that there are particles which once there were not? Or what proof is there that the qualities, which exist in such diversity in various forms of matter, were self-caused,—or that the matter made itself capable of various organization? For we may go a step back of Paley's argument, and say that not only organized matter, but the fact that matter is capable of organization, is proof of a divine intelligence. But if matter and its qualities were not in the first instance self-caused, some agent caused them; and that agent is God. That which is fortuitous or accidental, or, as we say, by chance, we always find to be irregular, mis-shapen, unfit for any use; but it is not so with the world. As letters, thrown together promiscuously, would not make a book, nor the requisite proportions of brass and steel, properly fashioned, a watch, why should it be thought that particles of matter thrown promiscuously together, or coming accidentally into being, should make a world,—or any small number of them, a small part of a world? Why was not the earth all rock, or why had it any rock? Why are certain portions of it, under certain circumstances, capable of being organized into one article, and other portions into another,—instead of all being organizable only into one kind of article? If it could be supposed that there had been a succession of worlds, or that matter, from some liquid state, had gradually come into its present form, still there must have been a beginning of the succession; and who created the first? Or, as matter is not self-existing, as it has, in itself, no principles of necessary existence, and therefore could not form or transform itself, who made the first form of it, and superintended and regulated its transformation? Or, if it be said, the whole was the offspring of chance, then you suppose some unknown, efficient cause, which you denominate chance, in the place of God. You believe in the existence of certain attributes, and offices, and powers, which serve you as a God; although you make that which possesses those powers indefinite, and give it a name which is no name. A world without God would be a world without laws; and, in a world without laws, there could be no preservation, if there had been creation. Without

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an established order of sequences in material things, life, if it should continue, would, in its uncertainty, often be only a burden. If any man thinks the world was the offspring of accident, and is governed by principles accidentally co-existing with matter and inherent in it, let him trust to accident for his food, and clothes, without seed-time or labor.

But how incompetent are finite beings to decide that there is no God. The infidel will not affirm himself or any man to be otherwise than imperfect,—limited by space, by duration, by weakness, both bodily and mental. As the infant child is weak in body and mind, in comparison with the man of giant muscle and iron intellect, so is the highest of men weak, in comparison with conceivable powers, which, though we have not witnessed them, some body and mind, for aught that prevents, in the nature of things, may enjoy. And though you know nothing of a God, to a more advanced intellect, he may be as fully known and as familiar as your own name to yourself. Again, you have never travelled through all space; and, as John Foster remarks, the place where you have not been, may contain irresistible evidence of the existence of God. You have never seen all intelligent beings; one among the intelligent beings whom you have never seen, may be God. You have never fully comprehended the evidences of all truths; one truth, whose evidences you have not comprehended, may be the existence of God. You have never risen to a familiarity with all spiritual intelligences; for if there are, by chance, mixed beings, like ourselves, there may be, by the same chance, pure spirits also. One of those spirits with whom you are not perfectly familiar, may be God, clothed with the attributes of God, omnipotent in the power of God, enthroned in the dignity of God, acting with the intelligence of God, endowed with the creative energy of God, governing all things with the wisdom, and design, and superlative efficiency of God. If there are spiritual beings around or above us, constituted as we are, beings of sense, we are unable to detect them; and one of these spiritual beings whom we are unable to detect, may be God. Or, if the infidel should object that a purely spiritual being could not have power over matter, such as we affirm of God, let him consider that the spirit in us gives us power over the matter composing our own bodies,—so that, if the spirit within us requires the movement of the arm, or the projection of the foot, or the

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turning of the head, or the opening of the lips, and the matter of our frames obeys the spirit within, in like manner, a spirit of higher powers may have ability to operate upon matter existing separately from itself. If the thinking mind, which I call myself, can perfectly control one or two hundred pounds of matter, existing in certain relations in respect to this mind, another mind, infinitely more powerful, may likewise control any number of pounds of matter existing in some other relation to that mind. Indeed, the matter composing the body is as extraneous to the soul, as the matter composing the world is extraneous to God. The relations of matter to mind therefore, are, in truth, in both cases, the same.

It cannot be affirmed that there is no God, because there is no need of one. The existence of the world, the impressing of natural laws upon it, the preservation of its inhabitants, all furnish a necessity, which, by their existence, imply the existence of a God. It is necessary that that which is created should have had a creator. Whence came the hills, and trees, and rivers, and the wide ocean, and living man? Whence could they have come, had there been no God? The sun brings us, we know, successive seasons; the earth yields her fruits; the magnetic needle guides our vessels to hundreds and thousands of different and distant points on the earth's surface, across trackless seas, and through intricate straits, and among dangerous rocks. But how could their fixed laws of action have been impressed on the sun, the earth, and the magnet, if there were no God? Deprive the sun, the earth, and the magnet of their established powers;—let all things bound by the laws of nature, be set loose from those laws, and who would or could reduce or confine them afresh? What infidel would be content to trust to the inward energy of every department of matter thus to assume its own laws anew?

Neither can it be affirmed that there is no God, because we have never seen, or heard, or touched him. We have never seen, or heard, or touched the thinking part of a man; yet it is. We are beings of sense; and if God be a pure spirit, the senses cannot take cognizance of his being. We know that a man has skill, when we see its effects; though we cannot see the mind in which the skill abides, and though we might never have seen his body. When we see the tokens of divine skill, we infer that there is a being in whom

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that skill resides; and that being, in the case supposed, is God. There are many beings in existence whom we have never seen; and as our not having seen them is no proof of their not existing, so our not having seen God is no proof that there is no God.

It cannot be affirmed that there is no God, because he has not revealed himself to men in the manner we should have expected. For, 1. It may be asked, what way could be more satisfactory than the medium of the works of nature? 2. How could he have been revealed in these, in a manner any more perfect than that which exists? How could a spiritual being have made himself more fully appreciable by the senses of men? If the infidel say, he should have spoken to us by an audible voice, we reply 'he is a spirit; it is not his province to speak to the ear, but to the soul.' But if, leaving nature, he will go to the inspired Scriptures, and credit them, we can show that he has spoken with an audible voice,—that he who was God, having become God with us, was seen by the eyes of men, heard by their ears, touched by their hands. Is the testimony of nature a testimony to the non-existence of God? Do all the arrangements of the universe proclaim, 'No God,—no God?' And if not, do they speak of any agency inferior to that of an infinite One? If the watch proclaims the skill of him that made it, does not the world proclaim the skill of him that made it?

Neither does the manner of the government of the world imply that there is no God. Vice may be exalted, and virtue depressed. Pain and suffering may be a portion of our earthly lot. But we see only a part of God's ways. We are unable to comprehend his government. Our knowledge of it is too limited to qualify us to judge concerning it. We do not fully understand how the world is administered. A full understanding of it might throw light on the darkest portions. We might be compelled to exclaim even of these, had we such an understanding, 'It is the finger of God.'

Nor do the doubts of some men concerning the being of a God make it proper to affirm that there is no God. Maniacs have doubted whether their bodies were not made of glass; but the doubts of madmen do not change the truth. If the fool say in his heart, or with his lips,—'No God,'—does that prove that there is none?

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Before the infidel is credited in his assertion that there is no God, it seems to be incumbent on him to answer these questions;—1. Are you competent to settle this inquiry? 2. Do you *know* that there is not a God? 3. Can you clearly show that there is not a God? If he is incompetent to such an inquiry, then his testimony is of no value. If he does not know that there is not a God, he has no right to give testimony. The chance is that he may bear false witness. If he knows it, he can show it by reasoning. If he cannot show it, he does not know it. He imposes on himself and others by his assertion. When the infidel denies the being of a God, he knows neither what he says, nor whereof he affirms. If we lay aside the holy Scriptures, and all the light of nature, still no man could be competent to say, 'There is no God.' But let either the Scriptures or nature speak, and in an instant, the flood of evidence pours in,—the high testimony overwhelms us; the vocal universe proclaims,—"There is a God."

The infidel believes that a divine revelation has never been given to mankind. This point is evidently subsidiary in his creed, and not principal. If, as he believes, there is no God, it follows that there is no divine Being from whom a divine revelation could come. But if, on the one hand, the testimony of the book of nature to the being and attributes of God is rejected, and on the other, the testimony of the book of inspiration, our testimony on these themes is at an end. We have no ground of reasoning, no basis for an argument, no standard of appeal, no judge who is competent to guide us, or decide for us, to affirm that our opinions, which way soever they lean, are either right or wrong. Casting away these charts, we are thrown upon the broad sea. Not a needle remains to indicate our direction; not a glimpse of sun, moon, or star, to determine our position; no pilot, no land, no light-house; but thick mist, and gloomy forebodings. We feel our vessel drifting, we know not whither. We expect to reach a termination of our voyage, but we know not how, nor when, nor where. Awful state for the spirit of immortal and accountable man!

The infidel denies that a revelation has ever been made by God to men. He denies it, first, on the ground of what he is pleased to call consistency, and, secondly, on account of the character of the revelation which professes to be from

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God. He affirms that God would not make any communications to men; and if he did, that they would not be such communications as are contained in our present Scriptures. But the question arises, why is it inconsistent or improbable that God should make such a revelation? It is not, surely, inconsistent with his generous and condescending nature, nor with his promises, nor with his revealed purposes, nor with his manner of intercourse with his creatures, nor with their necessities, nor desires, nor hopes; but in the highest degree harmonizes with them all. If we are accountable beings, destined to a future life of rewards and punishments, and God is the mild, affectionate, pitiful, condescending, sympathizing Being he is represented to be,—if it is of infinite moment that we should be informed of our condition and danger, of the provision for our escape, and of the method of deliverance,—we should expect that it would be communicated to us. If we are to live for ever, it is nothing improbable that God should reveal it to us. If there is a difference between sin and holiness, and a way for us to escape from the fruits of sin, and to enjoy the fruits of holiness, it is not inconsistent with the character of God, that he should make this known to us. Why is it any more improbable or inconsistent, than that a parent should warn his child of approaching evil, and point out to him a way of escape?

Neither is it inconsistent with his character, nor improbable, that God should communicate with us in the manner in which he has done. Indeed, we cannot take exceptions at any one manner, as if that were the only way in which he had revealed himself. He has used many ways. He has sent spiritual messengers from above. He has spoken in an audible voice, from the midst of clouds, and tempest, and fire. He has written upon tablets of stone, and man has seen his writing. He has changed the course of nature, healed the sick without means, given sight to the blind and hearing to the deaf, stopped the sun in his course, raised the dead from corruption, kindled sacrifices by fire from heaven, opened the mouth of the earth to consume the ungodly, and preserved his people, between the watery walls of the Red Sea, in the den of lions, and in the scorching furnace. He has spoken in words, and by emblems; directly, through angels, and by inspired men. He has assumed our flesh, walked among men, conversed, ate, drank, suffered and died, and risen again to his throne in

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heaven. He has used every mode of communication with men. If one of them does not satisfy the infidel, let him judge the revelation by any other.

But it is chiefly the matter of the revelation which the infidel calls in question, denying that God has made a revelation to man, on account of the character of the things revealed. Passing over the mass of all that is glorious and divine, harmonious with the most perfect character, and indicative of the most amiable and benevolent spirit, he selects a command here, and an act there, which, in his judgment, savors of cruelty, or injustice, or a want of dignity, and on the ground of these inexplicable passages, passes sentence of condemnation on the whole. Paine, in his Age of Reason, finds fault with the history of the Israelites and the conquest of Canaan, from the beginning to the end, the imprecations in the psalms, the acts of Elisha and other prophets, the miraculous conception of Christ, with the representation of the Holy Spirit under the form of a dove, with the character of many of the miracles, and with many of the remarks of our Saviour. But it is generally in the tone of ridicule, rather than of argument. He began at the wrong point to disprove Christianity. He should have demolished by fair argument the Christian Scriptures. He should have shown that they are an imposture. He should have proved from ecclesiastical or other history that Christ never lived, that he never was regarded as the founder of a new era, that he never performed the mighty works ascribed to him, that he never instituted the ordinances, which remain in the church as standing memorials of his incarnation, sufferings and death, that the Scriptures are not and cannot be inspired records, and that there could not be a communication from God to men. But he does not use such argument. He laughs at the Scriptures, because some things are too high for his blind reason. He attempts to cast doubts upon their credibility, because they contain some things which he cannot comprehend; as if human reason were so vast, that it could be expected to understand all God's acts and the reasons of them; —or, as if the principles of God's administration were so limited as not to exceed the grasp of the most narrow and perverted understanding; or as if, under certain circumstances, such and such things could not be, though God, who is omnipotent, assures us that they are so. But these four things, infidels have never, by fair argument, attempted to show,—

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1. That there could not be a God. 2. That he could not make any communication of a revelation to men. 3. That in the event of his making such a communication, it could not be of the kind which we possess. 4. That the exhibition of God's infinite character and eternal plan of administration could not involve any act or principle beyond the grasp of finite intelligence. At fault on all these points, as, from the nature of the case, they must ever be, it seems to us that they have not disproved the fact of a divine revelation, nor cast any reasonable doubt upon its consistency or its credibility.

The remaining point in the creed of infidelity is, that man has no soul, but a material and perishable one, and consequently that we are not destined to immortality. The beasts live, and eat, and drink, and nothing remains of them. So, in the creed of the infidel, man lives, and eats, and drinks, and perishes. No intelligent spirit remains, conscious and active. There is no enjoyment, or suffering, or capacity, beyond the present life. Man, created in the image of his Maker, and a little lower than the angels, the infidel degrades to a rank a little above that of the brutes that perish. But if the soul be only a result of the peculiar organization of matter, as the materialist maintains, if it be inherent in the particles of our bodies, it ought to be more dependent on matter than we see it to be. When the body attains to its highest perfection, the soul should have attained to the same; and the decay of the one should be associated uniformly with the decay of the other; but we know that this is not the fact. The mind often continues not only in its strength, but in its gradual advancement, long after the body has passed its zenith of perfection, and turned in its progress towards decay. If the soul were material, it ought, in all cases, to decay with the weakness and sickness of the body. This should be as constant as any of the laws of matter. But often, as the body, wasted and worn down by disease, grows weaker and weaker, the soul grows brighter and brighter; and at last, with the bursting of the bonds of mortality, soars upward, like the strong eagle, confident that it is about to take its place before the throne of God. If the soul be material, then, as Dr. Brown remarks, it has an upper and an under side, a right and a left; it has lines and angles, or curves, and diameters, and radii; it has extension, and bulk, and density, and every other property of surfaces or solids. Or if, to meet this

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statement, which perhaps is not quite fair, it be re-affirmed that the soul is not matter, but a result of the particular organization of matter, yet so as to be material, where is the infidel who can assure us that the matter composing the body may not chance hereafter to be re-organized in such a manner as to recal the soul once resident in its particles, and under such circumstances, that it shall live for ever?

Further, if the soul of man were of the same nature and quality with the instinct of the brutes, it would correspond in its developments. The brute desires nothing above the demands of his body. The soul of man has imperishable desires for things above the wants of the body. The brute can be cultivated to a certain extent, and never rises above that limit. The soul of man goes on, in its progress, from point to point, no limit having yet been set to its advancement. The brute is incapable of emotions relating to moral subjects. He knows nothing of moral distinctions. Man's chief glory is in his capacity as an accountable agent. The brute sees the face of the earth covered with food. Man is capable of viewing it clothed in a higher glory, enshrouded, and enveloped, and impregnated with the presence of God. *If* the soul were material, he that kills the body would also kill the soul. But there is something which man cannot touch. How striking, to this point, is that passage,—a classic text in disproof of infidelity,—"Fear not them which kill the body, and after that have no more that they can do; but fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." Man, then, can only destroy the body. There is something beyond, over which God has power, but over which man has no power,—a proof that the soul is immaterial; beyond the reach of the weapons of death,—a proof that it can neither be pierced, nor crushed, nor stunned, whatever be done to the body. Let the infidel, if he can, show how, when a particular organization of matter is pierced, or crushed, or stunned, or broken in a mortar, or consumed in the fire, and turned to ashes, and scattered on the winds, that which is the result of that particular organization of matter, rests unharmed. Can that be a material result, which is not in the least degree affected by the accidents happening to the material cause in which it resides? If the body is, in any manner, the cause of the soul, when the cause ceases, must not the effect cease?

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But still, says the sacred record, "Fear him which after he hath killed, hath power to cast into hell."

It will be easily seen how infidelity associates with the materiality of the soul the doctrine that it is not destined to immortality. He who believes the soul to be only a part of the material system, may easily suppose that the demolition of the one necessarily involves the demolition of the other. But as the infidel has not shown satisfactorily that the soul is immaterial, and cannot be, in the nature of things, otherwise, so also he has not shown that the soul is not and cannot be immortal. If it be allowed, that the soul of man is not material, but spiritual, then it can be made clear, in the manner of Bishop Butler, that it may survive all the accidents of matter. But the proofs on this point, the infidel has never fairly considered, nor refuted. If the soul be spiritual, then the matter composing the body is no part of it. It is independent of it. Its existence may continue and its cultivation may proceed without it, as truly as with it. If the body is no part of the spiritual soul, then the decay of the body is no more likely to destroy the soul, than the decay of any other extraneous matter. The decay of the body may affect it no more than the decay of a tree in the forest. It is certain that every part of the body which is not vital may be taken away, without affecting the soul. The presumption is that the taking away of the whole would not affect it. One half of the body may become insensible, as in palsies; while the soul is still vigorous as ever. The presumption is, that if the other half of the body should become insensible, the soul might remain uninjured. We have seen that there is nothing in sickness or pain capable of destroying the soul. But the pains of dissolution, which are, in many cases, much less than the pains which happen to us in our life-time, it would seem, should have no power to destroy it. It cannot be shown that there is any thing in the act of dying that should cut off the existence of the spirit in man. It cannot be shown that there is any thing after death that should do it. But on the contrary, the analogy of nature, as Butler has fully shown, is suited to awaken in us the strongest expectation of a resurrection of the body, and the return of the soul to dwell in it, in higher life and beauty. The trees put on, every year, the appearance of death. They drop their verdant covering, and stretch their naked arms to the cold winds. But the life in the root

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again drives up the sap to the branches, and clothes them afresh in vernal beauty. The tulip sends up its gaudy flower to flaunt awhile in the breeze and sunshine, and then to wither and fall. You may take its unsightly bulb from the ground. You may toss it in your hands, or push it with your feet, or bury it in the sand, as a thing of no worth. But at the appointed season, its life will again burst forth, and the brilliant color of its blossom will again be admired. The worm, having crept on the earth among leaves and dust, a short and grovelling life, like man's, at length spins itself a sepulchre, and is forgotten. But in a few days, the chrysalis opens, and the ensepulchred worm becomes a brilliant insect, scorning the earth on which it once crawled, and soaring heavenwards, as if in its natural element. And why may not man, after the analogy of nature, having lain silent for a while in the grave, spring forth to life, and light, and joy, and beauty? Can the infidel show it to be impossible, or unlikely, or absurd? How can he show it to be so?

As we turn from the mists of infidelity, how glorious is the light of the gospel,—revealing a balm for our woes, peace in trouble, a refuge in danger, forgiveness to our sins, a Mediator, and a mansion in heaven! How sweet is the revelation of the Lamb slain for our sins, the kind invitations of mercy, the privilege of prayer to a present God, the assurance of Christ's intercessions, and of an immortality of bliss! We come back from the consideration of infidelity, as children that had wandered into a dark wilderness, to find again the light and warmth of a father's house, the food of a father's table, to be clasped again to a father's bosom. We feel that we have a corner-stone for our hopes and our faith, and life has charms again. We exclaim,

> "Hail, glorious gospel, heavenly light, whereby
> We live with comfort, and with comfort die."

We must not weary our readers, however, with a discussion, of which only a small part claims a near affinity with the work named at the head of the article. The Analogy occupies only about half of the present volume. The remaining 300 pages contain fifteen sermons, selected and printed by bishop Butler in 1726, six occasional sermons, his charge to the clergy of Durham, and correspondence with Dr. Samuel Clarke respecting his defence of the being and attributes of God. This

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correspondence took place while Butler was a student in theology, at the age of 21 years; and "by the sagacity and depth of thought displayed in it," excited Dr. Clarke's especial attention and regard. The sermons are in the peculiar manner of the Analogy. Every one who is familiar with the latter will recognize at once the close reasoning, the profound thought, the independent manner, the strong and stately, though sometimes involved and intricate, style, the dignified self-reliance of a man sure that he rests on an immovable foundation,—all which re-appear on almost every page. The whole are too well known to need description. Most of them are occupied in a discussion of propositions, demanding the utmost attention of the reader. They are, on some accounts, more worthy of the name of éthical treatises, than sermons, and they have exerted an important influence on our systems of moral philosophy.

ARTICLE IV.

ON RESENTMENT.

ANALYSIS OF A SERMON OF BISHOP BUTLER.

BY THE EDITOR.

THIS sermon of Bishop Butler furnishes a good illustration of his general method. It is founded on Matt. 5: 43, 44,—"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you." Since perfect goodness in the Deity is the principle from whence the universe was brought into being, and by which it is preserved; and since general benevolence is the great law of the whole moral creation, it is a question which immediately occurs, *Why had man implanted in him a principle which appears the direct contrary to benevolence?* The question is not, Why we were not made more perfect creatures, or placed in better circumstances, so as to have no

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need of such a passion as resentment?—but, taking human nature as we find it, Why was such a passion given us? The persons who laid down for a rule,—'Thou shalt love thy neighbor, and hate thine enemy,'—made short work witht his matter. They did not, it seems, perceive any thing to be disapproved in hatred more than in good-will; and according to their system of morals, our enemy was the proper natural object of one of these passions as our neighbor was of the other of them.

But this cannot be satisfactory; because hatred, malice and revenge are directly contrary to the religion we profess, and to the nature and reason of the thing itself. Therefore since no passion God hath endued us with can be in itself evil, and yet since men frequently indulge a passion in such ways and degrees that at length it becomes quite another thing from what it was originally in our nature; and those vices of malice and revenge in particular take their occasion from *the natural passion of resentment;* it will be needful to trace this up to its original that we may see,—

I. What it is in itself, as placed in our nature by its author.

II. For what ends it was placed there.

III. What are the abuses of it, in which malice and revenge consist; and which are so strongly forbidden in the text, by the direct contrary being commanded.

I. Resentment is of two kinds; hasty and sudden, and settled and deliberate. Hasty and sudden resentment is often called anger or passion, and is to be viewed as mere instinct; as much so as the disposition to close our eyes upon the apprehension of somewhat falling into them, and no more necessarily implies any degree of reason. It is occasioned by a sense of injury or contempt; or, without any real or apparent reason, or sense of injury, as distinct from hurt or pain, by mere sensation or feeling; such as often exists in infants and in the lower species of animals. It is opposition, sudden hurt, violence, which naturally excites the passion; and the real demerit or fault of him who offers that violence, or is the cause of that opposition or hurt, does not, in many cases, so much as come into thought. Settled and deliberate resentment, on the contrary, implies somewhat vicious, somewhat unreasonable as to the occasion of the passion, or immoderate as to the degree or duration of it. The reason or understanding represents to our mind some kind of injury or

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injustice, on the contemplation of which the emotion is awakened. The latter, being deliberate, is sinful; the former, being an instinct implanted in our nature, is not sinful. St. Paul makes this distinction between the natural passion and sinful anger:—"Though ye be angry, sin not."

II. For what end was this passion planted in our nature? Man was made liable to this passion, that he might be better qualified to prevent, resist and defeat sudden violence or opposition, considered merely as such, without regard to the demerit of the author of them. It stands in our nature for self-defence. In uncultivated parts of the world, where no regular governments are formed, cases frequently happen, in which there is no time for consideration, and yet to be passive is certain destruction. In these, sudden resistance is the only security.

A certain feeling of deliberate anger or resentment, often arises from the principles implanted in our nature, which is not sinful, because it is without malice or selfishness. It is plainly connected with a sense of virtue or vice, as moral good or evil.* As when we read any tale of villany or baseness, we are immediately conscious of a feeling of indignation, and of somewhat of a desire that it should be punished. This feeling of resentment against vice or wickedness is one of the common bonds by which society is held together; a fellow-feeling, which each individual has in behalf of the whole species, as well as of himself.

Besides, it is necessary for the very subsistence of the world, that injury, injustice and cruelty should be punished. But compassion, which is so natural to mankind, would render the execution of justice exceedingly difficult. Suppose, for example, a person guilty of murder, or any other

*The term *anger* has become so fixed in our language to indicate a guilty passion, that we find it hard to divest ourselves of this notion; and, of course, we shrink, at first, from a defence of any feeling under that title. The term, however, when used in the sense of *extreme disapprobation* or *abhorrence*, without any admixture of malice or selfishness, describes the emotion aimed at by Butler, and capable of the defence which he claims for it. It was used in this latter sense by the translators of our version of the New Testament, in respect to our Saviour (Mark 3: 5),—"And when he had looked round about on them with *anger* (ὀργῇ), being grieved for the hardness of their hearts, etc." The Greek word ὀργή (anger) is employed in numerous passages in the New Testament, in precisely the same sense, where it is translated in our version by the word *wrath*, especially as applied to God—and indicating, not a sinful emotion, but only strong disapproval; yet, in this latter case, involving the implicit idea of a future exhibition of that wrath, in the infliction of vengeance, e. g. John 3: 36—"He that believeth not the Son shall not see life; but *the wrath of God abideth on him.*" Ed.

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cruelty, and that mankind had naturally no indignation against such wickedness and the authors of it; but that every body was affected towards such a criminal in the same way as towards an innocent man. Compassion would render the execution of justice exceedingly painful and difficult, and would often quite prevent it. Indignation against vice and wickedness is, therefore, a balance to that weakness of pity, and also to any thing else, which would prevent the necessary methods of severity.

Moreover, men are plainly restrained from injuring their fellow-creatures by fear of their resentment; and it is very happy that they are so, where they would not be restrained by a principle of virtue. The cool consideration of reason, that the peace and security of society require that examples of justice should be made, might indeed procure laws to be enacted and sentence passed. But it is not, for the most part, that cool reflection of the injured person, that brings the offender to justice; but the feeling of indignation,—wickedly cherished and protracted, indeed,—yet, in the wisdom of God, working good for the well-being of society.

III. The abuses of anger. The first is passion, to which some men are liable, as others are to epilepsy, or any sudden disorder. It seizes them upon the least occasion, and often without any occasion at all; making them every day liable to run into the most extravagant outbreaks.

A second, and equally guilty, abuse of the principle is peevishness. These two forms take root in minds of a different make, but they are essentially the same thing. That which, in a more feeble temper is peevishness, and languidly discharges itself upon every thing which comes in its way, in a temper of greater force becomes rage and fury. In the one, the humor discharges itself at once; in the other, it is perpetually discharging. How much they are to be pitied, who are obliged to stand in the way of, and to serve as a supply to it!

With respect to deliberate resentment, the chief instances of abuse are, when, from partiality to ourselves, we imagine an injury done us, when there is none; when this partiality represents it to us greater than it really is; when we fall into that extravagant and monstrous kind of resentment towards one who has innocently been the occasion of evil to us, that is, resentment upon account of pain or inconvenience without

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injury; which is the same absurdity as settled anger at a thing that is inanimate; when the indignation against injury and injustice rises too high, and is beyond proportion to the particular ill action it is exercised upon; or lastly, where pain or harm of any kind is inflicted merely in consequence of, and to gratify that resentment, though naturally raised.

This abuse of resentment is accompanied by a great mixture of pride, manifesting itself in a certain resolute bent of mind not to be set right, though it be ever so plain that there is no reason for the displeasure, but that it was raised merely by error or misunderstanding.

Two reflections arise out of the subject. 1. Vice is of ill-desert, and must finally be punished. It need not be disputed whether virtue be founded in the nature of things; for every man carries about in him a principle, which immediately awakens a feeling of indignation, upon seeing instances of villany or baseness, and therefore he cannot commit the same without being self-condemned.

2. We should learn to be cautious, lest we charge God foolishly, by ascribing that to him, or to the nature he has given us, which is owing wholly to our own abuse of it. Human nature, in itself, should be considered as sacred; for in the image of God, made he man. That passion, from which men take occasion to run into the dreadful vices of malice and revenge,—as implanted in our nature by God, is not only innocent, but a generous movement of the mind. It is only indignation against injury and wickedness,—against the only deformity in the creation, and the only reasonable object of abhorrence and dislike. That which is hateful is not of God's implantation, but of human depravity's guilty invention and superaddition.

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ARTICLE V.

APOSTOLIC BAPTISM.

Facts and Evidences on the Subjects and Mode of Christian Baptism. By C. Taylor, Editor of Calmet's Dictionary of the Bible. With thirteen Engravings.

The work, the title of which we have placed at the head of this article, is one of the most elaborate essays on the questions in dispute between Baptists and Pædobaptists, that we have seen for some time. It is an earnest and systematic attempt to prove the incorrectness of the views entertained on these questions by Baptists, and the correctness of those held by their opponents. If the author has not accomplished all that he intended, it certainly is neither for want of a will nor for want of pains. With unwearied diligence he has collected a mass of facts, some of them having a real and others an apparent relation to the subject discussed; and with no inconsiderable ingenuity he has so arranged and connected them, as to present to the mind of the unreflecting reader the appearance of sound reasoning and substantial proof. To render the illusion more complete, he has, where facts were wanting, artfully introduced suppositions and conjectures; frequently, also, intermingling them with facts in such a manner as to give a false coloring to the whole, and announcing them with an air of positiveness, which is calculated to mislead the unwary, but which may result either from sincere, intelligent conviction, or from obstinate, determined dogmatism.

It is proper here to remark, that the work is not presented to the American public in its original dress. In the "Introductory Notice," we are informed that it was published in England nearly thirty years ago, in the form of letters addressed to a deacon of a Baptist church; and that when it was proposed to republish the work in New York, it was thought best "to remodel it,—neither to change Mr. Taylor's diction, nor to alter his arguments; nor to omit his facts and evidences; nor to interpolate any additional matter,—but merely to condense his labors, to cancel his frequent repetitions and

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redundancies, and to reduce the confused mode in which the subjects are (were) commingled and severed, into method, according to the general topics."

In reading this work, the thought has repeatedly occurred to us, that there is a striking correspondence between the modes in which the advocates of different errors strive to support them. The question, how such a correspondence should exist, even when the errors have apparently no affinity with each other, we will not at present discuss; but of its real existence, the work before us furnishes many proofs and illustrations. The various fallacious modes of reasoning which distinguish the Unitarian, the Universalist, the Romanist, all find their counterpart here. The Universalist appeals to parental feeling in support of his doctrine; and so does the Pædobaptist. The Unitarian denounces the Calvinist as bigoted and sectarian, and says, "If I believe myself to possess faith, that is enough to authorize Christians of other communions to receive me to the table of the Lord;" and the Pædobaptist takes the same ground and pursues the same course in regard to baptism. The Pædobaptist maintains the right of the church to vary within certain limits, the mode of baptism; and the Roman Catholic carries out the principle, claiming for the church sovereign power over positive institutions generally. And in the work before us, most of the arguments used by the author to sustain his views, may be applied with equal propriety to the vindication of other forms of error. Various instances of this kind will present themselves as we proceed.

In the "Introductory Notice," two statements are made with no inconsiderable degree of parade. The first of these is, that no regular reply has ever been made to the work; and the second, that it was prepared by the editor of Calmet's Dictionary. The writer of that "Notice" would have done well to remember that it does not follow from a book's remaining unanswered, that it is therefore unanswerable; and that the 19th century is a period too late in the history of the world, for the successful substitution of names in the place of arguments. It appears, however, from his own statement, that the work was noticed by one Baptist periodical in England, at least; but that notice, being somewhat brief, appears to have been regarded as unworthy the name of an answer. Perhaps some may think that no other answer was needed.

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People will differ in opinion about such matters; and it is no uncommon thing for the author of a work, and the reader, to form very different opinions of its merits.

On page 14, the author says, "If any one should examine these pages with a view to their confutation, as they contain only 'facts and evidences,' the facts should be met with opposite facts, and these evidences, by contrary evidences. For it is perfectly absurd to discuss any question argumentatively, till all the facts and evidences on which it rests are before us." This is a very singular position for a professed lover of truth to take. Must we then be forbidden to examine the accuracy of his statements of facts, and the true bearing of his evidences? Are we bound to bring forward all the evidence we can on our side of the question, before we can be allowed to show the inconclusiveness of any particular train of reasoning on the opposite side? Surely we may, if we choose, forego entirely the privilege of adducing facts and evidences on our own side of the question, and rest our case wholly on the proof resulting from facts furnished by our opponent. It would not, in general, be wise so to do, it is true; but where is the ground for asserting that it would, in all cases, be "absurd" or even injudicious? In the investigation of questions like the one discussed in this work, one of the most important parts of the process is the ascertaining of the true relations and bearings of the facts adduced. Facts may be so combined and colored as to give an air of plausibility to inferences which are, in reality, very far from being warranted by those facts. Such we believe to be the case in the work before us. Waiving the question, whether all his statements are substantiated by sufficient evidence, we think it can be easily shown, that many of the facts which he adduces have no legitimate bearing on the questions discussed; and that many others, when fairly considered, would lead to a very different conclusion from that which he has drawn from them. We can do little more, in the narrow limits assigned to a review, than refer to a few of the instances which might be adduced to substantiate our position.

In reasoning from the text, "Suffer little children to come unto me," etc., Mr. Taylor charges Baptists with disobeying that command. To this charge we plead, not guilty. The children mentioned in connection with that text were not brought to Christ that he might baptize them, but "that he

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might put his hands on them, and pray." It does not appear that they were baptized either by Christ or his apostles. Baptist Christians acknowledge the obligation, and the privilege, of bringing their offspring to the merciful Saviour for a similar purpose now. They rejoice that he ever liveth to make intercession for them; and they bring their children in the arms of faith and love, to plead that they may share in the blessings connected with that intercession. But they do not see how the fact that infants were brought to Christ for one purpose, proves that they ought to be brought for another; or how the fact that Christ did *not* baptize those infants proves that infants ought to baptized now.

The author of this work dwells at some length on the testimony of Origen, that "the church received from the apostles an injunction to confer baptism on infants;" and appears to consider this, in connection with the silence of Tertullian, an opposer of infant baptism, respecting apostolic direction, as conclusive evidence on the subject. Connected with this reasoning, he has a chronological and genealogical table, showing who were some of Origen's contemporaries, and what means he possessed of obtaining correct information respecting apostolic practice. The great object of the whole is to make it appear that Origen must have known the practice of the apostles in relation to baptism. It must be confessed that the array of names and figures is quite imposing; and that the reasoning, at first view, appears by no means destitute of plausibility. But when we consider the general belief of the learned, that, in consequence of the great talents and high character of Origen, his genuine works were interpolated in order to forge his sanction to the sentiments of the interpolator; and when we consider too, that the advocates of universal restoration plead his authority as confidently in favor of their doctrines as others do in favor of infant baptism, we shall perhaps be led to question whether this testimony deserves any great degree of credit. Add to this the fact that testimony, nearly, if not quite, as ancient, exists in favor of infant communion; and that whatever historical evidence there is against infant baptism has come to us through a church whose interest it was to destroy such evidence, and whose character was so corrupt that conscience would present but a feeble obstacle to such destruction, and we shall see still farther reason for withholding our confidence.

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No inconsiderable labor is expended in showing the distinction between the Greek words οἶκος and οἰκία. From the 28th page onward to the 49th, this is the principal point discussed. All this, we think, is labor lost. That οἶκος means family, and that in a family there *may* be infants, we readily admit. But that every family *must* embrace infants, and that, therefore, when a family was baptized, infants *must* have been baptized, is a position unsupported by any evidence whatever. The substance of our author's reasoning may be given thus:—Οἶκος means family. Agreed. In a family there may be infants. True. Therefore, in the families mentioned in the New Testament there *must* have been infants. Was there ever a more palpable *non sequitur* than this?

But this is not all. He tells us that the word *all*, when applied to a family, means that it was a large, a *numerous* family. He therefore concludes that the family of the jailer, mentioned in Acts 16, was a numerous one, and must, therefore, have contained infants. But we will follow him a little farther. "Now is it probable," says he, "that Crispus should have a *numerous* family, that Cornelius should have a *very numerous* family, and that the jailer should have a numerous family, but no young children in one of them, although the word expressly signifies young children? The families are spoken of as being baptized; no exceptions are marked; and the most numerous of all was *baptized by the Holy Ghost*, as well as afterwards with water." p. 51. The closing statement in this passage unfortunately overthrows the whole of the preceding reasoning. For, according to his own declaration, the members of that family, which was the most numerous of all, were all old enough to be baptized with the Holy Ghost. And no Baptist would object to regarding such individuals, as suitable candidates for baptism. Indeed, the apostle rests the question of the propriety of baptizing them, not on the fact that their parents were believers (as, according to Mr. T.'s views, it would seem that he ought), but on the fact that they had themselves received the Holy Ghost. We well recollect hearing a Baptist minister say, at the baptism of a very youthful convert, "There is one kind of infant baptism that I do believe in; the baptism of infant believers." And, notwithstanding all that our author has said on the subject, we do

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not find the slightest evidence, that any besides believers were baptized in any one of the cases mentioned. Of the jailer we are expressly told, that "he rejoiced, believing in God with all his house," or, according to Mr. Taylor, "all his numerous family." It appears, therefore, that his family was just such a one as Baptist ministers at the present day would feel it to be their duty to baptize.

But it is asserted that the burden of proof in respect to the existence of infants in those families rests on the Baptists. Is it so? We think not. Baptism is a positive institution. The obligation to practise it, therefore, depends on the sanction of Scripture, and goes no farther than that does. Presumptions and conjectures have no place here. In this, as in every other positive institution, the failure to establish the affirmative proves the negative. All admit that believers ought to be baptized. Does the obligation extend to others? —is the question in dispute. Does not the burden of proof, then, manifestly rest on those who maintain the affirmative, just as much as it does on Papists, when they urge the obligation to practise infant communion or auricular confession? The cases are parallel; and he who would throw the burden of proof on the affirmative in one case, and on the negative in the other, is far from showing a disposition to meet the question fairly.

On page 53, we find the following statement:—"We have this evidence on the subject:—Four Christian families, recorded as baptized; that of Cornelius, of Lydia, of the jailer, and of Stephanas; two Christian families, not noticed as baptized, that of Crispus and of Onesiphorus; two Christian families, mentioned neither as families nor baptized, that of Aristobulus and of Narcissus. Eight Christian families, and therefore baptized!" Perhaps it may be difficult, when we recollect the way in which these several families are mentioned in Scripture, to restrain a smile at seeing them all brought forward to support infant baptism. But our author gravely claims the whole of them as cases in which families, and therefore infants, were baptized. He urges the improbability of the supposition that eight families could be taken at random, without finding infants in any of them. To this we reply, very true; in eight families, taken at random, there probably would be infants; but where is the proof that these families were taken at random? If our author's doctrine is

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correct, perhaps they were. If Baptist views are correct, they certainly were not, any more than believing families in Baptist churches at the present day are families taken at random. Let Mr. T. take for granted the very thing to be proved, and he can make out his proof very well. And this, though artfully concealed, is what he has done. It is a complete *petitio principii*. By the same mode of reasoning we can prove that many of the six hundred and fifty-five members of the British House of Commons are, in all probability, paupers. For about one-ninth of the population of the British Isles are paupers, and, therefore, in six hundred and fifty-five families, taken at random, several paupers would probably be found. But who does not see that to reason thus would be utterly absurd; and that the very first step in any such investigation is, to see whether the cases were taken at random or not?

In some parts of the discussion respecting these eight families, our author manifests a considerable degree of ingenuity. We will quote one instance, showing the manner in which he puts his own words into the mouth of the apostle Paul. We think it far more creditable to his ingenuity, than to his fairness. If, in this case, the apostle means all that Mr. Taylor says he means, it will, indeed, make out quite a strong case in favor of infant baptism.

"By the apostle's reproof of a *party spirit* among the Corinthians, we learn, incidentally and unexpectedly, the baptism of the family of Stephanas. The apostle was not discussing the subject of baptism, but was intent on suppressing party. Having censured this disposition, he takes occasion to thank God that *his* party, the Paulists, was so few! For how many did it consist of in the Corinthian church? Only *two*, Crispus and Gaius. 1 Cor. 1: 14—16. '*I thank God that I baptized none of you*, Corinthian church members, *except Crispus and Gaius; lest any should say that I had baptized in my own name*, and so had formed a party among your church. *However, I did baptize also the family of Stephanas;* but *they* are out of the question, as they cannot support any *party*. *Besides*, or, *as to the rest* of baptized families, *I do not recollect that I baptized any other family;* but if I did, *they* also are out of the question, since *they* also cannot support any *party* in the church.'" pp. 55, 56.

Mr. Taylor labors hard to show the irrelevancy of the arguments which have been adduced to prove that in the families of Lydia, the jailer, and Stephanas, there were no infants. The jailer's case he disposes of summarily, by saying that his family might have rejoiced in God, and yet have

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been composed of children no older than those who rejoiced in the temple, crying, "Hosanna to the Son of David;" and whom our Lord compared to "babes and sucklings." As this leaves the argument in favor of believers' baptism untouched, it has nothing to do with the question, and therefore needs no refutation. The question is not, how old the jailer's children were? but, whether they were believers or not? Mr. Taylor is very much inclined to represent Baptists as allowing baptism to none but adults. Every one who is acquainted with their sentiments knows that this is a misrepresentation; and that they regard all believers, whatever may be their age, as proper subjects, and the only proper subjects, for baptism.

In the case of Lydia, Mr. T. maintains that the brethren whom Paul and Silas "saw and comforted," were not the sons of Lydia, but Philippians, who were at the house at that time. Why this was done in the house of Lydia rather than elsewhere, he does not inform us. He thinks that if the sons of Lydia had been adults, she would have said, "Come into *our* house," rather than, "into *my* house." As the house belonged to her, and not to her children, whether young or old, we do not suppose that many will regard this argument as very convincing.

In regard to the case of Stephanas, he says, "Scripture says that his family was baptized; I therefore believe that fact. Scripture says nothing of the baptism of his household; I therefore do not believe it." Yet, in reasoning on 1 Cor. 16: 15, he insists that it was his household, *οἰκία*, in distinction from his family, that "addicted themselves to the ministry of the saints." Were these Christians, then, who were so active in the service of Christ, unbaptized, unconnected with the church? Does Mr. T. believe this? If he does not, how *can* he sincerely use the language above-mentioned? But perhaps he means that they were not baptized as a part of Stephanas's family, or on the ground of his faith. If so, we fully agree with him. But then, what has their case to do with the question under discussion?

Allowing all the distinction between household and family which our author claims, still we apprehend it does not do away the evidence, that the family of Stephanas were believers. The family, *οἶκος*, was included in the household, *οἰκία*; and therefore would seem to have been among the

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number of those who are said to have "addicted themselves to the ministry of the saints." We are willing to leave it to the candid reader, whether this is not altogether a more probable supposition, than that which confines the service to the household, exclusive of the family.

The families of Crispus and of Onesiphorus, of Aristobulus and of Narcissus, are mentioned as baptized, because they are alluded to in Scripture as Christian families. Had we met with this statement by itself, we should have been inclined to attribute it to some Baptist, who, in his zeal for the cause of truth, had assumed somewhat more than facts would fully warrant. "Christian families, and, therefore, baptized!" Good, sound Baptist doctrine! The fact, that the members of these families were all Christians, and, therefore, baptized, accounts very well for their being thus mentioned, while so many individual believers are mentioned in Scripture without any allusion to their families. Nor is this all. If these four families were all believers, it affords a strong presumption that *all* the baptized families mentioned in Scripture were so, likewise.

Before leaving the subject of family baptism, we will advert, for a moment, to a passage which is quoted from one of Mr. Taylor's pamphlets, by the author of the "Introductory Notice," and in which we find the following statement. "*If our translators had employed the term, family, instead of the words, house and household, the sect of Baptists never would have existed.*" We have already mentioned Mr. T.'s demand, that his "facts should be met by opposing facts." If all his *facts* are of such a character as the one here stated, we think it cannot be a very difficult task to meet them in the manner required. As "opposing facts," then, we state, that many individuals have been led to embrace Baptist sentiments by perusing the Greek Testament alone; and that it is well known, that those sentiments have been advocated by distinguished men in France, Germany, etc., who, of course, cannot be supposed to have derived their views from the English translation of the Bible.

On the 84th page of the work before us, we find it asserted, that "John the Baptist baptized infants." And what is the evidence in support of this assertion? A tradition, preserved by a sect in Syria, called Sabians,—a sect not even bearing the Christian name,—transmitted, according to them, through

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eighteen centuries. If such evidence as this is to be regarded as satisfactory, Rome may support almost any of her dogmas. This assertion is not, however, more strange than one which we find in another part of the book: "On all who came to Jordan, John conferred baptism." When the Pharisees and Sadducees came to John's baptism, he said to them, "O, generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance." Was not this declaring to them, that until they did bring forth fruits meet for repentance, they were not fit candidates for baptism? Did he not teach the same, in saying, "I indeed baptize you with water, unto repentance?" Surely, these directions and declarations are very far from implying, that he was ready to baptize all who came to him, whatever might be their characters.

In reasoning on the church-membership of children, Mr. Taylor lays much stress on the application of the terms, ἅγιος, holy, and πιστὸς, faithful, to them; the former in 1 Cor. 7: 14, the latter in Titus 1: 6. He asserts, that these terms are applied to church members only; and that, therefore, the children to whom they were thus applied, must have been church members. But let any candid reader compare these two passages with the others containing the same words, and he cannot fail to see the difference, and to perceive the consequent fallacy in the reasoning on these texts. Our translators perceived the difference, and accordingly translated ἅγιος, holy, in this case, and saints, in most others; πιστὸς, faithful, in this case, and believers in most others.

In arguing on Titus 1: 6, he finds some trouble in the fact that the children spoken of are supposed to be of such an age, that they may be accused of riot and unruliness. To obviate this difficulty, he has recourse to the following statement:—

"Some inconsiderate mind may insist, 'those children must be adults, for they are supposed to be accusable of riot and unruliness.' But in that case, the official character of the parent is made to depend on the established character of his children; and this publicly known and notorious, before their father can enter on his office. Supposing then his children to be born when he is about thirty years of age, and their characters to be civilly and ecclesiastically fixed at the same time of life, their father must be sixty years old before he can possess this qualification for a bishop. What services could churches expect from their bishops, every one aged sixty *at his entrance* on office? Is this consistent with the other facts?"

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It is not difficult to see that all this is wholly irrelevant; and that the objections here urged are, in fact, objections to the Scripture statement, rather than to the inference which Baptists draw from that statement. There the passage stands, "not accused of riot or unruly;" and there it will stand, however much he may labor to prove that it ought to be different. Nor can it be urged that a different translation of the passage is necessary to give the true meaning; for the Greek ἀνυπόταχτα, unruly, can be made to refer to no other word in the sentence but τέκνα, children.

But there is really no difficulty at all in the case. It does not seem to require a very large share of common sense, to see that the apostle was speaking of the character which a bishop's children should sustain, not insisting that he must have children. He tells Titus that a bishop, if he has children, should set an example of good family government. Did we not know to what an extent prejudice is capable of blinding the mind, we should think it impossible for any one sincerely to maintain that this passage has any relation to baptism.

Nearly all the arguments in this book, in favor of infant baptism, might be urged with equal effect in favor of infant communion. The analogy between the passover and the Lord's Supper will go as far to sustain the latter, as that between circumcision and baptism will, to sustain the former. The same, in substance, may be said of the argument from the generous spirit of Christianity, and also of that from tradition. It is remarkable, too, that all his traditions refer to periods after the church became imbued with the spirit of popery. Indeed, there is not one that can be traced back to the pure days of the church. Origen is the earliest of his authorities; and every one who is acquainted with ecclesiastical history knows his errors both in doctrine and in practice.

In the second part of the work, the mode of baptism is discussed. After some general remarks on the importance of truth, the author goes on to complain of the use of the term, *immersion*, strongly intimating that Baptists use it in preference to plunging, because it would better sustain their cause. If he did not know that Baptists, so far as their practice in relation to the ordinance in question is concerned, use these two terms as synonymous, he certainly was not very well acquainted with the views and practice of his

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opponents; and if he did know it, he could not have been either candid or sincere, in making the intimation above alluded to. He then proceeds to inquire into the meaning of the Greek word βαπτίζω. We think our classical readers will be somewhat startled at his discovery that this word, in the most definite of languages, is synonymous with the following terms: "*sending down, coming, giving, falling, shedding, pouring, sitting* or *abiding, anointing, filling* and *sealing*!" On the plan that he has pursued, viz., considering the antecedents of an act as the same with the act itself, hundreds of other words might be made to appear as indefinite as he has represented βαπτίζω. But does any one, who knows any thing about Greek, believe that βαπτίζω has all or even half of these meanings? It is true, the author professes to be arguing directly from Scripture. So is the argument addressed to the Saviour in Matt. 4: 6, directly from Scripture; but it does not follow that because the premises are scriptural, therefore the conclusion is. Every one knows that a false conclusion may be drawn from sound premises. It is not necessary that we should maintain, that βαπτίζω always means to plunge or immerse. It is sufficient if that is its usual or customary meaning; for we are to take words in their customary meaning, unless there is something in the connection which forbids us to do so.

More than twenty pages of the work are devoted to an examination of passages quoted from various authors, containing the word βάπτω or βαπτίζω. We should weary the patience of our readers, should we refer to all the instances of misrepresentation and sophistry which we find in these pages. A few examples must suffice.—Of the passages quoted to show that βάπτίζω means a *partial* covering with water, nearly all have βάπτω, not βαπτίζω; and the few exceptions are cases in which the idea of being completely under water is evidently implied. We quote the following instances:

"The bladder may be dipped, βαπτίζη—but never drowned."

"Strabo mentions a lake, on the top of which bitumen floats, in which a man cannot be immersed, βαπτιζεσθαι, but is borne up by the water."

These are adduced as cases in which partial covering with water is meant. But when it is said that "the bladder may be dipped," is nothing more than a partial covering with water intended? And in the second passage quoted, does

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Strabo mean to say, that a man cannot even be partially plunged in that lake? Was there ever a body of water, into which a man could go, without being, at least, partially plunged? Is not the meaning of the passage obviously this, —that the fluid sustains the man, so that he cannot sink wholly under it? We submit the question to the decision of common sense, and fearlessly abide the issue.

Even from our author's own showing, it appears that βαπτίζω generally implies an entire covering with water. And in reply to his long series of remarks about the difference between the words *dip, plunge,* and *overwhelm,* we will only say that if our opponents will show us any way besides plunging (we designedly use Mr. Taylor's favorite term), in which a person can be completely covered with water without endangering his life, they will probably find us willing to admit that that act is not essential to baptism.

In an article of some length, Mr. Taylor gives a description of the Abyssinian mode of baptism. But why should he dwell so much on the practice of a church generally admitted to be one of the most corrupt of all that bear the Christian name,—a church, too, that has quite as much of Judaism as of Christianity in it? Is this the place to look for a Christian ordinance in its purity?

It is strange that an author of Mr. Taylor's pretensions to acuteness should not see the difference between compliance with a divine command, and exactly following the example of the primitive Christians. He asserts that the primitive Christians were baptized naked, and that Baptists, in order to be consistent, must follow their example. The answer is easy. Baptists immerse believers, because they are convinced that the Saviour told them to do so: they do *not* immerse persons naked, for he did not tell them to do so.

In discussing the much controverted question respecting the baptism of John, at Enon, our author sneers at Dr. Ryland's remarks upon it, and at the quotations which he has made for the sake of illustration. He very disingenuously represents Dr. R. as maintaining that Enon might be compared to the Euphrates or the Tigris, though it is manifest, on the slightest inspection, that his remarks imply no such thing. It is asserted that the question respecting Enon is one of pure geography; and it is triumphantly asked, Who has seen those mighty waters? All this appears

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very plausible, if we admit his representation that, according to Baptist views, Enon must have been a vast fountain. But when we recollect that, in fact, all that is necessary for the Baptist side of the question is, that Enon should have had a supply of water sufficient for immersing several persons, and when we clear the question from the smoke in which his declamation involves it, his reasoning appears so manifestly unsound as to need no refutation. There are cases, it is well known, in which the simple statement of a proposition is the best way to show its absurdity. A little reflection will convince any unprejudiced mind that whether πολλὰ ὕδατα be rendered much water or many streams, there can be no evidence brought that the quantity of water there was not amply sufficient for immersion. Thus the reason which the Evangelist assigns for John's baptizing at Enon remains a strong collateral evidence in favor of the Baptist side of the question,—unimpaired by all the imposing array of words, which the author of this work has gathered around it.

Under the head of ancient testimony, Mr. Taylor makes the following assertion respecting the practice of immersion by the Greek church:—

"It is impossible to account for the '*corruption*' of the church in baptizing children, unless it were an original injunction; since no mistake could occur in the language used to describe it in Scripture; for this church spoke the same language which *was* and still *is* the dialect of their country. It is not possible to perceive by what process they could '*corrupt*' the gospel rite.

"Nothing is easier than to perceive by what process they varied immersion into baptism. They have done no more than take a part for the whole. This form of error is the mildest possible; whereas, if they have substituted the baptism of infants for that of men and women, *that* is the grossest possible form of error."

In relation to this remarkable statement we ask, Is it not a matter of fact that this very corruption does exist in the Greek church in respect to the Lord's Supper? Has not that church substituted infants for men and women in that ordinance, as fully as Baptists assert that they have in the other? Nor is it difficult to see how the corruption took place. The dogma, that baptism is essential to salvation, explains the whole.

The work closes with thirteen pictorial illustrations, mostly copied from ornaments of different churches in Italy, and representing the baptism of various individuals. In respect

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to them we may remark, as Dr. Nevins did respecting the church with which most of them originated, that they are "not old enough by several centuries." The dates of all are not given; but no one of the dates given is farther back than the fifth century. If Baptists should rely on such evidence as this, furnished, too, by a church so notoriously corrupt as that of Rome, they would be laughed at for their credulity. It is said, indeed, that the pictures were made by Greeks. By what Greeks? By those who practised the rite as the Greeks now practise it, or by those who had embraced the corruptions of Popery? Let common sense decide. As to the origin of these pictures, it appears that our information is wholly derived from tradition, handed down for a thousand years or more.

Finally, what need is there of all this? Has God left his commands so uncertain that we must go to ignorant, degraded Abyssinia, to Romish pictures, to every corrupt form of Christianity that can be found, in order to ascertain what the will of the Lord is, in respect to this subject? To us it seems that such a course indicates conscious weakness.

It is proper to remark that the views advanced in this work differ materially from those of many evangelical Pædobaptists. We do not believe that Pædobaptists in this country are prepared to assert that infants are believers,—that the word *holy* is applied to them in the same sense as to adults, or that affusion, connected with partial immersion, was the original mode of baptism. If they adopt this work as a fair exposition of their sentiments, and of the arguments by which they support them, we think it will be a decidedly retrograde movement from the position they now occupy.

R. A. C.

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ARTICLE VI.

SCRIPTURAL VIEW OF PERFECTION.

BY REV. F. MASON, MISSIONARY AT TAVOY.

In what sense is the word *perfection* used in the Bible? Is it used to designate absolute perfection or relative? Many authors have written on perfection, but none seem to have tasked themselves to answer definitely this question; as it is certain none have put it in the power of their readers to ascertain fully what the testimony of the Scriptures is on the subject. To supply this deficiency, a radical one in the investigation of any Scripture doctrine, is the leading object of the present article. We begin with the Old Testament.

There are eighteen different words, derived from nine different roots, in the Hebrew Scriptures, that are occasionally rendered by the word *perfect*, or some of its derivatives, in the received version.

Once the noun בִּינָה, *understanding*, following the verb to understand, is rendered *perfectly:*

Jer. 23: 20. "In the latter days, ye shall consider it *perfectly.*" Noyes' version reads, "You shall understand it fully."

Once שָׁלוֹם, *peace*, when repeated to denote intensity, is rendered *perfect:*

Is. 26: 3. "Thou wilt keep him in *perfect* peace, whose mind is stayed on thee." It will be admitted, by every Hebrew scholar, that "great peace," or "much peace," would better convey the idea of the original.

Once אֲרוּכָה, *a long bandage, applied by a physician in order to heal a wound*, is, where used metaphorically of repairing the temple, rendered by the word *perfected:*

2 Chron. 24: 13. "And the work was *perfected* by them." Margin. "The healing went up upon the work."

Once the verb כּוּן, *to stand erect*, is rendered *perfect:*

Prov. 4: 18. "That shineth more and more to the *perfect* day." That is, as Gesenius remarks, "*fixed, steady day*, high noon, when the sun seems to stand still and immovable in the heavens."

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Once the verb גָּמַר, *to bring to an end, to complete*, is rendered *perfect:*

Ps. 138: 8. "The Lord will *perfect* that which concerneth me." Gesenius translates the passage more literally, "God will complete for me, *i. e.*, will do all for me; will maintain my cause."

Once the Chaldee verb גְּמַר, cognate with the above, is rendered *perfect:*

Ezra 7: 12. "Unto Ezra the priest, a scribe of the law of the God of heaven, *perfect* peace." Margin. "To Ezra, the priest, a *perfect* scribe of the law of the God of heaven." The marginal reading is undoubtedly the most correct one; the word having reference to the skill or learning of the scribe.

The word מְנֻלָה, used but once in the Bible, is rendered *perfection:*

Job 15: 29. "Neither shall his substance continue, neither shall he prolong the *perfection* thereof upon the earth." Noyes translates the last clause, "And his possessions shall not be extended upon the earth."

Once the noun מְכִלּוֹת, *completion*, is rendered *perfect:*

2 Chron. 4: 21. "*Perfect* gold."

The word תְּכֻלָה, found but once in the Bible, is rendered *perfection:*

Ps. 119: 96. "I have seen an end of all *perfection:* but thy commandment is exceeding broad." It is exceedingly difficult to settle with precision the signification of words in the Bible but once written; and when a controverted subject is involved, as here, the task is utterly hopeless. Thus much, however, is certain, no sober theologian will found any doctrine or duty on the uncertain signification of such words, nor reject one, when better founded, on account of the unfavorable aspect that such words may bear to it.

Once the noun תַּכְלִית, is rendered *perfect*, and twice, *perfection:*

Ps. 139: 22. "I hate them with a *perfect* hatred."

Job 11: 7. "Canst thou find out the Almighty to *perfection?*"

Job 28: 3. "He setteth an end to darkness, and searcheth out all *perfection.*" Noyes translates the passage, "Man putteth an end to darkness; he searcheth to the lowest depths."

The verb כָּלַל, is twice rendered by the word *perfect:*

Ezek. 27: 3. "They have made thy beauty *perfect.*"

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Ezek. 27 : 4. "Thy builders have *perfected* thy beauty."

The noun כְּלִלָה, but once written in the Bible, is rendered *perfection:*

Ps. 50 : 2. "Out of Zion, the *perfection* of beauty."

The adjective כָּלִיל, is rendered once *perfection,* and three times, *perfect:*

Lam. 2 : 15. "Is this the city that men call the *perfection* of beauty?"

Ezek. 27 : 3. "O Tyrus, thou hast said, I am of *perfect* beauty."

Ezek. 28 : 12. "King of Tyrus—full of wisdom, and *perfect* in beauty."

Ezek. 16 : 14. "Thy beauty, for it was *perfect.*"

As none of the preceding words are ever applied to designate the moral perfection required of man, or possessed by him, all the passages that contain them are irrelevant to our present inquiry.

The verb שָׁלַם, *to be whole, sound, safe, at peace, to complete, finish,* and the like, is, when applied to things in a literal sense, rendered four times by the verb *perfect:*

Deut. 25 : 15. "Thou shalt have a *perfect* and just weight, a *perfect* and a just measure."

Prov. 11 : 1. "A just weight is his delight." Margin. "A *perfect* stone."

2 Chron. 8 : 16. "The house of God was *perfected.*"

Twice, when apparently applied to moral character, it is rendered *perfect:*

Isa. 42 : 19. "Who is blind as he that is *perfect?*" Barnes translates the passage, "Who so blind as he that is perfectly instructed?" and whatever interpretation be adopted, it is quite manifest that qualified perfection must be understood.

Isa. 38 : 3. "Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a *perfect* heart;" that is, as the etymology and usage of the word shows, "with a whole heart." To be perfect, is to possess positive excellence, a signification which no one will contend is ever found in the word.

The words which are usually applied to moral character, and sometimes rendered *perfect,* are the verb תָּמַם, and its derivatives, the adjectives תָּמִים, and תָּם, and the noun תֹּם. The primary idea of the verb, Gesenius says, "seems to be that of *closing, shutting up, or off.* It signifies, he adds,

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"(1) *to complete, perfect, finish;*" but is variously rendered in our version; as

Ps. 64: 6. "They *accomplish* a diligent search."

Josh. 3: 17. "Until all the people were passed *clean* over."

Josh. 5: 8. "When they had *done* circumcising all the people."

1 Kings 7: 22. "So was the work of the pillars *finished.*"

Deut. 31: 30. "Spake the words of this song, until they were *ended.*"

"(2) *To be finished, ended, to have an end;* as

Gen. 47: 18. "When that year was *ended.*"

Ps. 102: 27. "And thy years shall have no *end.*"

"(3) *To be consumed, exhausted, spent;*" as

Num. 32: 13. "Neither shall the fruit thereof *be consumed.*"

Gen. 47: 18. "Our money *is spent.*"

1 Kings 14: 10. "Till it *be all gone.*"

"(4) *To be complete*, that is, *whole;*" as

1 Sam. 16: 11. "*Are here all* thy children?"

In significations allied to the above, the word is used about sixty times in the Bible; and four times it is applied to moral character; where the nature of the subject indicates that the fourth general signification, given above, is intended.

Job 22: 3. "Is it gain to him that thou makest thy ways *perfect?*" Noyes translates the passage, "Or a gain to him that thou walkest *uprightly.*"

Ps. 19: 13. "Keep back thy servant from presumptuous sins; let them not have dominion over me, then shall I *be upright.*"

Ps. 18: 26. 2 Sam. 22: 26. "With an upright man thou wilt *show thyself upright.*" No one will doubt, that the word ought to be rendered alike in these four passages; and our translators have rendered it *upright* in three of them, which we believe to be its true import.

The adjective תָּמִים, is, when used literally, rendered in our version, *whole, complete, full, perfect, without spot*, and *without blemish;* as

Prov. 1: 12. "*Whole* as those that go down to the pit."

Ezek. 15: 5. "Behold when it was *whole.*"

Josh. 16: 13. "A *whole* day."

Lev. 3: 9. "*Whole* rump."

Lev. 23: 15. "Seven Sabbaths shall be *complete.*"

Job 21: 23. "*Full* strength." Margin. "Very *perfection,*

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or, in the strength of his *perfection.*" Noyes. "In the fulness of his prosperity."

Lev. 25: 30. "A *full* year."

1 Sam. 14: 41. "Give a *perfect* lot."

Lev. 22: 21. "A free-will offering shall be *perfect.*"

Num. 19: 2. "A red heifer *without spot.*"

Exod. 12: 5. "Your lamb shall be *without blemish.*"

Applied to animals, the word is rendered, as in the last example, about fifty times.

Applied to moral subjects, it is sixteen times rendered *perfect*; as

Ps. 19: 7. "The law of the Lord is *perfect.*"

Ps. 18: 30. 2 Sam. 22: 31. "As for God, his way is *perfect.*"

Deut. 32: 4. "He is the rock, his work is *perfect.*"

Job 36: 4. "He that is *perfect* in knowledge is with thee."

Job 37: 16. "The wondrous works of him which is *perfect* in knowledge."

Gen. 6: 8. "He was *perfect* in his generation."

Gen. 17: 1. "Walk before me, and be thou *perfect.*"

Deut. 18: 3. "Thou shalt be *perfect* with the Lord thy God."

Ps. 18: 32. 2 Sam. 22: 23. "He maketh my way *perfect.*"

Ps. 101: 2. "I will behave myself wisely, in a *perfect* way."

Ps. 101: 6. "He that walketh in a *perfect* way, he shall serve me."

Ezek. 28: 5. "Thou wast *perfect* in thy ways from the day thou wast created."

Ps. 11: 5. "The righteousness of the *perfect* shall direct his way."

Prov. 2: 21. "For the upright shall dwell in the land, and the *perfect* shall remain."

Once it is rendered *undefiled*;

Ps. 119: 1. "Blessed are the *undefiled* in the way." Margin. "Or *perfect*, or *sincere.*"

Eight times the word is rendered *upright*; as

Ps. 18: 23. 2 Sam. 22: 24. "I was also *upright* before him, and I have kept myself from mine iniquity."

Ps. 18: 25. 2 Sam. 22: 26. "With the *upright* man thou wilt show thyself upright."

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Job 14: 14. The just, *upright* man is laughed to scorn."

Ps. 37: 18. "The Lord knoweth the days of the *upright*."

Prov. 28: 10. "The *upright* shall have good things in possession."

Prov. 11: 20. "They that are *upright* in the way are his delight."

Four times it is *uprightly*; as

Ps. 15: 2. "He that walketh *uprightly*, and worketh righteousness."

Prov. 28: 18. "He that walketh *uprightly* shall be saved."

Amos 5: 10. "They abhor him that speaketh *uprightly*."

Ps. 84: 11. "No good thing will he withhold from them that walk *uprightly*."

Once it is rendered *sincerity*, twice, *sincerely*, and once, *sound*; as

Josh. 24: 14. "Fear the Lord, and serve him in *sincerity* and truth."

Judg. 9: 16, 19. "If ye have done truly and *sincerely*, in that ye have made Abimelech king."

Ps. 119: 81. "Let my heart be *sound* in thy statutes."

The adjective תָּם, is always applied to moral character, and is rendered ten times *perfect*, once, *upright*, three times, *undefiled*, and once, *plain*; as

Job 1: 1. "Whose name was Job, and that man was *perfect*."

Job 1: 8. 2: 3. "Hast thou considered my servant Job, a *perfect* man?"

Job 9: 20. "If I say I am *perfect*, it shall also prove me perverse."

Job 9: 21. "Though I were *perfect*, I would not know my soul."

Job 8: 20. "Behold, God will not cast away a *perfect* man."

Job 9: 22. "He destroyeth the *perfect* with the wicked."

Ps. 37: 37. "Mark the *perfect* man, and behold the upright."

Ps. 64: 4. "That they may shoot in secret at the *perfect*."

Ps. 29: 10. "The blood-thirsty hate the *upright*."

Song 5: 2. 6: 9. "My love, my dove, my *undefiled*."

Gen. 22: 27. "Jacob was a *plain* man, dwelling in tents." Gesenius renders it, "An *upright* man."

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The noun תם, is used three times, of things literally, and is rendered *perfection*, *perfect*, and *full*; as

Isa. 47: 9. "They shall come upon thee in their *perfection*."

Isa. 18: 5. "When his bud is *perfect*."

Job 21: 23. "One dieth in his *full* strength."

In five passages, the word in the plural is transferred, and written *Thummin*.

Applied to moral character, it is used twenty-two times; and is once rendered *perfect*, twelve times, *integrity*, twice, *upright*, twice, *uprightness*, twice, *uprightly*, once, *simplicity*, and twice, *at a venture*; as

Ps. 101: 2. "I will walk within my house with a *perfect* heart."

Gen. 20: 5, 6. "In the *integrity* of my heart,—have I done this."

1 Kings 9: 4. "As David thy father walked in *integrity* of heart."

Ps. 79: 72. "So he fed them according to the *integrity* of his heart."

Ps. 26: 1. "Judge me, O Lord, for I have walked in my *integrity*."

Ps. 26: 11. "As for me, I will walk in my *integrity*."

Ps. 7: 8. "Judge me,—according to my *integrity* that is in me."

Ps. 41: 12. "Thou upholdest me in my *integrity*."

Ps. 25: 21. "Let *integrity* and uprightness preserve me."

Job 27: 5. "Till I die, I will not remove my *integrity* from me."

Job 31: 6. "That God may know my *integrity*."

Job 2: 9. "Dost thou still retain thy *integrity*?"

Prov. 11: 3. "The *integrity* of the upright shall guide them."

Prov. 13: 6. Righteousness keepeth him that is *upright* in the way."

Prov. 10: 29. "The way of the Lord is strength to the *upright*."

Job 4: 6. "Thy confidence, the *uprightness* of thy ways."

Prov. 28: 6. "Better is the poor, that walketh in his *uprightness*."

Prov. 2: 7. "A buckler to them that walk *uprightly*."

Prov. 10: 11. "He that walketh *uprightly*, walketh surely."

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2 Sam. 15: 11. "And they went in their *simplicity*, and knew not any thing."

1 Kings 22: 34. 2 Chron. 28: 33. "A certain man drew a bow *at a venture*." Margin. "In his *simplicity*."

Any one on looking over the preceding passages, cannot fail to be struck with the very arbitrary manner in which our translators have rendered the three last words. When Moses and Joshua use the same word in respect to the duty of the Israelites, it is difficult to see any reason, why in one instance the word should be rendered *perfect*, and in the other, *sincerity*. Similar remarks might be made on other texts; but it is quite apparent, from the marginal renderings, that they translated the words without any settled principles. In one passage we have *undefiled* in the text, and *perfect* or *sincere* in the margin; and in another, *perfect* in the text, and *upright* or *sincere* in the margin.

It will not be controverted, that both the adjectives and noun convey the general idea of the fourth general signification of the verb, as given above, to *be complete*. The only question is, Do they denote that which is complete, in an absolute, or in a qualified sense; and if qualified, how? We shall leave these questions in abeyance, until we have examined the testimony of the New Testament.

The word *perfect*, or some of its derivatives, is used in the New Testament to render seventeen different Greek words, derived from seven different roots.

Once πληρόω, *to make full*, is rendered *perfect*:

Rev. 3: 2. "I have not found thy works *perfect*."

Once τελεσφορέω, *to bring to perfection or maturity*, is rendered *bring fruit to perfection*:

Luke 8: 14. "And *bring* no *fruit to perfection*."

Once τελείως, *perfectly*, is, in the margin, rendered *perfectly*:

1 Pet. 1: 13. "Be sober, and hope *to the end*." Margin, "*perfectly*."

Once διασώζω, *to bring safely through*, is rendered *made perfectly whole*:

Matt. 14: 36. "As many as touched were *made perfectly whole*."

Once ὁλοκληρία, *wholeness, soundness*, is rendered *perfect soundness*:

Acts 3: 16. "Hath given him this *perfect soundness*."

Once ἀκρίβεια, *exactness*, is rendered *perfect*:

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Acts 22: 3. "Taught according to the *perfect* manner of the law."

Once ἀκριβῶς, *accurately*, is rendered *perfect*, and once, *perfectly:*

Luke 1: 3. "Having had *perfect* understanding of all things."

1 Thess. 5: 2. "For yourselves know *perfectly*."

Once ἀκριβῆς, *exact*, is rendered *perfect*, and three times, *perfectly:*

Acts 24: 22. "Having more *perfect* knowledge of that way."

Acts 18: 26. "Expounded unto him the way of God more *perfectly*."

Acts 23: 15, 20. "As though you would inquire something more *perfectly*."

As these words are never used of the moral perfection under consideration, the passages that contain them have no bearing on the present subject.

The verb τελειόω, *to complete, to make perfect*, occurs twenty-four times in the New Testament, and is usually rendered *perfect*, but twice it is rendered *fulfilled*, and four times, by the verb to *finish*.

In fourteen passages, it is used of completing, or perfecting things:

Luke 2: 43. "When they had *fulfilled* the days."

John 19: 22. "That the Scriptures might be *fulfilled*."

John 4: 34. "And *finish* his work."

John 5: 36. "The work which the Father hath given me to *finish*."

John 17: 4. "I have *finished* the work which thou gavest me to do."

Acts 22: 24. "So that I might *finish* my course with joy."

2 Cor. 12: 9. "My strength is made *perfect* in weakness."

Heb. 7: 12. "For the law made nothing *perfect*."

James 2: 22. "By works was faith made *perfect*."

1 John 2: 5. "Whoso keepeth his word, in him, verily, is the love of God *perfected*."

1 John 4: 12. "If we love one another, God dwelleth in us, and his love is *perfected* in us."

1 John 4: 7. "Herein is our love made *perfect*, that we may have boldness in the day of judgment."

1 John 4: 12. "He that feareth, is not made *perfect* in love."

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Luke 13: 32. "The third day I shall be *perfected.*" Tyndal and Cranmer render it, "I make an end;" and Robinson says, the word ἔργον, *work*, is to be understood.

Once it is used, *constructio praegnans*, in the signification of being perfectly united.

John 17: 23. "That they may be made *perfect* in one."

In five passages, it is spoken of bringing to a complete state "in respect to happiness, glory,—to bring one through to the goal, so as to win and receive the prize."

Heb. 2: 10. "Make the captain of their salvation *perfect* through sufferings."

Heb. 5: 9. "Being made *perfect*, he became the author of eternal salvation."

Heb. 7: 28. "The Son, who is *consecrated* [Margin, "*perfected*,"] for evermore."

Heb. 12: 23. "To God, the judge of all, and to the spirits of just men made *perfect.*"

Phil. 3: 12. "Not as though I had already attained, either were already *perfect.*"

In four passages, it is used of bringing to a complete state, with reference to the conscience. It is said of the Jewish sacrifices, that "they could not bestow peace of conscience,—could not take away the burden of sin from the mind of the worshipper, but they left him filled with apprehensions that the penalty of the divine law might still be executed upon him."—Equivalent to a consciousness of sins forgiven.

Heb. 9: 9. "That could not make him that did the service *perfect*, as pertaining to the conscience."

Heb. 10: 1. "Can never, with those sacrifices which they offered year by year continually, make the comers thereunto *perfect.*"

Heb. 10: 14. "By one offering, he hath *perfected* for ever them that are sanctified."

Heb. 11: 40. "That they without us should not be made *perfect.*"

Once, the noun τελείωσις, with a like reference, is rendered *perfection:*

Heb. 7: 11. "If, therefore, *perfection* were by the Levitical priesthood."

The adjective τέλειος, occurs nineteen times in the New Testament, and is rendered *perfect* sixteen times, *full age* once, and *men* once, with "*perfect*, or *of mature age*," in the margin.

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Seven times, it is applied to things.

Rom. 12: 2. "Good and acceptable and *perfect* will of God."

James 1: 17. "Every good and *perfect* gift."

James 1: 4. "Let patience have her *perfect* work."

James 1: 25. "But whoso looketh into the *perfect* law of liberty."

1 John 4: 18. "There is no fear in love, but *perfect* love casteth out fear."

Heb. 9: 12. "A greater and more *perfect* tabernacle."

1 Cor. 13: 10. "When that which is *perfect* is come, then that which is in part shall be done away."

Three times, it is applied to men hypothetically.

Matt. 19: 21. "If thou wilt be *perfect*."

James 1: 4. "That ye may be *perfect* and entire, wanting nothing."

James 3: 2. "If any man offend not in word, the same is a *perfect* man, and able also to bridle the whole body."

Once, it is applied both to God and man in the same passage, where the connection requires us to understand that the perfection spoken of has special reference to the duty of benevolence:

Matt. 5: 48. "Be ye therefore *perfect*, even as your Father in heaven is *perfect*." The best exposition of the passage we have ever met, in our reading, is from the pen of Professor Ripley. He says, "*Perfect;* complete, free from defect, as to the extent of your benevolent regards. Let your heavenly Father be your model, who is kind to the evil as well as to the good. Since he is thus perfect, complete in benevolent feelings and conduct, so be ye; and let not your benevolence be so imperfect, so incomplete, as to embrace only a select few. Luke expresses the same thought in 6: 36, by saying, Be ye therefore merciful, as your Father also is merciful. The force of the expression in Luke is found in the word *as*. Let your mercy, or kind regards, be like your heavenly Father's; make him your pattern." We have given this exposition, not because our conclusions are at all affected by its adoption or rejection, but because we believe it gives the true interpretation of a passage connected with the subject under discussion, not very generally understood.

Five times, it is applied to men, but in the sense of being

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complete comparatively;—of being men in Christian attainments, in contradistinction to a state of childhood or infancy. This is so manifest in some passages, that our translators have once rendered the word *men*, and once, *full age:*

1 Cor. 14: 20. "Brethren, be ye not children in understanding; howbeit in malice be ye children, but in understanding be *men*." Margin. "*Perfect*, or *of a riper age*."

Heb. 5: 14. "But strong meat belongeth to them that are of *full age*."

Eph. 4: 13. "Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a *perfect* man, unto the measure of the stature of the fulness of Christ; that we be no more children."

1 Cor. 2: 6. "We speak wisdom among them that are *perfect*."

Phil. 3: 15. "Let us, therefore, as many as be *perfect*, be thus minded."

In two passages, a more absolute perfection may be intended.

Col. 1: 28. "Warning every man, and teaching every man in all wisdom; that we may present every man *perfect* in Christ Jesus."

Col. 4: 12. "Laboring fervently for you in prayers, that ye may stand *perfect* and complete in all the will of God."

Once, ἐπιτελέω, *to finish, to perform*, is rendered *perfecting*, and once, *perfect:*

2 Cor. 7: 1. "*Perfecting* holiness in the fear of God."

Gal. 3: 3. "Having begun in the Spirit, are ye now made *perfect* by the flesh?" Wiclif, Tyndal, and Cranmer, in their versions, render the word, *ended*, or *end*.

Once, τελειότης, *completeness, perfection*, is rendered *perfectness*, and once, *perfection:*

Col. 3: 14. "Charity, which is the bond of *perfectness*."

Heb. 6: 1. "Let us go on to *perfection*." Prof. Stuart translates the passage, "Let us go on to a mature state [of religious knowledge."]

Once, ἄρτιος, *perfect, complete*, is rendered *perfect;* and in the same passage, ἐξηρτισμένος, to *complete fully*, is rendered in the margin, *perfected;*

2 Tim. 3: 17. "That the man of God may be *perfect*, thoroughly furnished [Margin, *perfected*,] unto all good works." Doddridge paraphrases, "That the furniture of the

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man of God may be complete, and that he may be thoroughly fitted for every good work which his holy calling may require."

Once, καταρτισις, *perfection*, is rendered *perfection*:

2 Cor. 13: 9. "And this we wish, even your *perfection*."

Once, καταρτιζω, *to put in full order, to make complete*, is rendered *perfectly joined*; and five times, *perfect*:

1 Cor. 1: 10. "That ye may be *perfectly joined* together in the same mind."

Luke 6: 40. "Every one that is *perfect* shall be as his master."

1 Thess. 3: 10. "And might *perfect* that which is lacking in your faith."

Heb. 13: 21. "Make you *perfect* in every good work to do his will."

1 Pet. 5: 10. "After that ye have suffered awhile, make you *perfect*."

2 Cor. 13: 11. "Be *perfect*, be of good comfort, be of one mind."

The whole of the evidence of the Scriptures is now before us; and we have seen, that the general idea conveyed by the words, is that of completeness. When applied to God, or to things pertaining to God, from his known character, they undoubtedly denote that which is complete in the most unqualified manner, and should, in all such instances, be rendered by the word *perfect*, or its derivatives; but it does not, therefore, follow that this is their signification when applied to man. The presumption is to the contrary. It is not in the words, but in the known character of God, that the most absolute sense is at once attributed to them, when applied to him; so, from the known character of man, the same principles lead us to understand them in some restricted sense, when applied to him. But let us advert to their usage. Of the men that were with Absalom, it is said, "They went in their simplicity, and they knew not any thing;" that is, as Gesenius remarks, "unconscious of any evil designs." Here, their completeness was restricted to their having no evil designs; within this little circle they were complete. Abimelech was complete in the same sense; he took Sarah without any evil design; and this signification of the words, which is here plain, will be found to give a most apposite sense in other passages in the Old Testament, where no light is shed upon them by the context.

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Again, we find the words restricted in the New Testament; sometimes to a completeness in respect to the duty of benevolence; sometimes to a completeness with reference to a state of religious knowledge; sometimes to a completeness with respect to the furniture for a given work; sometimes to a completeness with reference to a state of manhood; sometimes to completeness pertaining to the conscience; and sometimes to a completeness pertaining to happiness in a future life. The absolute sense of the words, then, is the exception; the restricted one, the rule; and hence, the inquiry arises, With what restrictions are we to understand the word *perfect*, as we find it in our English version, when applied to the character of man? We have seen, by a reference to the original words, that it implies the absence of evil intentions, peace of conscience, and a state of scriptural knowledge and experience that may be designated by manhood; but it does not imply sinlessness; for David, whom we know to have been guilty of great crimes, is said, by God himself, to have walked in this perfection. We see, then, that the term is applicable to one whose general character is marked by the above traits, though guilty of occasional departures from the path of rectitude. We further learn, from the case of Abimelech, that a person is not wholly sinless when in the full exercise of this perfection. He said, "In the integrity of my heart—have I done this;" and God replied, "I know that thou didst this in the integrity of thy heart;" and yet for this act he was punished. But God never punishes where there is no sin. Again; the writer of the nineteenth Psalm says, "Then shall I be upright, and I shall be innocent from the great transgression." Margin, "Much transgression." Hence this state is said to be free from "much transgression," or "the great transgression." Had it denoted a state of freedom from sin, the writer would have said "all transgression." The language now implies, as strongly as language can, that some transgressions may co-exist with it. Further, Paul says, "I know nothing by myself [that is, I am not conscious of evil, or unfaithfulness to myself]; yet am I not hereby justified; but he that judgeth me is the Lord." And that our errors from ignorance ought to be denominated sins, we are expressly taught in the Scriptures, where the proper sacrifices are directed to be made, under the old dispensation, for "sins of ignorance."

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Such is the perfection attained by men in the Bible. Perfection, in any proper sense of the term, it is not. When, however, the words are used, expressive of commands or desires, and not otherwise qualified by the connection, we understand them to designate absolute perfection; because the perfection of conscience, if it may be so termed, does not reach up to our moral responsibilities. "Men," Prof. Upham justly says, "are to have a right conscience; this great and exalting principle is to receive, and ought to receive, the very first attention; and they are accountable, whenever it is neglected." But it were absurd to suppose, that the Scriptures exhort us to be perfect in a sense short of our duty and ability; so the word, in such instances, must be understood in its higher and more absolute sense. Full perfection, moreover, will be attained in heaven, and although we cannot reach it on earth, we can make continual approximations towards it; and any limit short of the unqualified purity and perfection of the angels in heaven would be revolting to every renewed heart. Occasionally, the Christian has such glorious visions of holiness spread out before him, that the whole seems almost within his reach. "It is the cross of Christ," said Dr. Griffin, on one such occasion, "seen and felt, which must crucify sin. I clearly perceive, that if this principle should become strong enough, it would drive all sin from my heart, and make me holy, as God is holy."

This inquiry was commenced, originally, for the writer's own profit, with a sincere intention to adopt the views the Scriptures seemed to warrant; and it is now spread before the public for the benefit of all, whose religion is the Bible, and the Bible alone. The results are, we think, fatal to almost every principle advocated by modern perfectionists. Why Christians, who enjoy so much of the influences of the Holy Spirit, as some of them profess to do, should be left to adopt so many erroneous principles, is one of those secret things that belong to God. The history of the church is, however, full of similar facts. The principal, immediate cause is, to us, plain enough. There is, and seems to have ever been, a very general idea practically prevalent in the Christian world, especially among ignorant persons, that he who feels aright, will know aright; that love and knowledge go together. Hence the very general ignorance of correct principles of biblical interpretation that prevails among some of our best Christians. Yet, were the

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heart filled with love, unless the understanding were cultivated, the man would be like a ship at sea without a rudder, tossed about by every wind and wave. Just in proportion, then, as the religion of the heart is cultivated, in the same proportion is it important that the cultivation of the mind and correct principles of biblical exegesis be extended. The cultivation of the affections and that of the intellect, must go hand in hand, in order to form complete Christians. If the Christian is blessed in spirit, and leads a more holy life than heretofore, God works within him by ordinary moral laws, by the operation of causes adapted to produce these effects. He prays more constantly, watches the avenues of temptation more carefully, thinks of divine things more uninterruptedly; and the glory of earthly things fades away before his eyes, because the tenfold brighter glories of heavenly ones open on his vision. This he well knows; and yet he is, sometimes, so visionary, as to expect every desirable intellectual attainment without the intervention of any means whatever. Every one knows, that knowledge in the understanding, without love in the heart, is worthless; but it does not seem to be so well known, that, for all practical purposes, love in the heart without knowledge in the understanding, is almost equally valueless.

Still, let us never forget, that amid the strong temptations to worldly conformity, and worldly policy, with which we are beset, it is no small attainment, if our consciences are enlightened, so to conduct ourselves, that we can feel and say with the apostle, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." And amid the Babel sounds of the thousand and one contentions which distract the church, it is truly refreshing to hear, from time to time, from any quarter, soul-stirring appeals to Christians to consecrate themselves fully, body, soul and spirit, to God; to listen to any earnest exhortations to seek the special and sanctifying influences of the Spirit, through simple faith, by "looking unto Jesus." These special blessings, these gracious influences, are not granted, we rejoice to know, exclusively to those who are called perfectionists. Although our members never experience what is denominated perfection, yet they sometimes experience what they call re-conversion, or a deeper work of

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grace upon the heart. Many, very many, pious people, perhaps all that have made eminent attainments in religion, have been the subjects of these special influences. Dr. Griffin, "whose whole life was like one continued revival," was one instance. His biographer says:

"About eight years after he began to preach, a very remarkable era occurred, in which his views and feelings became greatly changed in regard to Christ. While holding sweet converse with Mr. Richards, the latter stated that a distressing conflict in his own mind was made to subside by a transporting contemplation of Heb. 7: 26,—'For such an High Priest became us,' etc. 'As soon as these words were mentioned,' says Dr. Griffin, 'they appeared transparent, and to contain within them all I wanted, if I could only break the glass, and get at the treasure.' The next day, he writes thus in his diary; 'My heart has been moved and delighted with a sense of the priesthood of Christ. There is much more reality in it than I have hitherto discovered;—a reality which I am now convinced that neither flesh and blood nor any reasonings can reveal.' On the same day, he addressed a congregation after another brother had preached; and 'although,' he says, 'I took no pains to speak, and was only struggling in vain to get out the sense of these things which was in my mind, the people were melted under the discourse.' On another occasion, he preached when some ministers were present, and such was the power with which he spoke, that they felt they never had any religion themselves. So different, indeed, were his own views, that he almost concluded he had himself never experienced the new birth before."*

Dr. Nevins was another.

"In the early part of his ministry, Dr. N. was a very florid and showy preacher, and as such became exceedingly popular with a certain class, both in and out of the church. Subsequently, Dr. N., having had some deeper religious experiences, renounced entirely his ornamental and labored style, as inconsistent with the simplicity of the gospel, and cultivated that inimitably simple style and directness of manner for which he was ever afterwards distinguished, and to which he doubtless owed a large measure of his usefulness."

J. B. Taylor was another. Dr. Rice, the Editor of his Memoir, remarks,

"All his subsequent papers refer to the twenty-third of April, in this year, as the most important era in his Christian life. He then gave himself up to Christ, with a *strength of purpose*, *a depth of feeling*, and *an unreservedness*, of which he had never before been conscious. And he was made to partake of peace, of joy, of rapture, such as he had never experienced. It was a great revival of religion in his heart. He knew something of that 'hope, which maketh not ashamed;' of that 'perfect love which casteth out fear;' of that 'joy which is unspeakable and full of glory.'—If a private Christian feels deeply his deficiencies, and earnestly desires and pleads for a large increase of faith, repentance, love, and submission to the divine will: if he diligently reads the Bible,

* See Biblical Repository, July, 1837.

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and uses all other appointed means for this 'growth in grace;' he may in a very special manner, be 'baptized with the Holy Ghost,' and have such manifestations of the divine presence, as to give him assurance of the divine favor, and cause him to rejoice with joy unspeakable and full of glory."

In his own account of his exercises, he observes,

"I cannot give you the particulars better than by making an extract from my journal:—'For some days I have been desirous to visit some friends, who are distinguished for fervor of piety, and remarkable for the happiness which they enjoy in religion. It was my hope that by associating with them, and through the help of their prayers, I might find the Lord more graciously near to my soul. After my arrival, I took up a hymn book, where I found a hymn descriptive of my situation. The perusal of this increased my desire that the Lord would visit me, and "baptize me with the Holy Ghost;"—my cry to him was, "*seal* my soul for ever thine." I lifted up my heart in prayer, that the blessing might descend. I felt that I needed something, which I did not possess. There was a void within, which must be filled, or I could not be happy. My earnest desire then was, as it had been ever since I professed religion six years before, that all love of the world might be destroyed—all selfishness, extirpated—pride, banished—unbelief, removed—all idols, dethroned—every thing hostile to holiness, and opposed to the divine will, crucified; that holiness to the Lord might be engraven on my heart, and evermore characterize my conversation. I felt that I needed that, for which I was then, and for a long time had been, hungering and thirsting. I desired it, not for my benefit only, but for that of the church and the world. At this very juncture, I was most delightfully conscious of giving up all to God. I was enabled in my heart to say, Here, Lord, take me, take my whole soul, and seal me thine; thine now, and thine for ever. "If thou wilt, thou canst make me clean." * * * There then ensued such emotions as I never before experienced; all was calm and tranquil, silent, solemn; and a heaven of love pervaded my whole soul. I had a witness of God's love to me, and of mine to him. Shortly after, I was dissolved in tears of love and gratitude to our blessed Lord. The name of Jesus was precious to me. "'Twas music in my ear." He came as king, and took full possession of my heart; and I was enabled to say, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me." Let him, as King of kings and Lord of lords, reign in me, reign without a rival for ever.' * *

"But this is not all; since that blessed season, I have enjoyed times of refreshment, in which I have gained nearer access to God. I have enjoyed his presence from day to day. Not one, I believe, has passed, in which I have not had the witness in myself, that I am born from above. O, the peace that I have had, and joy in the Holy Ghost! It has flowed as a river. I have been happy in my Lord; I have exulted in the God of my salvation. People may call this blessing by what name they please, *faith of assurance*, *holiness*, *perfect love*, *sanctification* —it makes no difference with me, whether they give it a name, or no name, it continues a blessed reality; and thanks to my heavenly Father, it is my privilege to enjoy it; it is yours also, and the privilege of all, to enjoy the same, and to go beyond any thing that I have ever yet experienced.'"

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This we fully believe, and we trust all orthodox Christians believe with us. We doubt not but the heart, with "the love of God shed abroad by the Holy Ghost," may be made full to overflowing. Yet who are devoting their energies in urging Christians to seize on these unclaimed spiritual blessings, which are confessedly above all price? Where, among our many religious periodicals, are those whose great theme is "the consecration of the whole man, soul and body, to the service of Christ;" that are urging the Christian to serve God "with a sincere and undivided heart;" whose watch-cry is, onward "in faith and piety, beyond such as are still occupied with the rudiments of religion, and need to be fed with milk?"

Apart from other considerations, is not this the thing which we need to relieve our benevolent societies? If Christians made a full consecration of themselves and all they possess to God, what a glorious impulse to the mission cause would have followed the late revivals! Yet the same papers that told us of thirty thousand being added to the churches, in one section of the country alone, informed us also, that "eight stations within the Indian Territory, once occupied, are now destitute of laborers; and seventeen male missionaries, and about a corresponding number of female missionaries, by death, or some other cause, have left the field. Neither of these stations was untenable. The fault was not in the Indians, the place, or the circumstances by which it was surrounded. The fault lies somewhere in the breasts of the six hundred thousand Baptists in the United States."

And they might have added concerning the Burman and Karen missions, "They are withering away. One couple, and another, and another returns to America, and none come to supply their place. One valued member of the mission after another is disabled by sickness, and, while writing, a single post brings the sad intelligence that two have closed their labors on earth. Those who remain may have the will, but they are wanting in the energies that they had ten years ago,—energies, which, in the common course of nature, can never return to them. And few as may be regarded the converts from heathenism, they are so numerous in proportion to the laborers, that we are beginning to be more anxious to retain those we have, than to obtain new accessions, over which we feel ourselves, with our present

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strength, utterly unable to exercise proper oversight. The truth is, the Karen Christians, in some sections of the country, are retrograding, because they have not that watch care exercised over them, that they once had; and however painful the fact, it is one that we cannot disguise from ourselves, and one that ought to be published throughout the whole of our churches, that they will continue to retrograde, unless speedy measures are taken to increase the laborers."

Is it not manifest then, "from some cause or other," to use the language of a correspondent, "the interest in foreign missions is extremely inadequate to the wants of the world?" That cause, we believe, is the want of Bible Christianity.

This deficiency is a frequent theme with some of our best writers. We shall content ourselves with one extract from Barnes on 2 Cor. 13: 5.

"Why should not a man be as able to determine whether he loves God, as whether he loves a child, a parent, or a friend? What greater difficulty need there be in understanding the character on the subject of religion, than on any other subject; and why should there be any more reason for doubt on this, than on any other point of character? And yet it is remarkable, that while a child has no doubt that he loves a parent, or a husband, a wife, or a friend, a friend, almost all Christians are in very great doubt about their attachment to the Redeemer, and to the great principles of religion. Such was not the case with the apostles and early Christians. 'I KNOW,' says Paul, 'whom I have believed, and am persuaded that he is able to keep that which I have committed to him,' etc. 2 Tim. 1: 12. 'We KNOW,' says John, speaking in the name of the body of Christians, 'that we have passed from death unto life.' 1 John 3: 14. 'We KNOW that we are of the truth.' 19. 'We KNOW that he abideth in us.' 24. 'We KNOW that we dwell in him.' 1 John 4: 13. See also v. 2, 19, 20. So Job said, 'I KNOW that my Redeemer liveth, and that he shall stand in the latter day upon the earth,' &c. Job 19: 25. Such is the current language of Scripture. Where, in the Bible, do the sacred speakers and writers express doubts about their attachment to God and the Redeemer? Where is such language to be found as we hear from almost all professing Christians, expressing entire uncertainty about their condition; absolute doubt whether they love God, or hate him; whether they are going to heaven, or hell; whether they are influenced by good motives, or bad; and even making it a matter of merit to be in such doubt, and thinking it wrong not to doubt? What would be thought of a husband, that should make it a matter of merit to doubt whether he loved his wife; or of a child, that should think it wrong not to doubt whether he loved his father or mother? Such attachments ought to be doubted."

In a sermon preached by Rev. Baron Stow, before the Boston Association, a few years ago, it was said, speaking of Christians:

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"They demand reading that is racy and stimulating; the Bible, not high-spiced enough for their taste, is neglected for the more flavorous periodical. Preaching, to suit such palates, must be acrid and pungent. Instructive preaching is dull. They *know* enough already, and wish not to be *taught*, but excited. Their benevolence is too dependent on excitement—producing fruit only under the intense heat of a crowded meeting and electrifying speeches. One consequence of this state of things is, that the spirit and action of the ministry are vitiated. The temptation is strong to cater for this corrupt taste. Ministers, instead of feeding their people with knowledge and understanding, are too much disposed to furnish the desired stimulus. The bread of life is converted into something that intoxicates, rather than nourishes. Churches, after a season of excitement, uniformly sink into a condition of languor and debility, as disgraceful, as it is uncomfortable.—The result of all this, connected with the exciting tendency just described is, that the piety of the age has very little stamina. It is of hot-house growth, and could endure no rough usage. Our brethren, instead of cultivating holiness, and pressing steadily toward the mark for the prize, become restless and variable. Instead of being steadfast and immovable, they are distracted and hurried from one new scheme to another. The spirit of hatred is too prevalent in the Christian ranks. Brethren give each other hard names, so that prejudices are excited. Trifling differences of sentiment are exaggerated, and made the occasion of strife and discord. Brethren get their feelings heated by collision; the passions are excited; contention becomes personal and bitter, and all this while the cause of Jesus lies mangled and bleeding. Ministers are too much engrossed in managing the machinery of enterprises, to the neglect of their closets, their Bibles, and the souls of their people. Private Christians are getting deeply interested in the details of benevolent operations, without cultivating the needful holiness to sustain and sanctify their activities. The Bible is too much laid aside, even on the Sabbath, for the religious newspaper, and the letters and journals of missionaries."

In view of all these statements,—statements which it is apprehended are too true to be doubted,—is not, we ask, the deeper work of grace advocated necessary? This, and this alone, is a full and radical remedy for these various evils; and one, too, within the reach of every individual, who believes that "God is more willing to give his Holy Spirit to them that ask him, than parents are to give good gifts to their children;" and who will "seek it as silver, and search for it as for hid treasure." A blessing that never comes without bringing in its train,

> —"Three treasures, LOVE, and LIGHT,
> And CALM THOUGHTS, regular as an infant's breath."

We advocate no utopian attainments. We advocate what Count Zinzendorf had attained when he said, "I have but one passion—it is the love of Him; nothing but Him." We advocate what Dr. Payson had attained when he wrote:

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"By the influence of the same Spirit, he shines into their minds, to give them the light of the knowledge of the glory of God, in the face of Jesus Christ, causes his glory to pass before them, and makes them, in some measure, to understand the perfection of his nature. He also reveals to them unutterable, inconceivable, unheard of things, which he has prepared for those who love him, applies to them the exceeding great and precious promises, makes them to know that great love wherewith he has loved them, and thus causes them to rejoice with joy unspeakable and full of glory. He shines in upon their souls with the dazzling, melting, overpowering beams of grace and mercy proceeding from the Sun of righteousness, gives them to know the heights and depths, the lengths and the breadths of the love of Christ, which passeth knowledge, and fills them with all the fulness of God. The Christian in these bright, enraptured moments, while thus basking in beams of celestial light and splendor, forgets himself, forgets his existence, and is wholly absorbed in the ravishing, the ecstatic contemplation of uncreated beauty and loveliness. He endeavors to plunge himself into the boundless ocean of divine glory which opens to his view, and longs to be wholly swallowed up and lost in God. His whole soul goes forth in one intense flame of gratitude, admiration, love, and desire. He contemplates, he admires, he loves, and adores. His soul dilates itself beyond its ordinary capacity, and expands to receive the flood of happiness which overwhelms it. All its desires are satisfied. It no longer inquires who will show us any good, but returns unto its rest, because the Lord hath dealt bountifully with it. The scanty, noisy, thirst-producing streams of worldly delight, only increase the feverish desires of the soul; but the tide of joy which flows in upon the Christian, is silent, deep, full and satisfying. All the powers and faculties of his mind are lost, absorbed, and swallowed up in the contemplation of infinite glory. With an energy and activity unknown before, he roams and ranges through the ocean of light and of love; where he can find neither a bottom nor a shore. No language can utter his feelings; but with an emphasis, a meaning, an expression, which God alone could excite, and which he alone can understand, he breathes out the ardent emotions of his soul, in broken words; while he exclaims, My Father and my God."

And we advocate what J. B. Taylor had attained, when he wrote to his parents:

"I have not, my dear parents, a more convincing evidence of my natural life, than I have of the spiritual life within me, if peace, love and joy in the Holy Ghost, are evidences of one's acceptance with God; for these are within me and abound. O what abundant cause I have to speak of the Lord's goodness to me. But my tongue cannot speak, much less can my pen describe, the marvellous loving-kindness of the Lord. O, he is good, 'and his mercy endureth for ever. O that men would praise him for his wonderful works to the children of men.' Since I left New York, I have had a fulness of joy and love indescribable. The windows of heaven have been opened, and have poured down fatness. The oil and wine of consolation have been freely imparted, and I have gone on from day to day praising the Lord. Jesus alone is the source of my happiness. His presence makes my paradise. Take Jesus from the Bible, and the sinner's hope is gone. Take Jesus

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from the child of God below, and this world would be a desert. Take him away in the hour of death, and all is darkness and despair. Take him from heaven, and heaven would be annihilated. Let Jesus, then, be our all. May we walk as he walked, live near to him, and ever follow him whithersoever he leadeth. As the good Shepherd, he will lead us into the green pastures, and make us to lie down beside the still waters. How rich his provisions! How refreshing to our souls! Foretastes of heaven and endless felicity! Lord, evermore give us this food. I feel that I am a pilgrim, away from my home, and from my Love, whom I can only see by the eye of faith. But by-and-by,—O welcome hour!—my soul, and your souls, too, will escape from these tenements of clay, and wing their flight to heaven and glory. And there we shall see Him as he is. Who would not be there? What shall we render to the Lord for his love to me, his love to you, his love to our household! *What shall we* render? Our hearts,—our whole, undivided affections!"

Finally, we advocate what Dr. Nevins had attained, when he wrote:

"We hear a great deal now-a-days about the conversion of the world. It is in almost every Christian's mouth; and we cannot be too familiar with the phrase,—we cannot be too diligent to promote the thing. It ought to have our daily thoughts, prayers and efforts. It deserves our hearts. It is the great object of Christianity. But there is another community besides the world, which I think needs to undergo a measure of the same process that the world so much needs. It is the *church*. But what do I mean by the conversion of the church? Is not the church converted already? Suppose I admit that; may she not need a new conversion? Regeneration is but once, but conversion may be many times. Peter had been converted when Christ said to him, 'and when thou art converted, strengthen thy brethren.' There is no doubt the church might be converted again, and that without any injury to her.

"But why do I think the church needs conversion? I might give several reasons, but I will assign only one. It is founded on Matt. 18: 3. 'Except ye be converted, and become as little children.' Here we see, the effect of conversion is to make the subjects of it as little children, and hence, St. John addressed the primitive Christians as little children. Now my reason for thinking the church needs conversion is, that there does not seem to be much of the little child about the church of the present day. There is a great deal more of 'the old man' about it, I am afraid. I think if John were living now, he would not be apt to address the members of the church generally as 'little children.' No, indeed. I question whether, if he were even addressing an assembly of the ministers and officers of many of our churches, he would not be apt to apply other terms than 'little children,' as a preface to his exhortation 'love one another,' which I am sure he would not forget. Little children are characterized by *love*, and their charity 'thinketh no evil.' How unsuspicious they are! But too much of the charity of the present day, so far from thinking no evil, thinketh little good. It suspects every body. It 'hopeth' nothing. Indeed, love, and her sister, peace, which used to lead the graces, are become as wall-flowers with many, into such neglect they have fallen. They seem to be quite out of the question with many. Some good men

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appear to think that contending for the faith is the end of the commandment and the fulfilling of the law. But it is not. It is a duty, an important duty,—one too little regarded by many,—one never to be sneered at, as by some it is. I acknowledge, some treat it as if it were nothing. *I* only say, it is not every thing. There is *walking in love*, and *following peace*, which, as well as *contending for the faith*, are unrepealed laws of Christ's house. I believe they can all be done, and that each is best done, when the others are not neglected. I am sure truth never lost any thing by being spoken in love. I am of opinion that a principal reason why we are not more of one mind, is, that we are not more of one heart. How soon they who feel heart to heart, begin to see eye to eye! The way to think alike is first to feel alike; and if the feeling be love, the thought will be truth. I wish, therefore, for the sake of sound doctrine, that the brethren would love one another. What if we see error in each other to condemn; can we not find any thing amiable to love? I would the experiment might be made. Let us not cease to contend for the faith,—not merely for its own sake, but for love's sake, because 'faith worketh by love.' But, in the conflict, let us be careful to shield love. It is a victory for truth scarcely worth gaining, if charity be left bleeding on the field of battle.

"You see why I think the church wants converting. It is to bring her back to humility, and simplicity, and love. I wish she would attend to this matter. She need not relax her efforts for the world. She has time enough to turn a few reflex acts on herself. The object of the church is to make the world like herself. But let her, in the mean time, make herself more like what the world ought to be. It is scarcely desirable that the world should be as the church in general now is. Let her become a better model for the world's imitation. Her voice is heard for Christ; but let her 'hold forth the word of life' in her *conduct*, as well as by her voice. Let her light shine. Let her good works be manifest. Let her heaven-breathed spirit breathe abroad the same spirit. We are often asked, what we are doing for the conversion of the world? We ought to be doing a great deal,—all we can. But I would ask, what are we doing for THE CONVERSION OF THE CHURCH?"

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ARTICLE VII.

BIBLICAL LITERATURE.

BY THE EDITOR.

ILLUSTRATIONS OF BIBLICAL LITERATURE, *exhibiting the History and Fate of the Sacred Writings, from the earliest Period to the present Century; including Biographical Notices of Translators and other eminent Biblical Scholars.* By Rev. JAMES TOWNLEY, D. D. 2 Vols., pp. 602, 604. New York: Methodist Book Room. 1842.

THE author of these volumes was a distinguished member of the Methodist Communion, in England. He died Dec. 12, 1833. This, his principal work, has been before the public for a considerable number of years. The American reprint, however, is only a few months old. The following extract from the preface gives a definite account of its contents:

"In this work, it has been the wish of the writer to present his readers with a connected view of the history of Biblical translations, and of the state of sacred literature, from the earliest date to the commencement of the present century, with biographical notices of eminent Biblical scholars and critics, and such occasional sketches of the history of the manners and superstitions of the darker ages, as may illustrate the advantages derivable from a more general dissemination of the inspired writings."

In pursuance of his plan, the author gives biographical notices of nearly four hundred and fifty persons. These notices are of various length, extending from two or three lines to several pages, and often exhibiting information of much value. Without possessing any critical character, the volumes abound in interesting incidents. Of these, some are full of the quaintness of a hoary antiquity, manifesting diligent research on the part of the author. Some of them are testimonies to the goodness of Divine Providence, whose wondrous ways have been exhibited in nothing, more than in the preservation and transmission of the sacred record. At one time, we see the darkness of a distant age, feebly compre-

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heading the value of the word of God, and content to remain ignorant of its revelations. At another, we are greeted with the same spirit, living and active hundreds of years ago, which now seeks to shut up from the common people, the rich inheritance of divine truth. Here a king or a queen appears, giving the Bible to their subjects by their own labor, from the high places of this world's power; and there, the church, the established depositary of the treasures of the word of life, withholds that word from the famished and the perishing. It would be tedious to recount the multitude of curiosities of Biblical literature, brought together from innumerable sources, and stored up within the compass of these 1200 pages. If it were not that the volumes are provided with a copious index, we should be tempted to regard them as a wilderness of facts. They have, indeed, but a most indistinct bond of connection. The arrangement is both geographical and chronological. The volumes are worthy to be characterized as a biographical dictionary, extending only to a single department. The several items are joined one to another by the narration of events which transpired near the period when the several persons described happened to live. And so numerous are the scraps of information recorded, both personal and public, that it will be easily seen, no index could approximate perfection, without being swelled almost into a reprint of the book itself. The volumes are not to be read, but consulted. For such a purpose, they are worthy of a place in every library, where they may be referred to, as a museum of dried specimens,—an anatomical cabinet, consisting of bodies and fragments, from every part of the globe, and from all periods,—a *hortus siccus*, composed partly of indigenous plants and partly of exotics, some of ample dimensions, and others so minute as to require the aid of a microscope; while others have fallen off, and left only the name,—a collection, moreover, whose value will be as great a century or two hence, as it is to-day.

We feel in the work, however, the want of tables, bringing before the eye, in one view, such of the information as is capable of being reduced to a tabular shape. The present age is an age of statistics. In the hurry of literary, professional and social advancement, we feel the need of such an exhibition of interesting facts as we can catch at a glance, without the necessity of wading through hundreds of pages,

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to glean them for ourselves. Such appendices might have been added with advantage by the American editor. We conceive that the value of the book would have been enhanced by an alphabetical list of the authors of versions of the Scriptures, or of any parts of them; a tabular view of the Biblical performances of each successive century; a catalogue of the several translations that have been made, down to the present time. A table of the latter description might be interesting to Biblical scholars, generally; and, perhaps, useful, especially to missionaries and missionary Boards, and to Bible and Translation Societies. As a specimen of such a view, we subjoin a table, drawn from the materials within our reach, exhibiting the history and progress of Biblical translation.

CATALOGUE OF VERSIONS OF THE SCRIPTURES.

1. Ancient Versions.

LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Greek.	B. C. 280.	LXX. [Jew.	O. T.
"	A. D. 128.	Aquila, a Hellenist	O. T.
"	A. D. 184.	Theodotion.	O. T.
"	Close of cent. 3.	Symmachus.	O. T.
"	Before Origen.		Poetical books of O. T.
"	Middle of cent. 4.	Apollinarius.	Psalms (metrical.)
"	A. D. 410.	Nonnus.	Paraph. of St. John's gos. in hexameter verse.
"		Eudoxia or —cia.	8 books in verse, and Dan. and Zech. in prose.
Syriac.	Before cent. 3.		N. T.—called the *Peshito*. O. T. later.
"	Between the Peshito and Philoxenian.		N. T.
"	A. D. 508.	Polycarp, N. T. Mar Abba, O. T.	Called Philoxenian.
Sahidic.	Cent. 2.		
Coptic.	Cent. 2 or 3.		N. T., Pentateuch.
Samaritan.			Pentateuch.
Æthiopic.	Close of cent. 4.		Song of Solomon, (in 6 other African tongues.)
Armenian.	Cent. 5.	Miesrob.	
Latin.	Before Jerome.	Many Versions.	N. T., called *Vetus Itala*.
"	Cent. 4.	Jerome.	The Vulgate.
"	540.	Arator.	Acts (metrical.)
Arabic.			In Tritaglot.
"	717.	John of Seville.	
"	Cent. 10.	Saadias Gaon.	
Irish.	Cent. 5.		Some parts.
Gothic.	Cent. 4.	Ulphilas.	Whole, or most of SS.
Georgian.	End 6 or beg. 7.		
Chinese.	Near 637.	Fam-hiven-lim.	

2. Versions up to the Reformation.

Teutonic.	Middle of cent. 9.	Ottrid.	Met. paraphr. of Psalms, harmony of Gospels.

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LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Old Francic or German.	Cent. 11.	Willeram.	Psalms, Kings, Canticles (paraphr.)
Teutonic, or Old German.	End of cent. 10.	Notker.	Psalms, Job.
" "	Early as 1210.		Several versions.
German.	1260.		Mostly in verse.
Norman French.			Gospels.
" "	Cent. 12.	Sans. de Nanteul.	Proverbs (verse.)
Northern dialects	"		Metric. paraphr. trans. of whole Bible, in the book called "Sowle-Hele."
French.	Cent. 12.		
"	"	Stephen de Ansa.	Gospels.
"	"	Peter Waldo.	
"	1200.	Pierre de Patis.	Psalms (paraphr.)
"	Cent. 13.		
"	1377.	Raoul de Presles.	
"	Cent. 14.	Jean du Vignes.	Gospels, Epistles.
Saxon.	Cent. 7.	Cœdmon.	Paraph. and metr. ver. of Gen. and Dan.
"	Near 709.	Aldhelm.	Psalter.
"	Cent. 8.	Bede.	Gospel of John.
"	Cent. 9.	Alfred.	Parts.
"	680.	Aldred.	Gospels.
" and Latin.	"	Egbert or Eadfrid.	Gospels.
"	Cent. 8.		Gospels.
"	Cent. 10.	Ælfric.	Pentat., and pts. of Josh., Judges, Kings, Esther.
Anglo-Saxon.	930.	Jews in England.	
Normano-Saxon.	Cent. 11.		Harmony of 4 Gospels.
Lower Saxon.	1490.		
English.	Cent. 12.	Orme or Ormin.	Gospels, Acts.
"	"		
"	Before 1397.		
"	Early in cent. 14.	Richard Rolle.	Psalms.
"	1380.	Wiclif.	From Latin.
"	1397.	Adam Eston.	All but Psalms.
Irish.	1358.	Richard Fitzralph.	N. T.
Dutch.	1300.		
"	1475.		
Danish.	Late in cent. 13 or 14.		
"	1515.	Christ. Pedersen.	Epistles and Gospels.
Icelandic.	Cent. 13.		Paraphr. of O. T.
Tartar.	Close of cent. 13.	J. a Monte Corvino.	N. T., Psalms.
Slavonian.	Cent. 9.	Cyril & Methodius.	
"		Francis Scorino.	Pentateuch.
"	Early in 1500.		Acts.
"	1500.		Pentateuch.
Polish.	About 1410.	And. de Jassowitz.	
Waldensian.	1100.		
Italian.	1290.	James de Voragine.	
"	About 1450.	Nicolas de Malherbi.	
Spanish.	Late in cent. 13.	Albigenses & others.	
"	Early in cent. 15.	Boniface Ferrer.	Only 4 last leaves extant. Valencian dialect.
"	1450.	Alphonsus V.	Proverbs.
"	1513.	Alphonsus Alvarez.	Part of O. T.
Latin.	About 1450.	Gianozzo Manetti.	Psalms, N. T.
Æthiopic.	1513.	John Potken.	Psalms, Cant., at Rome.
Persian.	1341.	Simon ibn Abram al Tabrizi.	Gospels.
"			Gospels pub. with a Latin translation, in 1657.

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3. VERSIONS FROM THE REFORMATION TILL THE ERA OF MODERN MISSIONS.

LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Latin.	1516.	Erasmus.	N. T.
"	1523.	Robert Shirwood.	Ecclesiastes.
"	1528.	Sanctes Pagninus.	Work of 25 years.
"	1534–5.	Sebastian Munster.	O. T., with Heb. text, and
"	1545.	Leo Judæ & others.	O. T., from Heb. [notes.
"	1551.	Sebastian Castalio.	
"	1556.	Theodore Beza.	N. T.
"	1563.	Francisco Foreiro.	Isaiah.
"		Reichard.	N. T.
"		Sebastian.	N. T.
"	1600.	Louis Crucius.	Psalms in metre.
"	1601.	R. D. Delgado.	Four Gospels.
"	1619.	John Mariana.	Prov., Ec., Cant. (metre.)
"	1631.	Peter de Llerena.	Cant., Lam.
"	Finished in 1639.	Cardinal Cajetan.	
"	Cent. 16.	Tremellius.	O. T.
"		"	N. T. from Syriac.
"	1512.	Faber Stapulensis.	Paul's Epistles.
"	Cent. 12.	Petrus de Riga.	Many parts in Latin verse —some, rhymed.
"		Malvenda.	O. T.
"		Houbigant.	O. T.
"	1696.	Seb. Schmidt.	O. T.
"	1773.	J. A. Dathius.	O. T.
"	1781.	Thalemann.	Gospel, Acts.
Saxon.	Cent. 16.		From Luther's version.
Low Saxon.	1533–4.		
English.	1526.	William Tyndall.	N. T.
"	1530.		Psalms.
"	1534.	George Joye.	Psalms, Is., Jer.
"	1535.	Myles Coverdale.	
"			Gen., (2 chaps.), Psalms.
"		Sir John Cheke.	Matt., pure Saxon-Eng.
"	1557.	Exiles at Geneva.	
"	1582.	W. Alan, Greg. Martin and R. Bristow.	N. T.
"	1611.	King James' trans.	
"		Ambrose Usher.	Bible—never printed.
"	1612–23.	Henry Ainsworth.	Pent., Psalms, Cant.
"	1582–1610.	W. Raynold & others	Douay Bible.
"	1609–11.	Hugh Broughton.	Dan., Ec., Jer., Lam., Job.
Irish.	1577.	J. Kerney & others.	N. T., from English.
"		Nehem. Donellan.	N. T., from Greek.
"	1602.	William Daniel.	N. T.
"	1685.	W. Bedell.	N. T.
"	"	Mr. King.	O. T.
Gaelic.	1767.	James Stuart.	N. T.
"	1783–6.	Dr. John Stuart and [Dr. Smith.	O. T.
Manks.	1773.		Matthew.
"	About 1700.		
"	Beg. of 1600.	John Phillips.	
"	1775.		
Danish.	1524.	Hans Mikkelsen.	N. T. from Latin of Erasmus and Germ. of Luther.
"	1528.	Francis Wormord.	Psalms.
"	1529.	Christ. Pedersen.	Psalms.
"	"	" "	N. T.
"	1535.	Hans Tausen.	Pentateuch.
"		Peder Tideman.	Judges.
"	1550.	Theol. Faculty.	
"	1605–7.	H. P. Resen.	
"	1614.	Christ. Berg.	Psalms (metre.)

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LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Danish.	1623.	A. C. Arreboe.	Psalms.
"	1780.	Christ. Bastholm.	N. T.
Swedish.		Matthew of Cracow.	
"	N. T., 1526.	Laur. Andreas.	Patronage of Gust. Vasa.
"	Whole SS., 1541.	Laur. & O. Petri.	
"	1541, 1576.		
"	1549.		Job, Est., Eccl.
"	1550.	Amund Laurent.	N. T.
"	1554–7.		Psalms.
"	1574.	Peter Michaelis.	Psalms.
"	1604.	J. Eric Skinner.	Psalms.
"	1610.	Ægid. Aurelius.	7 penitential Psalms.
Saso-Gothic.	1671.	Geo. Stirnhelm.	4 Gospels.
Lapponic.	1648.	John Jonæ Tornæus	Ps., Pr., Ec., Gosp., Epist.
"	1669.	Olaus S. Graan.	Gospels, Epistles.
"	1755.		N. T.
Icelandic, or Norse.	1539.	Oddur Gottshalkson.	From Latin, amended by German N. T.
"	1580.	Gissur Einaison.	Proverbs.
"	1584.		
Slavonian.	1564.		Acts, Epistles.
"	1581.		
Modern Russian.			
Dorpatian.	1727.		N. T.
Greenlandish.		Egedes and others.	N. T., parts of O. T.
Finnish.	1548.	Michall Agricola.	N. T., Ps., from Swedish.
"	1642.	[others.	
"		Æ. Petræus and 3	
"	1685.	Henry Florin.	
Rhætian.	1731.		N. T.
Carniolan, or Croatian.	1562–3.	Primus Truber.	N. T.
"	1578.	George Dalmatin.	Pent., Prov., Eccl.
"	1584.		
"	"	George Dalmatin.	From Vulgate.
"	1612.	John Tzandeck.	Gospels.
"	1774.	George Japel.	From Luther.
"	1771.	Stephen Kugmitsch	N. T.
Esthonian.	1676–89.	John Fischer.	
Lettish or Livonian.	1680–8.	Ernest Gluck.	
	1685–9.	John Fischer.	
Nether Lusatian, Wendish or Sorabic.	1709.	Gottlieb Fabricius.	N. T.
"	1574.		7 penitential Psalms.
"	1670–95.	Several. [ers.	N. T.
"	1728.	John Langa & 3 oth-	
"	1703–6.	Michael Frenzeln.	Psalms, N. T.
Lower Engadine	1717–18.		
Pomeranian.	1545.		
"	1588.		
Bohemian.	1564.	John Blahoslaus.	N. T.
"	1579–93.	Several hands.	New translation.
"	1593.	Moravians.	
"	1601.	Zach. Aston.	N. T.
"	1603.		
Lithuanian.	1590.	John Bretkius.	
"	1625–1701.	" "	
"	1660.	Sam. B. Chylinski.	
Upper Lithuanian.	1727–35.	John J. Quandt and others.	
Hungarian.	1541.	John Sylvester.	Gosp., Acts, never printed.
"	1574.		N. T.
"	1589.	Gaspard Karoli.	

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LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Hungarian.	1626.	George Kaldi.	
Wallachian.	1648.		N. T.
Helvetian or German Swiss.	1524–5.	Leo Judæ & others.	
Helvetian.	1629.	J. J. Breitinger.	N. T.
German.	1534.	Luther.	
"	1535.	Silvanus Otmar.	N. T. [Cant.
"	1542.	Elias Levita.	Pent., Ru., Est., Ec., Lam.,
"	1544.	Michael Adam.	Pent., Ruth, Est., Eccl., Lam. Haphtaroth.
"	1590.	John A. Lonicer.	N. T.
"	1602–3.	John Piscator.	
"	1603.	Polanus a Polansdorf	N. T.
"	1630.	John Crellius and Joachim Stegman.	N. T. (Unit.)
"	1666.	Jer. Felwinger.	Unit.
"	1679.	Jekuthiel ben Isaac Blitz.	O. T. (Jewish.)
"	"	Josel Witzerhausen and 2 others.	O. T. (Jewish.)
Polish.	1384.	Hedwige (queen of Poland.)	
"	1561.		
"	1563.	Several hands.	New version.
"	1577.	Czechovicius.	N. T.
"	1596.	Martin Janicius.	
"	1599.	Wuyck.	
"	1610.	Valentine Smalcius	Psalms.
"	1620.	" "	N. T.
"	1632.		
"	1657.	Justus Rabus.	
"		Budny.	Socinian.
Flemish.	Cent. 16.		
Welsh.	Before 1527.		Pentateuch.
"	1567.	Th. Huet & others.	N. T.
"	"	Wm. Salisbury.	N. T., and in 1588 whole
"	1588.	W. Morgan.	[SS.
Dano-Saxon.	Cent. 11.	Jacob Tusius.	Pentateuch.
Low Dutch.	Cent. 12.	Waldenses.	Rhymes.
Dutch.	Cent. 13.	Philip de Marnix.	Psalms, Cant.
"	1618.	Chris. Hartsoeker.	N. T.
"	1637.	Several. [ren.	
"	1689–90.	And. Van der Schu-	N. T., from Fr. of Mons.
"	1693.	Adam Boreel.	Matt., Rom.
Belgic.			
"	1526.	Jacob à Liesveldt.	On basis of Luther.
"	1560.	John Vitenhove.	N. T.
French.	1523.	Jacobus Faber Stapulensis.	Job, from Latin.
"	1535.	Robert Olivetan.	
"	1542.	Clement Marot.	Psalms.
"	1555.	Sebastian Castalio.	
"	1644.	Diodati.	
"	1649.	Marolles.	N. T.
"	1666.	Denis Amelotte.	N. T.
"	1668.	Ant. Godeau.	N. T.
"		Ant. le Maistre.	N. T.
"	1672–95.	L. M. de Saci.	30 vols.
"	1700–1800.	Vers. by Le Cene, Le Clerc, Beausobre et L'Enfant, Martinay, Le Chais.	
Spanish.	1512.	Amb. de Montesino.	Epist., Gosp.
"	1542.	Francis Enzinas.	N. T.

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LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Spanish.	1543.	Ferd. Jarava.	7 penit. Ps., Ps. of degr., pts. of Job, and Lam.
"	1547.		Pentateuch (Jewish.)
"	1550.	Sebastian Gryphius	Psalms, Proverbs.
"	1553.	Cassiodorus Reinius.	O. T.
"	"	E. Pinel.	O. T.
"	1555.	Joannes Steelsius.	Psalms.
"	1556.	John Valdesius.	Rom., 1 Cor.
"	"	John Philadelphus.	N. T.
"	1557.	" "	Psalms.
"	1569.		
"	1625.	Alph. Remon.	Proverbs.
"		Louis de Leon.	Job, sev. Psalms, Cant.
Portuguese.	1563.	Jerome de Marnef.	Psalms.
"	1681.	J. Ferreira d'Almeida.	N. T.
Italian.	1530.	Brucioli.	N. T., and O. T. 1532.
"		Peter Aretin.	Gen., and 7 penit. Ps.
"	1537.	Jn. Francis del Pozzo.	Psalms, Eccl.
"	1607.	Diodati.	
"	1711–12.	Berlando de la Lega.	N. T.
"	1743.	G. G. Glicchio.	N. T.
"	1769–76.	Martini.	
Cantabrian or Basque.	1571.	John de Licarragua.	N. T.
Modern Greek.	1638.	M. Calliergi.	N. T.
" "	"	Seraphin.	N. T.
" "	1576.	R. Moses ben Elias Pobian.	Job, (with Heb.)
Grison or Romanese.	1560.	Jacobus Biffran.	N. T.
"	1679.	J. A. Vulpius, J. D. à Vulperia.	
Turkish.	1666.	Wm. Seaman.	N. T.
"	"	Ali Beigh.	
"	1782–1810.	Seraphim.	Psalms, Acts, Epist.
Georgian.	1742–3.		
Formosan.	Cent. 17.	Robert Junius.	Psalms.
"	1661.	Daniel Gravius.	Matt., John.
Persian.	Cent. 16.		4 Gospels.
Hindoostanee.	1741.	B. Schultze.	N. T., parts of O. T.
Tamul.		"	Psalms.
"	1714.	Ziegenbalg.	N. T., pts. of O. T.
"	1777.	J. P. Fabricius.	N. T.
Malayan.		Dr. Thomas Hyde.	Gospels, Acts.
"		John Van Hasel.	Gospels.
"	1629.	Albert Ruyl.	Matt., Mark.
"	1648.		50 Psalms.
"	1651.	Just. Hewin.	Acts.
"	1662.	Daniel Brown.	Genesis.
"	1668.	" "	N. T.
"	1677.		Acts, Gospels.
"	1704.		" "
"	1731–3.	M. Liedkker.	
Telingan.	1732.	Schultze.	
Cingalese.	1739.	William Conyn.	Gospels.
"	1771.	Simon Cat.	Acts.
"	1773–83.	Henry Philipsz.	Epistles, parts of O. T.
Burman.		Catholic author.	Mat., Epis., never printed.
Arabic.	1647–50.	Several.	
"	1614.	Scialac and Sionita.	Psalms.
Æthiopic.	1548.		N. T. First printed ed.
Coptic.	1749.		Psalms.
Sahidic.	1785.		Tim., and Gosp., in part.
Hebrew.	1599–1600.	Elias Hutter.	N. T.

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LANGUAGE.	DATE.	AUTHORS.	REMARKS.
Hebrew.		Hugh Broughton.	Apocalypse.
Arawack.			Harmony of Gospels.
Mohegan.	1661–4.	John Eliot.	
" (dia. of.)		John Sergeant.	Pts. of SS., never priated.
"		Schmick.	Part of Gospels.
Mexican.		Didacus de S. Maria.	
"		Louis Rodriguez.	Proverbs.
"		Benedict Fernandez.	Gospels, Epistles.
West Indian.		Arnold a Basaccio.	Gospels, Epistles.
Mohawk.	1700.	Freeman.	Matt., parts of O. T., and
"		Col. Brandt, Ind. chief.	Mark. [Epist.
Massachusett.	1709.	Exper. Mayhew.	Psalms, John's Gospel.
Delaware.	1754.	Fabricius.	Parts of Scripture.
Creole.	1781.		N. T.

4. Versions by Missionaries.

1. *Europe.*

Albanian,
Arabic,
Armorican or Breton
Bulgarian,
Catalan,
Crimean Tartar,
Dorpat Esthonian,
Faroese,
French Basque,
Judæo Polish,
Judæo Spanish,
Karass, or Turkish Tartar,
Karelian,
Kurdish,
Maltese,
Modern Greek,
Mongolian,
Mordvinian, or Mordwaschian,
Nogai Tatar,
Orenburg Tatar,
Ossitinian,
Piedmontese,
Quanian,
Reval Esthonian,
Samogitian,
Samoiedian,
Saramecan,
Serbian,
Spanish Basque,
Tatar Hebrew,
Tschapoginian,
Tscheremissian,
Tschuwaschian,
Turco-Greek,
Turkish (3 edit.)
Vaudois,
Zirian, or Sirenian.

2. *Asia.*

Armenian (Ararat),
Armenian (modern),
Assamese,
Battak,
Belochee,
Bengalee (3 vers.)
Bhogulkund,
Bhojepoora,
Bikaneera,
Brij-Bhassa,
Bruj,
Bugis,
Bundelcundee,
Buriat,
Burman,
Buttaneer, or Virat,
Calmuc,
Canoj,
Carshun,
Cashmerian,
Chinese (2 vers.)
Cutchee,
Dogura, or Jumboo,
Gujerattee (2 vers.)
Gurwhal, or Shreenagur.
Harrotee,
Hindooe (2 vers.)
Hindoostanee (3 vers.)
Hurriana,
Indo Portuguese,
Japanese.
Javanese,
Jungapoora,
Kachur,
Karen,
Karnata, or Kanarese,
Khassee,
Kousalu, or Koshala,
Kumaon,
Kunkuna,
Macassar,
Magudha,
Mahratta (2 vers.)
Malay (low.)
Malayalim,
Maldivian,
Mantchou,
Marwar,
Mithilee,
Moultan, or Wuch,
Multani,
Mugudh,
Munipura,
Munipoora Koonkie,
Nepalese, or Parbutti,
Nestorian Syriac,
Oodeypoora,
Oojein,
Oordoo,
Orissa, or Oriya,
Pali,
Palpa,
Peguan,
Persic (5 vers.)
Phgo-Karen,
Punjabee,
Pushtoo, or Affghan,
Rukheng,
Sanscrit,
Shikh,
Siamese, or Thay,
Sindhee,
Siusta,
South Sindhee,
Syro Chaldaic,
Tamul,
Teloogo, or Telinga,
Tripoora Koonkie,
Vikaneera,
Wotiak.

3. *Africa.*

Amharic (vernac.)
Arabic,
Bashmouric,
Bassa,
Bechuana,
Berber,
Bullom,
Caffre,
Coptic,
Malagassee,
Mandingo,
Namacqua,
Susoo.

4. *America.*

Abenaquis,
Aimara,
Brazilian,
Cherokee,
Chippeway,
Choctaw,
Creek,
Creolese,
Delaware,
Esquimaux,
Mexican,
Negro-English,
Osage,
Otoe,
Ottawa,
Peruvian, or Quichua
Putawatomie,
Seneca,
Shawanoe,
Sioux,
Tarasco.

5. *Oceanica.*

Hawaiian,
Marquesan,
New Zealand,
Rarotonga,
Samoan,
Tahitan,
Tonga.

The preceding table is, doubtless, imperfect. It is only a contribution towards what we should like to see. Our space would not permit us to notice the several *editions* in the

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various languages. Neither Townley, nor Horne, nor any other authority can be trusted, as giving complete information. The Reports of the Bible Societies, American, European and Asiatic, and the Reports of the Missionary Boards, are tolerably thorough, in respect to recent translations. But the state of this department of Christian effort is constantly changing. New versions are commenced nearly every year, or old ones prosecuted towards their completion. Hence, we have omitted to give an account of the state of the translations of the last period. Some of them are complete; others extend only to the New Testament, and others embrace but one or two gospels. Besides this, we have, in most instances, in the earlier periods, omitted to mention versions from versions, revisions of old versions, forming a new one, and the free paraphrases, such as that of Nicholas de Lyra, and the versions from it. We have generally omitted, also, the new translations of the whole Scriptures, or of single books, undertaken for critical, rhetorical or other purposes; particularly those which have appeared within the last fifty years. A full account of them all would be a document of extreme interest.

In reviewing the period over which these volumes have carried us, we are impressed with the various fates of the word of God, the value which, from time to time, has been put upon it, the efforts made to hide it from the common people, and the great and successful endeavors which have been put forth, on the other hand, for its diffusion. The history, as a whole, forcibly reminds us of the sentiment of Gamaliel, uttered in defence of the apostles, before the Jewish elders,—"If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

And the word of God has not come to nought. Man, in his machinations, has not been able to overthrow it. The most strenuous exertions have, many times, been made to bury it in cloisters, to burn it on funeral piles, to sink it in the sea, to hide it in unknown tongues, to prevent men from reading it, or, when read, from interpreting it, agreeably to the dictates of their own understanding, and the principles of a sound and safe exegesis, which are no more the rightful heir-loom of the priest than of the peasant. But the endeavor to suppress it has only sent it abroad the more

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widely. Instead of being read only in the Greek and Hebrew, it is now read, both in polished and in barbarous dialects, in the four quarters of the globe. Hundreds of languages have become consecrated, by being made the instruments of shedding abroad the light of the gospel.

The diffusion of the word of God is a natural result of two causes. The first is, that it is God's word,—seen by him to be a storehouse of most necessary information,—containing a revelation of love and promise, on which his children will feast as on angels' bread. It reveals his character and his will, and brings life and immortality to light. Far be it from God to hide such knowledge from his creatures. The second cause is, the estimation in which the Scriptures have been held by those who have known how to appreciate them.

In the third century, Felix, of Tibiura, having been ordered by the magistrate to deliver up the sacred books of his church to be burned, refused; saying, it were better that he himself should be burned. The emperor Theodosius, in the fifth century, is said to have written a copy of the gospels with his own hand, in letters of gold, and to have devoted his days and nights to the study of the Scriptures. Servulus, a poor paralytic man at Rome, in the sixth century, "unable himself to read, purchased a Bible; and by entertaining religious persons whom he engaged to read to him, and at other times persuading his mother to perform the same office, learned the Scriptures by heart." Pope Gregory, by whom Augustine and his companions were sent to the island of Britain for the conversion of our ancestors, in writing to a physician, "represents the word of God as an epistle addressed by the Creator to his creatures; and as no one would disregard such an honor from his prince, wherever he might be, or whatever might be his engagements, but would be eager to examine its contents, so ought we never to neglect the epistles sent to us by the Lord of angels and men, but, on the contrary, read them with ardor and attention." Louis XI, of France, who died A. D. 1270, ranked the study of the Scriptures among the essential duties of a prince. It is said of him, that after the last religious service of the day had been performed in the chapel, he usually retired to his chamber, where "a candle or wax taper, about three feet long, was lighted, and while it lasted, he read in the Bible or some other pious book." Dean Thomas Forest, vicar of Dollar, who suffered martyrdom in

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1538, used to commit to memory three chapters of the Bible every day, and made his servant hear him repeat them every night. In such estimation have the Scriptures been held, that during some whole centuries, they have occupied the almost exclusive attention of learned men. Manuscript copies and versions of them, explanatory notes, paraphrases, concordances, and comments have consumed the lives of hundreds, in closets and cloisters, in the obscurer walks of life and the professor's chair, in episcopal palaces and on kingly thrones. Corrupt versions have been issued; but public opinion has required and secured their purification. Artful men have interpolated the manuscripts with heresy; but the truth has never been lost. The edicts of a persecuting church have prohibited the circulation of the Bible in the vernacular tongue. But the barrier has been overleaped by Christian zeal. Editions have again and again been bought up and burned; but others have arisen from their ashes. Ministers have been deposed, silenced and put to death; but evangelists, pastors and teachers have only multiplied. "The word of God is not bound." It is related of the emperor Dioclesian, that he erected a pillar at the spot where he supposed he had arrested the progress of Christianity. But Christianity, so far from being arrested by the puny arm of a Roman emperor, has, ever since that time, with only occasional intervals of disaster and suppression, gone forth continually to new triumphs.

It was the remark of our Saviour, that "men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Most fully has this declaration been illustrated in the prohibitory edicts, forbidding the circulation of the Scriptures in the vernacular tongue. These edicts date as far back as the twelfth century. Wm. Butler, a Franciscan friar, maintained that "the prelates ought not to admit of this, that every one should at his pleasure read the Scriptures translated into *Latin*." The Council of Toulouse, held in the year 1229, and which established the Court of the Inquisition, set the example of forbidding the use of the Scriptures to the laity. The canon containing the prohibition is as follows: "We also forbid the laity to possess any of the books of the Old or New Testaments, except perhaps some

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one out of devotion wishes to have the Psalter or Breviar for the divine offices, or the hours of the Blessed Virgi But we strictly forbid them having any of these books tran lated into the vulgar tongue." In 1408, the archbishop Canterbury held a convocation of his clergy at Oxford, which the translation of the Scriptures into English was fo bidden. "We enact and ordain that no one hereafter do b his own authority, translate any text of Holy Scripture in English, or any other tongue, by way of book, libel or tre tise; and that no one read any such book, libel or treatis now lately set forth in the time of John Wiclif, or since, hereafter to be composed, in public or in private, in whole in part, under pain of the greater excommunication, until t said translation be approved by the diocesan of the place, if occasion require, by a provincial council. Let him th acteth contrary, be punished as a fautor of error and heresy Seven years later, this whip was changed to scorpions. In parliament held at Leicester, "the kinge made this most bla phemous and cruell acte, to be a law for euer, That whos euer they were that should rede the Scriptures in the moth tong (which was then called Wicleu's lerning), they shou forfet land, catel, body, lif, and godes, from theyr heyres euer, and so be condempned for heretykes to God, ennemi to the crowne, and most errant traytors to the lande. Besid this, it was inacted, that neuer a sanctuary nor privileg grounde within the realme shulde holde them, though th were still permitted to theves and murtherers. And if in ca they wold not gyue over, or were after their pardon relapse they shulde suffer death in two manner of kindes; that i they shulde first be hanged for treason against the kinge, a then be burned for heresy against God, and yet neither both committed." The parliament at Paris, in 1525, affirm ed in a decree, "that it is neither expedient nor useful for t Christian public that any translations of the Bible should permitted to be printed; but that they ought rather to suppressed as injurious, considering the times." In 154 the emperor Charles V published an edict relating to publ schools, in harmony, in some of its features, with the rece efforts of the Roman Catholics in New York. This edi gives *the names of the books which the children were to u exclusive of all others.* Among the books prohibited we Bibles and New Testaments in the Latin, Dutch and Fren

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languages; some thirty or forty editions being named in the prohibited catalogue, so as, without doubt, to exclude all the non-papal versions which would be likely to fall into their hands. And this, too, notwithstanding the edict, in a previous paragraph, acknowledges the competency of "the officer of the town or village, the pastor of the parish church, or such other persons, ecclesiastical or temporal, as had been qualified to that end, by virtue of some ancient right or privilege," to confer upon the teacher of the public school his authority and place. Three hundred years have sufficed to transplant popery from the Eastern hemisphere to the Western; but it has brought with it its ancient spirit, its stereotyped principles, its unchangeable laws. The following rule received the sanction of the pope in 1564. It is one of the general rules relative to prohibited books, which are usually prefixed to the prohibitory indexes: "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest, or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary."

Two distinct results flowed from these unrighteous prohibitions. The enlightened piety of some spurned such control. They were roused to resistance. They set their faces against the usurpations of papal authority, determined to withstand them even unto blood. In about the year 1553, a bookseller at Avignon, who had exhibited for sale a few Latin and French Bibles, was brought by some malicious priests, who took offence at his wares, before the judges, and examined in the presence of the bishops. In his defence, he addressed those who were present as follows:

"O ye inhabitants of Avignon, are you alone in all Christendom the men who despise and abhor the Testament of the heavenly Father? Will ye forbid and hide that which Jesus Christ hath commanded to be revealed and published? Do you not know that our Lord Jesus Christ gave power to his apostles to speak all manner of tongues, to the end

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that his holy gospel might be taught to all creatures in every langua
What greater blasphemy can there be than to forbid God's most h
books, which he ordained to instruct the ignorant, and to redeem
bring again into the way, such as have gone astray! What cruelt
this, to take away from the poor simple souls, their nourishment
sustenance! But, my lords, you shall give a heavy account, who
sweet sour, and sour sweet, and who countenance abominable
detestable books, but reject that which is holy."

In a prefatory epistle to a French New Testament,
James Fàber Stapulensis, or Jaques Le Fevre, in 1523, i
spirited defence of his translation:

"Who is there, therefore, but will esteem it proper, and conduciv
salvation, to have the New Testament in the vulgar tongue? Wha
more necessary to life, whether temporal or spiritual? If, in
different religious orders, they ordain that if any one be ignoran
Latin, he shall hear the rules of his order in the vulgar tongue, car
about him, and commit it to memory, and, in their respective chap
frequently explain their rules to them; with how much more re
ought the unlearned among Christians to possess the word of God,
Scripture full of grace and mercy, which is their rule, and which a
is necessary, for only one thing is needful. This holy Scripture is
Testament (last will) of Jesus Christ, the Testament of our Fat
confirmed by his death, and by the blood of our Redeemer; and wh
he that shall forbid the children to have, and see, and read their fath
will? It is, then, highly expedient to possess it, and read it, and
it, not only once, but often, in the *chapters* of Jesus Christ, which
the churches, where all the people, unlearned and learned, ough
assemble, to hear and honor the word of God. And such is the in
tion of our gracious king, who in heart as well as name, is Most Ch
tian, in whose hand God has placed so noble and excellent a kingd
to the glory of the Father of mercy, under Jesus Christ his Son
design which ought to inspire all in the kingdom with courag
advance in true Christianity, by following, understanding, and belie
the quickening word of God. And blessed be the hour when it
be accomplished; and blessed be all those, both male and female,
shall procure it to be carried into effect, not only in this kingdom,
through all the world."

In 1390, a bill was brought into the House of Lords,
the suppression of Wiclif's New Testament. But John
Gaunt, uncle to the king, defended a vernacular translat
saying, "We will not be the dregs of all men; seeing ot
nations have the law of God, which is the law of our fa
written in their own language."

In the same spirit, at an earlier period, Charles V
France, "caused the Bible to be translated into French,
not only into the dialect of Paris, but also into the dial
of Picardy, Normandy, and the other provinces of the ki
dom, that every one might have the Scriptures in his mate
language."

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The Holy Scriptures were also hidden in secret places from the fury of the papal wrath; and read, and even translated, by stealth, where it was unlawful to read and translate them openly. About the year 1358, a copy of the New Testament, in Irish, was concealed in the wall of a church in Armagh; and discovered when the church was undergoing repairs, nearly two centuries afterwards. Jane Lawrence's Testament was found in the hay-loft, when she lived in St. Margaret's, in Canterbury, Oct. 10, 1718. Oddur Gottshalkson, to avoid the fury of the bishop, wrote out a part of his translation of the Icelandic New Testament, in "a small cell in a cow-house." In the north of Britain, shortly after the Reformation, "one copy of the Bible, or of the New Testament, supplied several families. At the dead hour of night, when others were asleep, they assembled in one house; the sacred volume was brought from its concealment, and while one read, the rest listened with attention. In this way the knowledge of the Scriptures was diffused, at a period when it does not appear there were any public teachers of the truth in Scotland." In 1429, an accusation was brought against Margery Backster, in which it was deposed that she had desired Joan, the wife of one Cliffland, and her maid, to "come *secretly in the night* to her chamber, and there she should hear her husband read the law of Christ to them; which law was written in a book that her husband was wont *to read to her by night.*" Fox relates the story of one William Maldon, who, with his father's apprentice, joined their stocks together, and purchased a New Testament; and to conceal it, they "laid it under the bed-straw, and read it at convenient times."

The other result of the laws prohibiting the use of the Scriptures in the vernacular tongues, was an indifference to them, attended by the prevalence of alarming ignorance and spiritual death.

"Conrad Heresbachius relates that he heard a monk declaiming in a church, who affirmed, 'A new language is discovered, called Greek, and is the parent of all heresy. A book written in that language is every where got into the hands of persons, and is called the New Testament. It is a book full of daggers and poison. Another language has also sprung up, called the Hebrew, and those who learn it, become Jews.' Even Latin, the common language of their religious services, was so little understood by the monkish clergy, that the most ridiculous mistakes were made by them, both in the performance of their offices, and in their writings. An instance is related of one, who, instead of

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the usual form in baptism, was accustomed to say, 'Baptizo t nomine Patria, et Filia, et Spiritus Sancti;' of another, who, whe had received letters of recommendation for orders, couched in t terms, 'Otto, Dei gratia, rogat vestram clementiam ut velitis i clericum conducere ad vestrum Diaconum,' and was ordered to read epistle, which was considerably abbreviated in the writing, wa totally ignorant of the Latin as to form the abbreviations into the lowing unmeaning words: 'Otto Dei gram, rogat vestram clam velit istum clincum clancum, convertere in vivum Diabolum;' a a third, who, for 'famulus Dei,' constantly repeated 'mulus Dei.'

"The grossest ignorance of the Scriptures prevailed, not only a the laity, but also among the clergy. Degrees in divinity were conf upon those who had scarcely ever read the Bible; and numbe divines were far advanced in life, before they had even seen one. the year 1510, the University of Wittemberg registered in its Andrew Carolstad, afterward one of the reformers, as being *sufficie simus*, fully qualified for the degree of Doctor, which he then recei though he afterwards acknowledged, that he never began to read Bible, till eight years after he had received his academical ho Albert, archbishop and elector of Mentz, having accidentally fou Bible lying on a table in 1530, opened it, and having read some p exclaimed, 'Indeed, I do not know what this book is; but this I that every thing in it is against us.' Gerard Listrius, in his note the *Moriæ Encomium* of Erasmus, says, 'I have known many do in divinity, as they were called, who have candidly acknowledged they were fifty years of age, before they had read the epistles o Paul; and Musculus affirms, that prior to the Reformation, priests and pastors had not so much as *seen* a Bible.' . . Car Hosius daringly affirmed, that it would have been better for the ch if the gospel had never been written. . . When, at an assemb the clergy in the Valais, mention was made of the Bible, only o the priests had ever heard of such a book; and several, on occasions, did not scruple to declare, that it would be an advanta religion, if no gospel were extant; and that the study of the Greek Hebrew languages greatly savored of heresy."

This ignorance was universal. In Scotland, many of clergy of that country affirmed, "that Martin Luther lately composed a wicked book, called the *New Testame* George Chrichton, bishop of Dunkeld, about 1538 admonishing his vicar, Thomas Forest, that it was much to preach every Sunday," said, "Nay, nay, Thomas, we were not ordained to preach. I thank my I know nothing of either the Old or New Testament." most foolish conceits were mingled with divine truth. R Alban, a Carmelite friar of London, formed a pedigre the British kings, from Adam to Henry VI, in 1450. tract on Heraldry, by Juliana Barnes, written about the 1441, begins in this curious manner:—"Of the offsprin the *gentilman* Jafeth come Habraham, Moyses, Aron

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the profettys, and also the kyng of the right lyne of Mary, of whom that *gentilman* Jhesus was born, very god and man; aftre his manhode kynge of the land of Jude and of Jues, *gentilman* by his moder Mary, *prince of cote armure.*" St. James, the apostle, was created *Baron* at Paris!

When the quickening and polishing influence of the Scriptures was extinguished, nothing remained to exert a humanizing influence on society. The loving spirit of piety, which unites man to his fellow-man, had been driven out; and the priests no longer cared for the spiritual welfare of the people. The light of the Bible ceased to shine on man's destiny; it was hidden behind an impenetrable veil; no revelations proceeded forth from its shrine; and priests and people became equally careless of God and immortality. Papal policy had sunk the nations, at the same time, in ignorance of the word of God, which would have uncovered the corruption of the worldly, scheming church, and in ignorance of every thing elevating and purifying. The light of science went out with the light of religion. It was only because some elements of piety and truth escaped, that the papal church herself did not fall headlong into the abysm, into which she had sought to plunge the whole earth. It is little less than a miracle that infidelity did not sweep over the once nominally Christian world, with its deep and deadly tide, crushing, overwhelming and devouring for ever, all that was lovely and good. There is one only solution. It is found in that inimitable composition, the second Psalm.

In the midst of the extreme darkness of those mournful ages, we are almost surprised at the existence of so much light, as that which was seen from various quarters, shooting athwart the gloom. But mind is, in its nature, too elastic to be wholly crushed. And divine truth is too mighty to exist, even in its feeblest elements, in the individual or the social fabric, without sending forth tokens of its life-giving power. But the bare remains of it, which survived the disastrous legislation of popes and councils, of palaces and thrones, wrought with a silent yet resistless energy, in the mass of society. It was like the leaven, hid in three measures of meal, till the whole was leavened. Some of those rays of light were seen in the sound learning, by a few encouraged and acquired, in the attention given by them to the Holy Scriptures, and their correct *ideal* of the requisites of a good

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version, and the means of securing it. Honorable ment should be made of those females, who distinguished the selves in this respect. In the fifth century, the empr Eudoxia or Eudocia wrote a poetical paraphrase of the f eight books of the Bible, a paraphrase, in prose, of Dar and Zechariah, besides several other minor works. In twelfth century, Eloisa, with her "nuns of the Paraclet "studied the Latin, Greek and Hebrew tongues, appl them to the acquirement of a more accurate knowledge the Holy Scriptures, and endeavored, by a sedulous exa nation of the original texts, to derive sacred wisdom from purest source." In the fourteenth century, Hedwige, dau ter of Louis, king of Hungary and Poland, and herself cho sovereign queen of Poland, in 1384, executed a Pol version of the Bible. Nicholas Udall, in speaking of period immediately before the accession of queen Mary the British throne, says:—"It is now no news in Engla to see young damysels in nobles houses and in the courts princes, instede of cardes and other instruments of idle tri ying, to have continually in their hands either Psalm Omelies, and other devout meditations, or els Paule's epist or some boke of holy scripture matiers, and as familiarly b to reade or reason thereof in Greeke, Latine, Frenche, Italian, as in Englishe." Lady Jane Grey, at the age eighteen, is said to have been versed in the Hebrew, Chald Arabic, Greek, Latin, French and Italian languages. T evening before her death she sent her sister a most affect farewell letter, on the blank leaf of a Greek Testament, beginning of which is filled with the praises of that volu Of the correct ideal, existing at least in some minds, o good version of the Scriptures, the plan of translation purs by Wiclif, furnishes a specimen. He says, in his own count, that "he, with several others, who assisted him, together all the old Latin Bibles they could procu These they diligently collated, and corrected what er had crept into them, in order to make one Latin Bible so deal true; since many Latin Bibles were very false, esp ially those that were new. Then they collected the Doct and common glosses, especially Lyra; with which t studied the text anew, in order to make themselves master

* Wiclif translated his version from the Latin Bible, not because he deem of equal authority with the Hebrew and Greek, but because he was not sufficie familiar with those tongues.

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se and meaning of it. Next, they consulted old gram-
s and ancient divines as to the hard words and sentences,
ney might best be understood and translated; which
done, they set about the translation, which, they re-
should not be a verbal one, but as clearly as they
express, the sense and meaning of the text." Yet Sir
as More calls Wiclif "a great arch-heretic, who took
him of a malicious purpose to translate it of new,"—in
to disseminate his heresies. A still more satisfactory
t of the extremely thorough manner in which Luther
ded, so that his version might be as perfect as possible,
orded in Townley, Vol. II, pp. 9, 10, and also in
bigné's History of the Reformation. There was an
se contrast between the patient, scientific labor bestow-
on their work by these stars of the reviving church, men
imbued with a sense of their responsibility, and the
nances of Nicholas Malermi, for example, who com-
a translation of the Bible in Italian in eight months,
he monk Roger Bacon, who invented a universal gram-
y the aid of which a person might learn Hebrew, Greek,
and Arabic in a few days.

ing the whole period, from the first promulgation of the
ian writings down to the present time, not a century
ssed away, without producing several versions of them.
of these were exceedingly corrupt, the offspring of
an zeal, marred, and spoiled of the simplicity of divine
that they might subserve the interests of a party. But
of them were the labors of men of sincere and upright
loving the Scriptures, and anxious to diffuse the
edge of them among their countrymen or others, as
of the tree of life, for the healing of the nations. Some
doubtless, been irrecoverably lost in the commotions of
but a goodly company remain. The names of many
lights of mankind, who have performed this noble task,
ll preserved; hallowed names, to be kept in everlasting
nbrance! Others have vanished from the scroll of history;
eir record is on high.

"They lived unknown,
Till persecution dragged them into fame
And chased them up to heaven. Their ashes flew
—No marble tells us whither. With their names
No bard embalms and sanctifies his song;
And history, so warm on meaner themes,
Is cold on this."

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The manner in which the circulation of the Scriptures in vernacular tongue created readers, and thus began at onc disperse the prevailing ignorance, is finely illustrated in the that in the early part of the sixteenth century, five hundred sixty-eight editions of the Bible, or parts of it, were pri in various languages within thirty-six years; many of the the press in Geneva. One hundred and eighty-nine edit of the whole or parts of the Scriptures in French were pri from 1550 to 1600. John Dale, a bookseller, "sold se thousand Bibles in two years' time, for the bookseller London, when they were first printed and brought ove Ireland, in 1556." By the year 1533, fifty-eight edition the New Testament in German had been issued; an Wittemberg, at one period, three presses were employed, no less than 10,000 sheets struck off every day. In many, previous to the Reformation, "the year 1513 saw 35 publications, and 1517, but 37. But after the stimulu that great event, the number of books increased with as ishing rapidity. In 1518, we find 71 publications record in 1519, 111; in 1520, 208; in 1521, 211; in 1522, 3 and in 1523, 498." From 1517 to 1526, the first ten y of the Reformation, the number of Luther's publications 300; from 1527 to 1536, the second decade, the num was 232; and from 1537 to 1546, the year of his death, number was 183.

The metrical translations of the Scriptures, noticed in catalogue of versions, were of the heroic character, made verse for the sake of the dignified and harmonious movem rather than in order to adapt them to be sung. But Lut whose fondness for music is well known, made succes efforts to introduce the practice of congregational sing "A short time before he ventured to administer the Lo Supper in the German language, he composed and printe very useful little book containing thirty-eight German hyn with their appropriate tunes, comprising a summary of Ch tian doctrines, expressed in elegant German metre." T was only an experiment; but it was successful. He proce ed in his endeavors, partly by translating, and partly by procuring to be translated, the whole book of Psalms into Ger verse. In inviting the aid of Spalatin in this work, he wr

"In my judgment, we ought to copy the examples of the prophets fathers of the church, by composing psalms or spiritual songs in

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ılar tongue, for the use of the common people, that the word of ay be sung among them. We are, therefore, inquiring for poets; ce you are favored with fluency and elegance in the German lan- improved by frequent use, we entreat you to assist us, and to or to versify some of the Psalms in a similar way to that which I ou. I wish novel and courtly terms to be avoided, and simple, com- nd well-chosen words to be sung by the multitude. The sense be clear, and express the mind of the Psalmist, adopting the g in preference to the words."

e example of Luther was soon followed. About 1535, nd Robert Wedderburn, sons of a merchant in Dundee, nd, "composed a metrical version of a number of the s, which were afterwards commonly sung in the assem- of the Protestants, until superseded by the version of old and Hopkins." The same persons were the chief s of "Gude and Godly ballates, changed out of pro- sangs, for avoyding of sin, harlotrie, &c." The design work was to circulate the reformed opinions in Scot- hrough the means of the favorite national music, re- d from a social and sinful, to a holy use.

ment Marot, of France, eminent for his poetical ability, ersuaded by Vatablus, professor of Hebrew in the uni- of Paris, to attempt a version of David's Psalms into n rhyme. Marot, with various coadjutors, completed ork. The faculty of divinity at Paris, however, were sed with the version, and carried their dissatisfaction to g. The king did not sympathize with them in opinion; length, yielding to the repeated remonstrance of the he caused the version to be prohibited.

t the prohibition only increased the desire to possess the Psalms erdicted. They were sold so rapidly that the printers could not he public with copies; and it is a singular trait in the history of es, that they soon became the most popular songs that were sung nks of society; they were the common accompaniments of musi- uments, and every one sung them to the tune which he pleased. ourt of Francis, each of the princes and nobility selected a psalm, g it to the ballad tune that each of them preferred. The dauphin, Henry, who delighted in hunting, was fond of *Ainsi qu'on oit le ire*, 'As the hart panteth after the water-brooks,' which he ly sung in going out to the chase. The queen's favorite was *les pas, O Sire*, 'O Lord rebuke me not in thy wrath,' which g to a fashionable jig. Antony, king of Navarre, sung, *Revenge en le querelle*, 'Stand up, O Lord, to revenge my quarrel,' to the dance of Poitou."

s extract, besides its intrinsic interest as a matter of , is an amusing specimen of the characteristic *esprit* of

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the French people. It is, also, an amusing circumstance to these psalms for the worship of God, Marot had the F taste to prefix an "epistle dedicatory" to the ladies of F In this epistle, he declares that he undertook the versic of religious gallantry, desiring "to add to the happiness fair readers by substituting divine hymns in the pla amorous ditties, to inspire their susceptible hearts w passion in which there is no torment, to banish that fickl fantastic deity, Cupid, from the world, and to fill their ments with the praises of the true Jehovah."

Calvin had already made some efforts, by the advi Luther, to introduce congregational singing into his chur Geneva. Marot's psalms were adopted immediately on appearance, and soon became universal favorites. were set to simple notes by Guillaume de Franc and o and found a place in most of the reformed churches, characteristical mark of the Calvinistic profession and wo

"They exhilarated their social assemblies, were commonly h the streets, and accompanied the labor of the artificer, so that the w of Flanders became noted for their skill in the science of psa Bayle says, that ten thousand copies of these psalms in verse, and music, were at that time printed, and very generally dispersed. mond de Remond objected to the music of Marot's psalms, that t of some of them were borrowed from vulgar ballads; to which the de Pours replied, that what used to belong to profane songs wa separated from them, and was become in a measure sanctified. cient times, he adds, things that were of common use, even though as plunder, when they were with proper rites separated and seque for the service of the sanctuary, were counted holy. And wh judgment we may form of the mode of adopting popular tunes in worship, it is certain that, in this instance, the effect was rap beneficial; the attention of the multitude was gained to the doctr the Reformation, and gave them an extensive circulation and influ

These psalms maintained their influence in France long period. In the succeeding century, more than a hu years after the Reformation, it is related, that they " sung by courtiers and commoners. No gentleman profe the reformed religion would sit down at his table wi praising God by singing; and singing the praises of formed an especial part of their morning and evening ship." And that was a palmy period to the reformed re in France.

"The holy word of God was duly and powerfully preached in ch and fields, in ships and houses, in vaults and cellars, and in all where the ministers of the gospel could gain admittance and obtai

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y. Multitudes were convinced and converted, established and and the plain and zealous sermons of the reformers were singu- ccessful. Children and persons of riper years were catechized udiments and principal articles of the Christian faith, and enabled a reason of the hope that was in them."

he matter of Christian psalmody, Britain was not be- ne continent. The first metrical version of the Psalms n the public worship of the English church, was that of as Sternhold and his associates. Sternhold died in 1549. one of the psalms, bearing his name in the collection, printed separately in the year of his death. They were t he made into verse. John Hopkins versified 58, W. ngham, 5, Thomas Norton, 27, Robert Wisdome, 1, ght are marked only by the initials of the authors' which are unknown. The entire version was first ed in 1562, with "apt notes to sing them withall." t to embark in these versifying enterprises was strongly teristic of the early period of the Reformation. Wm. s versified the whole book of Genesis, which he printed 8, under the quaint title of a "Hive full of Honey." 53, appeared "The Actes of the Apostles, translated nglyshe metre, and dedicated to the kinge's most ex- maiestye, by Cristofer Tye, doctor in musyke, and the gentylmen of hys graces most honourable chappell, notes to each chapter to synge and also to play upon te, very necessarye for studentes after theyr studye to eir wittes, and also for all Christians that cannot synge, d the good and godlye storys of the lives of Christ postles."

in the classification of Dr. Townley's mass of facts, st stop somewhere, and we may as well stop here. It haps, due to the American publishers to say that the is well printed on good paper, and substantially and mely bound in leather. It is defaced by a considerable r of typographical errors, which is the more to be ed because the work is stereotyped. The volumes n three fac-similes of manuscripts, besides one other tive plate. We deem it highly creditable to the pub- that they have printed a work, the returns of which e slow, in a style manifesting so much liberality.

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ARTICLE VIII.

THE EPISTLE TO DIOGNETUS,

TRANSLATED FROM THE ORIGINAL GREEK, AS FOUND AMONG THE WOR
JUSTIN MARTYR.

INTRODUCTORY REMARKS.

"Among the most beautiful remains of Christian antiqu observes Neander, in his Church History, "is a letter v is found among the works of Justin, on the characteristi Christian worship, in relation to heathenism and Jud Its language and thoughts, as well as the silence o ancients, prove that the letter does not proceed from J But the Christian simplicity which reigns in this l bespeaks its high antiquity, which is farther supporte this circumstance, that the author classes Judaism and h enism together, and does not appear to deduce the J cultus from a divine origin; and yet there is nothing pro Gnostic in the treatise,—a phenomenon which could exist in a very early age."

The questions, which have caused much contro among critics, respecting the author, the receiver, the sion, and the date of this Epistle, have been ably, ar general, satisfactorily considered, in a work lately trans by Mr. J. E. Ryland, and constituting the 41st and volumes of the Biblical Cabinet,—"The Life of J Martyr," by the Rev. Charles Semisch, of Trebnitz, Si This learned writer deems it "a mere assumption, to su that the receiver of the Epistle was identical with Diognetus who was the instructer and friend of the Emp Marcus Aurelius; for there is no other ground for it, the accidental sameness of the names;" and declar "perfectly absurd to build, as Kestner has done, hypothesis upon another, and to suppose that the Epistle written at the secret wish of the emperor himself."

Without relying upon the reasons generally made u by the ancient impugners of the Epistle, as the ge production of Justin, Semisch reckons among the proo

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riousness, the style, and the doctrinal views, particu-
hose with reference to the heathen idolatry, to the
is services of the Jews, to the work and person of
, to man and his salvation, and to the grounds for the
in carrying into effect the divine plan of redemption,
sted with the fearfully increasing demoralization of the
race, in the ages preceding the introduction of Chris-
. Semisch also asserts, that on the question, when
om whom did the Epistle originate, no certainty can
ained. He animadverts upon the untenable conclusions
eral critics, respecting these points, and concludes by
ending Tzschirner's decision;* "that this piece was,
reat probability, written in the age of Justin [about
ddle of the second century], as it has been ascribed to
nd contains nothing which can be referred to a later
Its tone of vigorous piety, and the delineation it
of the Christians, as a persecuted and yet widely spread
unity, justify us in assuming that it belonged to an
hen the new faith had begun to raise its voice more
tly, and to make more observable progress."
e delineation to which Tzschirner refers, is that splen-
ortraiture of the Christian life, which has secured the
tion of all who have contemplated it. "The vivid-
nd beauty of the delineation," says Semisch, "form a
e ornament to the depth of Christian conviction, and
lidity of thought with which the Epistle is filled."
, especially, who have read in this periodical, for
, 1843, the article translated by the Editor, from the
n of Neander, and entitled, Traits of the Life of the
Christians, cannot fail to be charmed by the captivating
e which is here presented. It is hoped that the outlines,
st, are faithfully preserved in the following version,
gh the coloring of an almost classic diction has, neces-
disappeared. Accuracy, rather than elegance, has
he aim of the translator. W. S. C.

THE EPISTLE TO DIOGNETUS.

erceive, excellent Diognetus, that you earnestly wish
informed respecting the religion of Christians, and that
penly and carefully inquire, in what god do they trust,

* Fall des Heidenthums, I, 218.

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and what mode of worship do they observe, that they contemn the world and despise death, neither regard supposed deities of the Greeks, nor adhere to the superstit of the Jews? And what is the nature of the affection wh they mutually cherish? And why has this new sect institution made its appearance now and not before? heartily commend you for the interest which you manifest these inquiries; and I beseech God, who gives us the faculi of speech and hearing, to grant especially that my reply m be such as to benefit you, and also, that you may so hear to cause in me no regret for having spoken.

Come, then, after you have cleared your mind from pre dices, and freed yourself from the power of delusive ha and become, as from the beginning, a new man, about listen, by your own confession, to a new doctrine; cor and discern with the understanding, as well as with bodily eye, the substance and form of your acknowled gods. Is not one of them of stone, like that which is trod under foot?—another of brass, no better than that whicl wrought into vessels for our use?—another of wood, alrea rotten?—another of silver, which a man must needs gua lest it be stolen?—another of clay, no finer than that wh is applied to the vilest service? Are not all these of c ruptible material? Are they not forged, by means of i and fire? Is not one of them the work of the stone-cut another, of the brazier, another, of the silversmith, anoth of the potter? By the skill of these, they were moulded i their present shape; but previously could they not have b changed, one for another, and even now, can they not b Could not vessels of the same material be made to resem them now, if they should fall into the hands of the sa artificers? And, moreover, could not men convert into v sels like the rest, those very idols which you worship? A not all these deaf and dumb? Are they not blind? A they not inanimate, insensible, immovable? Are they all liable to decay? May they not all be destroyed? these you call gods, and serve and adore, and you have beco altogether like unto them! For this reason you hate Ch tians, because they do not acknowledge such gods. But you not, yourselves, while you think and believe them to divine, treat them with still greater contempt? Do you mock and wrong them more? The stone and earthen figu

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ur gods, you leave unguarded; while those that are of and of gold, you shut up during the night, and in the me you place watchmen over them, that they may not len. With the very honors you think to pay them, you ther punish them, if they are endowed with sense; but are destitute of sense, while you convict them of it, you ip them with blood and with the smoke of burning fat. among you, would allow this to be done to himself? d, no man would voluntarily endure it; for man is with sense and reason. But a stone allows it; for it nout sense. Thus, you yourselves convict your gods ir senselessness. I might speak more fully of the free- f Christians from the bondage of gods of this sort; but at has already been expressed seems insufficient to any deem it useless to say more.

ke for granted, that you wish to be acquainted with the nce between their worship and that of the Jews. Al- n the latter may abstain from the idolatry of which I spoken, and be willing to worship only one God, and gard him as sole ruler of the universe, nevertheless, greatly err, if they pay their worship, even to him, heathenish conceptions. The Greek evinces folly by g sacrifices to dumb and senseless idols; but the Jew well account, as equally absurd and impious, his own offering sacrifices to God, as if he needed them. For aker of heaven and earth, and of every thing in them, supplies all our wants, cannot need from any of his res, what he has, himself, given to those who think give to him. But those who sacrifice to him, with offerings, and fat-offerings, and burnt-offerings, and ne that they exalt him, by such honors, thus vainly ving gifts upon him who needs none, differ nowise, in inion, from those that exhibit the same devotedness to idols, unconscious of the homage paid them.

eem it unnecessary for me to inform you of the scrupu- ss of the Jews about meats, their superstitious observ- of Sabbaths, their boasting on account of circumcision, eir pretensions in respect to fasts and new moons. e things are too ridiculous to be worthy of mention. is it right to accept as valuable some of the things ed by God for the use of men, and to reject others as s and superfluous? Is it not wicked to accuse God

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falsely of having forbidden to do good on the Sabbath-d
Is it not contemptible, to boast of the mutilation of the fl
as a mark of God's special choice, and as a cause of his
tinguishing favor? To watch the stars, and the moon
order to maintain the superstitious observance of months
of days, and to appropriate the arrangements of God, and
changes of the seasons, to their own inclinations, some
which are for festivity, and some for mourning, who does
consider this a stronger proof of folly, than of piety?

I think you have sufficiently learned that Christians prop
abstain from the common vanity, and imposture, and curios
and boasting of the Jews. But the mystery of their pecu
religion you cannot hope to be taught by any man.
Christians are not distinguished from other men by their ab
their language, or their manners. They do not dwell
separate cities, or use an extraordinary style of speech,
follow an unusual mode of life. They neither propos
system devised by human ingenuity, nor countenance,
others, some human dogma. They live in Grecian, or fore
cities, each where his lot is cast, and in clothing, food
other usages of life, comply with the customs of the pl
And yet their deportment and their relations to society are w
derful and confessedly paradoxical. They inhabit their resp
tive native countries, but only as sojourners. They share in
things as citizens, and endure all things as foreigners. Ev
foreign country is a fatherland to them, and every fatherlan
foreign country. They marry like others, and become paren
but they do not expose their offspring. They place a comm
table, but by no means a common bed. They live in
flesh, but not after the flesh. They pass their time u
earth, but their citizenship is in heaven. They obey
established laws, while by their lives they transcend the la
They love all, and are persecuted by all. They are
understood, and are condemned. They are slain, and
made alive. They are poor, and they make many ri
They suffer want in every thing, and in every thing t
abound. They are put to shame, and in the midst of t
degradation they are covered with glory. They are defam
and are vindicated. They are cursed, and they bless. T
are injured, and are courteous towards those that injure th
They do good, and are punished as evil doers; but even wh
enduring punishment, they rejoice as being raised to l

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are treated as foes and barbarians by the Jews, and are
uted by the Greeks; but their most bitter enemies can
no reason for hating them. In a word, what the soul
he body, that Christians are to the world. As the soul
ısed through all the members of the body, so Christians
read through all the cities of the world. The soul in-
lwells in the body, but it is not of the body; so Chris-
lwell in the world, but they are not of the world. The
le soul is garrisoned, as it were, within the visible body;
Christians are known as inhabitants of the world, but
everence for God remains unseen. The flesh hates and
against the soul, although the soul injures not the flesh,
nly restrains it from indulging its pleasures. And the
hates Christians, although they do it no harm, but only
e its pleasures. The soul loves the flesh and the limbs that
; and so Christians love those by whom they are hated.
ul is shut up in the body, and yet it protects the world;
hristians are shut up in the world, as in a prison, and
is they who protect the world. The immortal soul
in the mortal body, and Christians dwell as strangers,
the corruptions of the world, looking forward to the
nging purity of heaven. The soul is refined and purified
stinence from food and drinks; and the daily punish-
inflicted upon Christians multiply their numbers. God
pointed them to so important a post, that they dare not
e it.

, as I have said, no earth-born invention has been en-
l to them. It is no mortal wisdom, which they so sedu-
guard. Those are no human mysteries, which have
confided to their stewardship. But the almighty and
le God himself imparts from heaven and establishes
n's hearts the truth, and the word, holy and incompre-
le. His messenger to men is not, as some might sup-
any servant, either an angel, or a ruler, or one of those
that minister before him in heaven, or do his bidding
earth. But he has sent the Framer and Creator of all
, himself, by whom he built the heavens, and confined
a within its bounds; whose secret laws are faithfully
ed by all the elements; who commanded the sun to
he measures of his daily career; whom the moon obeys,
he bids it shine by night; to whom the stars submit,
panying the moon in her course; by whom all things

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have been ordained, and defined, and arranged,—the heavens, and whatever is in the heavens; the earth, and whatever is in the earth; the sea, and whatever is in the sea; fire, also, the air, the abyss, the heights, and depths, and intermediate spaces of immensity. This Being he sent to men. And was this done, as some might think, to oppress them by tyranny, and strike them with dread? O no! For he sent in mercy and in graciousness, like a king sending his son, a king. He sent him as a God. He sent him to men as their Saviour, whose lips should utter persuasive tones, and not threats of violence; for violence is not in God. As loving, not as judging, he sent him. But he will send him to judge, and who shall abide his coming?.... Do you not see Christians exposed to the fury of wild beasts, that they may deny the Lord, and still remaining steadfast? Do you not see that the more they are punished, the more their number is increased? These things do not seem to be the work of man. They are the power of God. They are the signs of his coming.

What human being could have had a perfect conception of God, before he had himself come? Or do you credit the vain and frivolous speculations of the philosophers, so worthy of confidence, forsooth, some of whom declare that fire is God (calling that *God* which they are themselves rapidly approaching); and others water; and others still some other of the elements created by God. Even if any one of these opinions were admissible, God might with equal truth be predicated of every created thing. But they are all the lying wonders and impostures of jugglers. No man ever saw him, or had any knowledge of him. He has manifested himself. But he has made the manifestation by faith, through which alone it is permitted to see God. For God, the Lord and Creator of the universe, who made all things, and arranged them in due order, was not only full of love towards man, but was also long-suffering. He always was, and is, and will be, such an one; beneficent and kind, slow to anger, and true. He alone is good. He conceived a great and inexpressible purpose, concerning which he communicated only with his Son. As long as he wrapt this purpose in secrecy, so long he appeared to neglect us, and to have no care for us. But after he disclosed and revealed by his beloved Son the plan which had been formed from the beginning, then he unfolded to us the whole, granting us to enjoy, and

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ow, and to understand his benefits. Who of us ever
ted this? All things, therefore, he knew in himself,
ntly with his Son, as the case required.
ring the time past, he suffered us to be borne on at will
r own irregular impulses, to be carried away by sensual
res and by our lusts; not indeed because he at all de-
l in our sins, but because he bore with them; not ap-
g the time in which we wrought unrighteousness, but
g in us, by his power, an upright will; so that having
by our own works been proved unworthy of life, we
through the goodness of God, be accounted worthy; and
g discovered our own inability to enter into the kingdom
d, we might, by the power of God, become able. But
the measure of our sins was filled, and it was perfectly
t that punishment and death awaited us as our recom-
and at last the time arrived which God had appointed
e disclosure of his mercy, and power, and exceeding love
ankind, then he hated us not, nor cast us off, nor re-
ered against us our offences; but he was slow to anger,
ore patiently with us. He took our sins upon him; he
his own Son a ransom for us, the holy one for trans-
rs, the sinless for the sinful, the just for the unjust, the
uptible for the corruptible, the immortal for the mortal.
hat else could cover our sins, but his righteousness?
gh whom was it possible that we, violators of the law
npious, should be justified, except through the only Son
d? O the delightful change! O the unsearchable
that has been wrought! O the unexpected benefits!—
he transgression of many should be covered in one
erson, and the righteousness of one should justify many.
g, therefore, in time past, convinced us that it is impos-
by our own natural powers to attain life, and having
evealed a Saviour, able to save those who could not
vise be saved, from both these considerations, he would
ve rely upon his goodness, that we regard him as our
ter, father, teacher, counsellor and physician, as our
light, honor, glory, strength and life, and that we be
licitous about raiment and food.
you desire and receive this faith, you will, for the first
know the Father. For God has loved men; on whose
nt he created the world; to whom he subjected all
in the world; upon whom he bestowed reason and un-

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derstanding; whom alone he permitted to look up towards him. He formed us after his own image; he sent to us his only begotten Son, and has promised a heavenly kingdom, which he will bestow upon those who have loved him. And when you have known him, with what delight will you be filled! How will you love him, who has first loved you so much! But if you love him, you will be an imitator of his goodness. Wonder not, that man can become an imitator of God. He can, if God please. To exercise authority over others; to covet superior power; to be rich, and oppress the poor;—this is not happiness. No one can thus imitate God. For such things are far removed from his majesty. But he who bears his neighbor's burden, who, in proportion to his superiority, desires to benefit his inferiors, and who receives whatever he enjoys as the gift of God, becomes a God, as it were, to those whose wants he supplies. This man is an imitator of God. Then, while you dwell upon earth, you will see that God reigns in the heavens; then you will begin to utter the mysteries of God; then you will both love and admire those who are punished for their unwillingness to deny God; then you will condemn the delusion and error of the world, when you yourself have experienced the true heavenly life. You will then despise the terrors of what men account death, while you dread that real death which is reserved for those condemned to the eternal fire, that shall punish to the extreme those delivered up to it. You will then admire those who endure flames for righteousness' sake; you will pronounce them happy, when you know of that fire.

I am not treating of matters strange to me, nor is my investigation contrary to reason; but having been a disciple of the apostles, I am become a teacher of the Gentiles; the things delivered to me I minister to those who are become worthy disciples of the truth. For who that is rightly instructed in spiritual knowledge, does not desire to learn thoroughly what was shown clearly by the Word to the disciples whom the Word enlightened, conversing freely with them; not understood by unbelievers, but making explanation to the disciples? Those accounted faithful have known the mysteries of the Father. For this cause he sent the Word, in order that he might appear to the world. He sent the Word, who, despised of the people, was preached by apostles, and was believed in by the nations; who was from the beginning, and

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ppeared and was found a new being upon the earth, and
r new-born in the hearts of the saints; who has always
d, and is to-day declared a Son. By him the church
iched; and grace, being displayed, abounds among the
conferring understanding, unfolding mysteries, an-
ing times, rejoicing over the faithful, being bestowed
those that seek; those by whom the rules of the faith
t broken, nor the rules of the fathers trangressed. Then
ebrated the fear of the law, and the inspiration of the
ets is recognized, and the faith of the gospel is establish-
d the tradition of the apostles is defended, and the grace
church joyously exults. If you do not grieve this grace,
hall know what the Word communicates, by whom he
and when he pleases. For whatever, at the will of the
anding Word, we are impelled to utter, we become
s with you of the things revealed with labor and from

en you have read and heard these with diligence, you
now what God affords to those who love him aright;
become a delightful paradise; within each of whom
s up a fruitful tree, luxuriantly blooming, and adorned
arious fruits; for here the tree of knowledge and the
f life are planted. That of knowledge destroys not,
obedience destroys. It is not without significance that
riptures declare, that God in the beginning planted the
f life in the midst of paradise, showing life through
edge; which our first parents not using aright, were
ed by the wiles of the serpent. For this reason were
es planted near each other, because without knowledge
s no life, and no sure knowledge without true life.
postle perceiving this, and wishing to condemn the
edge exercised without the truth of the commandment
e, declares that knowledge puffeth up, but love edifieth.
er thinks it possible to know any thing without pos-
that knowledge which is true and testified by the life,
nothing, and is deceived by the serpent, because he
t loved life. But whoever with reverence has know-
and seeks life, plants in hope, expecting fruit. May
eart be knowledge. May your life be the true word,
ly received. The tree of knowledge, growing up
you, you will always gather such fruits as are desired
presence of God; fruits which the serpent touches

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not, nor deceit meddles with. Nor is Eve corrupted, but a virgin believes; salvation is displayed; the apostles are made wise; the passover of the Lord proceeds; the praising multitudes assemble, arranged in beautiful order; and the Word, instructing saints, rejoices; through whom the Father is glorified. To him be glory for ever. Amen.

ARTICLE IX.

LIFE OF STILLING.

BY THE EDITOR.

HEINRICH STILLING'S LEBENSGESCHICHTE (*Johann Heinrich Jung's [gennant Stilling] sämmtliche Werke.*) Stutgart. 1841.

The Autobiography of HEINRICH STILLING, *late Aulic Counsellor to the Duke of Baden, etc. Translated from the German, by* S. JACKSON. Second edition. London. 1843.

IT is rare that a work is received with such unqualified applause, as the Autobiography of Henry Stilling. The English magazines are enthusiastic in its praise. The Evangelical Magazine says:—"It is, indeed, a remarkable production; incident and dialogue are wrought up together, in a manner strongly resembling the composition of romance; yet, we cannot doubt the truth of the narrative. The story is simple as the Pilgrim's Progress, and fascinating as Robinson Crusoe." The Metropolitan says:—"The first part of the book is exquisitely pastoral; and the beautiful simplicity of nature was never made to appear more beautiful, than it does in the unsophisticated characters of the Stilling family. From his youth upwards, Heinrich seems to have been marked by the hand of God as one chosen to vindicate his ways, and to show how a true Christian could bear up against all evils, pass, unscathed, through all trials, and meet, with pious resignation, all tribulations. It is a book for the serious, and to make the thoughtless become so." In the Encyclopædia Americana, under the article JUNG (the real name of Stilling), we find it said of this Autobiography:—"His celebrated work is incomparable. He relates, with

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and simplicity, the way in which his life was passed the classes of people, less favored by extensive gifts ne, and his pious and pure heart discloses itself so edly and involuntarily, and the style is, at the same excellent, that the work is one of the most popular the German classics." In respect to the translation, v. Dr. Belcher rightly remarks, "The translator irably made his author think in English." We have that two houses in America, one in Boston, and the n New York, commenced the re-publication of the multaneously, ignorant of each other's intentions. tual consultation, the Boston house retired from the and the Harpers, at New York, are now stereotyping s not surprising that we sat down, with elevated expec- to the reading of a book so highly commended. Our tions have been fulfilled. The beautiful character, able spirit, the heavy trials, the Christian resignation, lime faith of Stilling, have wrought powerfully with his favor. The narrative is clothed with touching ty and evident truthfulness; and we have been inter- his fates, as if they were our own. It is rare that, ng a biographical work, we feel such sincere sympa- th the character described. The author carries us , whether we will or no. In the few hours during the book has occupied us, we have felt ourselves with him in the village of Rosenburg, among the g forests of the Giller, and in the green fields of bach; we have shared his bitter trials and disappoint- opening our hearts to suffer with his; and we have n spirit, by the bedside of the dying old man, anxious ive, with his children, his parting benediction. We t we have lost an excellent friend; we are ready to with fresh tears the green turf that covers his sepul- while we feel that a new tie of fellowship binds us to rious company of apostles, martyrs and saints, before one in heaven.

w paragraphs and sentences we should wish to see l in the American edition. Some single words, also, be advantageously changed, or the expression so far as to cover that which it is not essential for the young experienced reader to know, and the insertion of which necessary to the completeness of the story. The

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things referred to were written by the author, in the innocence of a pure heart, and we can overlook them; but if they can be spared, we are willing, for the sake of the multitude of readers, of all ages and of both sexes, to do without them. Of this class, is a narration on pages 47 and 48 of the copy before us. Examples of the objectionable words to which we have referred, occur, from time to time, throughout the book; but we cannot easily point them out, without repeating them, from which, we trust, we shall be excused. That may not seem indelicate for a German or a French audience, which our own scruples would suppress. Some of the episodes, drawn from the old romance, could be well dispensed with. On the last page of the work, in the description of the private administration of the Lord's Supper, just before Stilling's death, we observe that which seems like a recognition of the erroneous doctrine of the final salvation of all men:—"This is the cup of the new covenant in his blood, which was shed for you, and for many, *and, in the end, for all,* for the forgiveness of sins." This statement of the theological creed of Stilling, on a controverted point, seems to us unnecessary to be retained in the translation. If the unscriptural clause in the sentence were omitted, no wrong would be done to Stilling, and none, we are sure, to truth; while its appearance might serve as a casual prop to error, or, at least, a suggestion of it, which we should prefer not to afford. It is the only case we have noticed, in which, the religious views stated are not eminently elevated, pure and scriptural.

The volume will furnish to the Christian reader a striking example of the methods of Divine Providence. The author himself, says, p. 115, "I am not writing Stilling's whole life and conduct, but *the history of Providence* in its guidance of him." This plan of the writer throws over the book a religious air. It leads him to speak of prayer offered and answered, of God as the hearer of prayer, and of the Christian's joy in coming to a throne of grace. The reader finds himself sometimes borne onward by a resistless impulse, and looking in breathless and almost painful anticipation, not knowing from what quarter succor can arise; when, suddenly, in some most unexpected manner, God appears for the help of his suffering servant. It is often as if a sun broke forth at midnight, to guide the bewildered traveller; or, as when vegeta-

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ready to be consumed, and the hopes of the husband-
re cut off by parching drought, the burning heavens,
moment of despair, become darkened with clouds, and
ings out of death, under the refreshing rain. Some of
remarkable instances of divine interposition we shall
leasure in exhibiting. They are honorary to him who
the young ravens when they cry, and not a sparrow
the ground without his notice.

real name of Heinrich Stilling was Johann Heinrich
He was born at Nassau, A. D. 1740. His grand-
Eberhard Stilling, was a peasant and a burner of
al. During the whole summer, he commonly remained
woods, returning only on Saturday, to look after his
furnish himself with provisions, and attend worship
Sabbath. He was an officer in the church, and a
ardent and unaffected piety. The simple manners of
lley of Tiefenbach, in which he dwelt, and the rustic
ity of his own life, carry us back to the pastoral tales of
uth. The whole imagery of rural pleasures, the grand
e calm scenes of nature, the labors of the field, the pious
t evening, the devout acknowledgment of dependence
od, freedom from the din of worldly care and the bustle
ical strife, the vine-clad wall, the green bower, the rude
before the door, the homely porringer, with coarse
and milk,—these meet us continually in the story of
rd Stilling. Eberhard was the father of six children,
m two were sons, Johann and Wilhelm. Wilhelm, at
e of twenty-three, was married to the daughter of a
oring clergyman. But Wilhelm was lame, so that he
ot obtain a livelihood by the labors of the field; and
her of Doris, being aged, and in extreme poverty, she
t with her no dowry but her love. Wilhelm, at the
f his marriage, filled the double office of tailor and
-schoolmaster. They lived a most loving and simple
Heinrich Stilling was their only child. But after two or
ears, Doris died, leaving Wilhelm almost inconsolable.
he was restored to a degree of composure, he retired to
per room of the house with his little Heinrich, two or
books of devotion, a few ells of cloth, and the imple-
of his profession. And here, for many years, he de-
himself chiefly to the education of his boy, and the
of piety. Heinrich was brought up with the utmost

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strictness. Every act of disobedience was visited with severe punishment. He was permitted to go abroad into the open air for an hour or two in the afternoon, but his circuit was confined to a given district, where his father could keep his eye constantly upon him; and when the time had expired, or any one of the neighbors' children approached, even at a distance, Wilhelm whistled, and, on this signal, Heinrich was in a moment again with his father. He was kept so secluded, that, in his seventh year, he knew none of the neighbors' children, though "he was well acquainted with a whole row of fine books." Some of these books were of a religious character, and others were secular. But his solitary life produced a peculiar cast of mind, unlike that of other children. He lived in an ideal world, and formed his standards of life from the books with which he was familiar. As he was continually hearing of God, and pious men, "the first thing he inquired after, when he had heard or read of any one, had reference to his sentiments towards God and Christ." Once, at the age of eight years, when some one thoughtlessly uttered an irreverent expression, savoring of profaneness, in his presence, he jumped up and looked timidly around him, and at length exclaimed, "O God, how gracious art thou;" meaning, because he did not immediately visit the crime with his vengeance; and afterwards, he administered to the guilty person a modest rebuke. At the age of eight or nine years, Wilhelm began to make his son a confidant, conversed freely with him of his deceased mother, and was rejoiced to find her traits of character living in him anew. He now carried him, for the first time, to church. He was astonished at every thing he saw. Every soft harmony on the organ melted him. "The minor key caused his tears to flow, and the rapid allegro made him spring up."

At this period, Wilhelm's mind became more composed. His religious sentiments no longer prevented him from going into society; and his gentle gravity and pure and simple piety produced a powerful influence on all that saw him. Heinrich was the hope and joy of his family, and not unnoticed by those who came into the house. The parish priest, Mr. Stollbein, a unique and most entertaining character, an odd composition of bitterness and benevolence, observed the hopeful child; and, in visiting his father, on a certain occasion, proposed that he should learn Latin. He had it in view, at a

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ime, to secure the services of so promising a scholar, master of the village school. The proposal, after due ration, was carried into effect, greatly to the gratifica- Heinrich. It was exactly to his taste. The tasks were him, and he still found opportunity to feast himself with. In order to gain time for this employment, when son drew near for him to relinquish his Latin studies, estly desired to be a schoolmaster. He had little taste father's trade. Stollbein proposed that he should pro- the university, and even promised to procure supplies; s undertaking was too great to be surmounted; and n began to introduce his son into the mysteries of his Heinrich submitted to his fate as well as he could, and is life tolerable by the study of mathematics and an- istory, and the reading of tales of romance.

as curious to see how he had garnished the corner in which he s needle, according to his own fancy. The window-panes were n-dials. Inside, before the window, there stood a square block, ape of a die, covered with paper, all the five sides of which were with sun-dials, the hands of which were broken needles. On g above, there was likewise a sun-dial, on which light was cast ce of looking-glass in the window; and an astronomical ring, whalebone, hung by a thread before the window; this latter the place of a watch when he went out. All these dials were correctly and properly drawn, but he, also, even then, under- mmon geometry, together with writing and arithmetic thorough- ugh he was only a boy of twelve years of age, and an *apprentice* ade of a tailor."

he age of fourteen years and a half, young Stilling was ed, and immediately after appointed master of the at Zellberg. His mode of instruction was to encourage olars to their necessary tasks, by the promise of some g narrative, which was withholden from them, if at any ey were deficient. He thus won their warmest affec- nd secured their highest improvement, without severity. ght them in the catechism, reading, writing, and arith- and the eldest boys, in geometry. Mr. Stollbein was d, on his first visitation, at finding slates in the school, he had not enjoined arithmetic as one of the regular , and poor Stilling was obliged to order the slates to be d. The peasants, however, interposed, and Stilling, on uthority, extended the course of instruction more than His supervisor, however, was inexorable; and learning, ly, the course Stilling pursued, Stollbein required that

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he should vacate his office. "The Sunday afternoon before Martinmas, the good schoolmaster put his few clothes and books into a bag, hung it on his shoulder, and, leaving Zellberg, ascended the Heights. His scholars followed him in troops, weeping. He himself shed floods of tears, and bewailed the sweet season he had spent at Zellberg." The next Monday, his father placed him again in his old corner, at the needle; and he was obliged to solace himself, with repairing, at his leisure, his dilapidated sun-dials, and relating to his old grandmother, the wonderful things he had read in a German version of the Iliad, which he accidentally found at the forester's, with whom he had boarded.

His next attempt at school-keeping, was made at Dorlingen. The scholars were a rude and clownish company, brought up in familiarity with whatever was obscene, vulgar and profane. The parents seemed to join with their children in every possible effort to make the schoolmaster's position uncomfortable. Stilling found, therefore, here no sympathy or pleasure. And glad was he, when thé time of his engagement expired, and he was permitted to escape to the simplicity, purity and truth of his native valley.

During this time, his father had contracted a second marriage, and removed to Leindorf, where Heinrich was again called to the office of teacher. Before and after school, his father expected him to labor at his trade; but he contrived, by taking his books with him to school, and stealing time from his official duties, to continue his progress in mathematics and history. But his labors, as a teacher, did not prove satisfactory. One complained of his reading for his own profit, to the neglect of his scholars. Another was offended by the strange figures of Stilling's sun-dials and mathematical diagrams, in the windows, and upon the walls. And a third, not comprehending the methods by which he endeavored to stimulate the ambition, and promote the more rapid improvement of his scholars, sought to excite the hostility of the peasants and superintendents against him. Thus, his attempts at school-keeping successively proved unfortunate; and his literary soarings brought him back perpetually to the humble labors of the tailor's shop.

After two or three more efforts, Stilling became completely disheartened. His prospects, however bright they were at their opening, were uniformly overclouded. The rainbow

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d as he approached. The gilded pageant of prosper-
dim and dark, when he drew near it. He found no
ny in his father's house, and few to understand his
abroad. God showed him the vanity of earthly
and, by successive disappointments, prepared the
his heart for the operation of divine grace upon it.
state, on the twelfth of April, 1762, having packed
ew ragged clothes, and with something more than
dollars in his pocket, he left his native province, and
his path, like Abraham, "not knowing whither he
After three days, he found a situation as a journey-
lor, with a person who was, at that time, in great
his services. On the Sabbath, he uniformly attended
He gained the affection and respect of the family
aster, and the esteem of all who frequented his place
ness. In a mysterious manner, too, he was led to
eligious experiences, which gave a character to all his
fe.

was passing, one Sunday afternoon, through a street in the
Schauberg. The sun shone pleasantly, and the sky was par-
vered with light clouds. He was neither meditating deeply,
e any thing else of a particular nature in his thoughts. He
lly looked upwards; and with this look, an unknown power
d his soul. He felt inwardly happy; his whole body trembled,
ould scarcely keep himself from sinking to the ground. From
, he felt an invincible inclination to live and die entirely for the
God, and the good of his fellow-men. His love to the Father
nd to the divine Redeemer, as well as to all men, was, at that
so great, that he would gladly have sacrificed his life, had it
uired. He felt, at the same time, an irresistible impulse, to
er his thoughts, words and works, that they might all be use-
eable and acceptable to God. He made, upon the spot, a firm
vocable covenant with God, to resign himself, henceforth,
o his guidance, and cherish no more vain wishes; but, that if
please God that he should continue a tradesman all his life
would willingly and joyfully assent to it.
Therefore, turned about and went home, and told no one of this
nce, but continued as before, except that he spoke less, and
tiously, which made him still more beloved."

e experiences will be easily enough understood by
Christian mind. Taken in connection with his re-
life, there can be no doubt that Stilling was then
xercise the grace of evangelical faith. He had made
ance in spiritual attainments. God was preparing
future trials, and girding him with divine strength,
might be victorious in the hour of temptation. After

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this, his conscience was exceedingly tender. He was very scrupulous in watching over his motives of action. He shrunk from the contact of wrong, as with instinctive abhorrence; and he exercised the most simple, childlike and entire confidence in the character and the promises of God.

A few weeks after this change in his mind, he left his manual occupation, and became private tutor in a family more distinguished by wealth and fashion, than by a desire to diffuse happiness among the poor and the sorrowful. Stilling learned here many of the proprieties of respectable society, at which he inwardly rejoiced; but his situation was rendered extremely uncomfortable, and, after several weeks, he resolved to change again his occupation. It was not his calling to teach, and he rarely had any protracted success in it. He sighed for kindred hearts; he needed the consolations of Christian communion; and no situation now suited him, in which he was deprived of this privilege. Again he went out, like the father of the faithful, uncertain what evils might await him, or in what occupation he should engage. After having proceeded awhile, he found himself in a wood; the traces of the road had disappeared. He was hungry and in a wilderness, and did not know a single individual, far and wide, with whom he was acquainted. Without money, without introductions, without food, fatigued and sorrowful, he sat down to reflect upon his situation.

"He now began to say to himself, 'I have, at length, ascended the highest summit of abandonment; nothing more is left me, but to beg or die. This is the first day in my life, in which I know of no dinner provided for me. Yes, the hour is come, when that great promise of the Redeemer is put to the highest test, as it respects me. Not a hair of your head shall perish! If this be true, I must have immediate aid; for to this moment I have trusted in him, and believed his word. I belong to those, whose eyes wait upon the Lord, that he may give them their meat in due season, and satisfy them with his good pleasure. I am his creature, at least, as much as any bird that sings in the trees, and always finds its food when it requires it.' Stilling's heart, at these words, was in a state similar to that of a child, when, by severe correction, it melts, at length, like wax, and the father turns away to hide his tears. O God, what moments are these, when it is manifest how the bowels of the Father of men yearn over them, and when, from compassion, he can no longer restrain himself."

With these thoughts, the mind of Stilling was suddenly composed. He rose up to go into the town; and, finding his scissors and thimble in his pocket, he inquired of the first person he met, where the best master tailor in the town lived.

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d was sent to show him; and he soon found that the
whose house he was brought was very desirous of the
a journeyman. As Stilling entered the parlor, he saw
oman spreading the cloth, in order to dine with her
n. And here a dinner had been prepared for him, "while
wandering in the wood, and reflecting whether God
that day grant him his necessary food or not." Here
nd, not occupation only, but the fellowship of Christian
On the afternoon of that very day, as he was at
vith his needle, it so happened that his employer and
rson at whose house they were laboring fell into con-
on on some point of practical theology. Stilling, who
ind a table, when he could no longer restrain himself,
to weep aloud, and exclaimed, "O God, I am at home,
home!" When he was asked, what was the matter, he
, "It is long since I have heard this language; and as
see that you are people who love God, I was unable
ain myself for joy." In this family, he lived with the
t pleasure. He was now brought into association with
vhose piety was of a kindred character with his own.
sought simply to exercise love to God and man, and to
Christ, their head, in their walk and conversation.
s this coincided with Stilling's own religious system,
ly harmonized in their views. Drinking into the same
engaged in the same pursuit, speaking the same heav-
nguage, and actuated by the same brotherly love, they
ogether as heirs of immortality, helpers of each others'
nd joy. Stilling was introduced to a large circle of
persons, and enjoyed the luxury of being useful. His
also kindly inquired into his circumstances, and freely
im the things of which he stood in need. His clothing
come worn to rags and patches; and Stilling had been
to replace it. But his benevolent host, of his own free
rovided him with a new suit, throughout, as joyful to
s Stilling was to accept, a garb, in which he could ap-
broad without being ashamed to be seen.

r he had lived at this place somewhat more than a
Stilling went, one day, with his employer to work at
use of a gentleman of wealth and extensive business,
name was Spanier. The latter, having, for some time,
l up and down the room, at length stood still before
g, and having looked at him awhile, he said, "You

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succeed as well in that, Stilling, as if you had been born to be a tailor; but that you are not." "How so?"—asked Stilling. "For this very reason," rejoined Spanier, "because I will have you for tutor to my children." "No, Mr. Spanier," replied Stilling, "that will not be the case. I have irrevocably determined to teach no more. I am now quiet and comfortable at my trade, and I will not depart from it." Mr. Spanier shook his head, laughed, and continued, "I will teach you something different from that. I have levelled so many a mountain in the world, that if I were unable to bring you to another way of thinking, I should be ashamed of myself." Notwithstanding Stilling's determination, Spanier found means to persuade him. Having an extensive business, in which it was requisite for him to have some one in his employ who understood the French language, as well as for the sake of his children, and who could also take the supervision of some departments of his affairs, he proposed to Stilling to seek out an instructer and learn French, at his expense, that he might be qualified for his new duties. This proposal stirred up the scholar afresh. The love of knowledge had slept under the ashes in Stilling's bosom; but such an opportunity revived all his old associations and propensities, and he gave his consent. In nine weeks after he had parted from his friend, the master tailor, "he could read the French journals in German, as if they had been printed in the latter language. He was, also, already able to write a French letter without a grammatical error, and read correctly; he only required exercise in speaking. He was sufficiently acquainted with the whole of the syntax, so that he could boldly begin to give instructions himself in the language."

The termination of this matter justifies the sentiment of his friend, the tailor, when the proposal was made to him. "Now," said he to Stilling, "you will commit a sin, if you do not consent. This comes from God, and all your previous engagements from yourself." Mr. Spanier entered into the peculiarities of Stilling's mental constitution. He understood the proper method of treating him, to ensure his freedom from the wearing melancholy, which, under other circumstances, had consumed him. He knew that the sensitive mind, placed in uncongenial spheres, and thus driven back upon its own loneliness and gloom, or suffered to be without profitable occupation, and thus left to brood over real or imaginary trials, will

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stroy its own substance. He engaged him, therefore, sion offered, in employments which kept his mind busi- pied, and which required, not only temporary absences ooks and solitude, but exercise in the open air, in view e object to be attained.

r some four years, Stilling began to inquire, what would h become of him. This inquiry resulted in his com- g, at the age of twenty-eight years, the study of Greek ebrew, in which, in a short time, he made very great ncy. His kind patron threw no obstacles in his way; the contrary, did all in his power to assist him in g the true end of his life. One afternoon, he was g up and down in the room, as he was wont to do e was reflecting upon any important affair. At length to Stilling, "Preceptor, it all at once occurs to me ou ought to do;—you must study medicine." The as thus unexpectedly furnished to Stilling's future He immediately felt that it was this for which God signed him; and he found no difficulty in tracing, in tory of his life and education, the designs of Provi- tending towards this result. He communicated the his uncle; but the latter opposed it. "Where shall ge sum come from, that is requisite for such an exten- d expensive study?" But Stilling answered with his motto, "Jehovah Jireh"—the Lord will provide. this time, an aged Catholic priest, an intimate friend of 's uncle, and who was famed for his skill in curing lmic diseases, wrote to the latter, that "he had most ly and circumstantially copied out all his ophthalmic both with respect to their application and preparation; an explanation of the principal diseases of the eye e method of cure." This manuscript he wished to good hands before his death; and he requested John to inform him, if there were not in his family some individual who had a desire to study medicine." In tter could plainly be seen the finger of God. Hein- mediately visited the old priest, and obtained from him cious manuscript. He received from him, also, a con- le number of medical books, which he packed up in tmanteau and carried home with him. He copied hole manuscript in four weeks; but at the end of me, his new patron was dead. Beginning to feel a

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degree of confidence, with the information which h
acquired, after a few more weeks of study, he un
to prepare some of the aged priest's medicines. The fi
in which he exhibited them was successful. This
him into notice, and he soon had patients for several
around. By means of his medical skill, Stilling wa
known to the family of his future father-in-law, wh
spent many happy hours. It was necessary that he
study at the University, in order to perfect himsel
mysteries of his profession. But he had no money,
pledge of assistance from any friends. "He inte
study simply on faith." Such were his circumstanc
he could not well study under any other condition
situation was very peculiar. At the age of thirty ye
trothed to a tender and pious, but sickly young woma
was pronounced by all the physicians to be consumpt
whole of his future welfare depending on his becoming
plete physician, and the requisite opportunities for st
manding at least one thousand rix dollars, "of wh
could not tell where in the whole world to raise a hu
his position was truly critical.

"Yet although Stilling placed all this before him in a ve
manner, he nevertheless fixed his confidence firmly on God, a
this inference;—God begins nothing without terminating it gl
Now it is most certainly true, that he alone has ordered my pr
cumstances, entirely without my co-operation; consequently,
most certainly true, that he will accomplish every thing rega
in a manner worthy of him.

"This conclusion rendered him so courageous, that he simpl
his friends at Rasenheim, 'I wonder from what quarter my
Father will provide me with money.'"

He did not, however, communicate his situation
other individual; and when, on the eve of his depa
the university of Strasburg, the father of his future br
fessed his inability to aid him with the necessary pe
supplies, he answered,—

"Hear me, my dear friend, I do not wish for a farthing fr
Believe assuredly, that he who was able to feed so many thous
ple in the desert with a little bread, lives still; and to him I
myself. He will certainly find out means. Do not you, ther
anxious. 'The Lord will provide.'"

And the Lord did provide. Owing to unexpected
and expenses on his journey, two days before leaving
fort for Strasburg, he had only one rix dollar left;
was all the money he had in the world. He said no

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ıy one, but waited for the assistance of his heavenly . At length, after he had suffered much anxiety, he th a mercantile friend, who had known him in the of his ophthalmic practice. The latter invited Stilling with him at his room. Stilling went, at evening, to he engagement. After supper ensued the following sation:

ell me, my friend, who furnishes you with money to enable you ?' Stilling smiled, and answered, 'I have a rich Father in He will provide for me.' Mr. Liebmann looked at him, and d, 'How much have you at present?' Stilling answered, 'One r—and that is all.' 'So!' rejoined Liebmann, 'I am one of ather's stewards; I will, therefore, now act the paymaster.' he handed over thirty-three rix dollars to Stilling, and said, 'I at present, spare more; you will find assistance every where. re subsequently able to return me the money, well!—if not, it tter.' Stilling felt warm tears in his eyes. He thanked him for his kindness, and added, 'I am now rich enough. I do not more.' This first trial of his faith made him so courageous, o longer doubted that the Lord would certainly help him through fficulty."

r reaching Strasburg, he found himself pleasantly situ- the university, having obtained convenient rooms, agree- ciety, the friendship of some who afterwards became uished men, among whom was Goethe; and in the of study, he was truly in his own element. His thir- e rix dollars, however, again melted away to one; and an anew to pray fervently for assistance. Just at the greatest necessity, the student who came with him to urg, and who shared the same room, said to him one g, "You have, I believe, brought no money with you. end you six Carolines, until you receive a remittance." knew as little where a remittance, as money, was to rom. But he accepted the friendly offer, and Mr. paid him six louis d'ors. Who but God incited his to make this offer, just at the moment when it was most ?

ing Stilling's attendance at the university, lectures n due course, announced on one of the principal topics he wished to study. Stilling presented himself, on y evening, supposing that these lectures would be paid e the others, after they were ended. But how was he ed when the doctor announced that the gentlemen please pay six louis d'ors each, on Thursday evening.

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His purse was again empty. Mr. T. had lent him alr six louis d'ors, and there was no prospect of his being to return them.

"As soon as Stilling entered his apartment, he shut the door him, threw himself down in a corner, and wrestled earnestly with for aid and compassion. The Thursday evening, however, arrived, out any thing of a consoling nature manifesting itself. It was al five o'clock; and six was the time that he ought to have the m Stilling's faith began almost to fail; he broke out into a perspi with anxiety, and his whole face was wet with tears. He felt no courage or faith; and therefore he looked forward to the future, as hell with all its torments. Whilst he was pacing the room, occ with such ideas, some one knocked at the door. He called out, ' in.' It was their landlord, Mr. R. He entered the room, and aft customary compliments, he began, 'I am come to see how you are whether you are satisfied with your lodging.' Stilling answered, ' inquiries after my health do me much honor. I am well, thank Go and your apartment is quite according to the wish of both of us.'

"Mr. R. rejoined, 'I am very glad of it, particularly as I see yo such well behaved and worthy people. But I wished particula ask you one thing:—have you brought money with you, or do yo pect bills?' Stilling now felt like Habakkuk, when the angel took by the hair of his head to carry him to Babylon. He answered, ' have brought no money with me.'

"Mr. R. stood, looked at him fixedly, and said, 'For God's sake will you be able to proceed?' Stilling answered, 'Mr. T. has al lent me something.' 'But he requires his money himself,' rej Mr. R. 'I will advance you money, as much as you need; and you receive your remittance, you need only give the bill to me, tha may have no trouble in disposing of it. Are you in want of any m at present?' Stilling could scarcely refrain from crying out; how he restrained himself, so as not to show his feelings. 'Yes,' sai 'I have need of six louis d'ors this evening, and I was at a loss.' R. was shocked, and replied, 'Yes, I dare say you are! I now se God has sent me to your assistance,' and went out of the room."

In a few moments, this excellent man brought eight d'ors, handed them to him, and went away. As soo he was gone, Stilling fell on the floor, thanked God tears, and cast himself anew into his paternal arms; which "he went to the college, and paid as well as the b

While this was going on at Strasburg, his old friend o thirty-three rix dollars chanced to visit Stilling's future fa in-law. The conversation turned on their friend at university, whose diligence, industry and genius were commended. Neither of them could conceive whenc obtained his money; but Liebmann remarked, "Well, I some friend would join with me, we would remit him once, a considerable sum." Friedenburg replied, "I will

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you in it." Liebmann rejoiced, and said, "Well, then, u count out one hundred and fifty rix dollars; I will add ny more to them, and send off the bill to him."

fortnight after the severe trial of faith which Stilling had endured, eived, quite unexpectedly, a letter from Mr. Liebmann, together bill for three hundred rix dollars. He laughed aloud, placed f against the window, cast a joyful look towards heaven, and said, is only possible with thee, thou almighty Father!—May my life be devoted to thy praise.' He now paid Mr. T., Mr. R., hers to whom he was indebted, and retained enough to enable get through the winter."

e preceding pages exhibit that, of which the whole book pecimen, the watchful care of God over his creatures. g was, emphatically, the child of providence. His life was distinguished in the same manner by the in- ition of God for his help, in every period of greatest sity.

s impossible for us to accompany Stilling though his life. A few only of the remaining items must suffice. his graduation, he established himself as a regular phy- , in the region where he had practised so much and so ssfully, before he went to Strasburg. He was not re- l, however, in the cordial manner which might have anticipated. His religious friends looked upon him with ion, as a backslider; and by the wealthy classes, he was d only with bare politeness, because he was not a man perty, like themselves. His general practice was not and he was often subjected to anxiety, and compelled ur yearly a small debt, which at length became a serious n. Still he lived in the exercise of faith in God; and was amazed at the wonderful interpositions of providence behalf. His skill in diseases of the eye laid the foun- for his fame, and operations in that department were his most successful services. Though he began to e for the cataract with extreme unwillingness, and with bling hand, he became renowned far and wide, and d himself one of the greatest benefactors of his age in any. But often these important operations were per- d upon the poor, who were unable to give him any ensation; so that he was constantly exerting himself for weal in the way of his profession; but, as long as he ned dependent on that profession, he was always in rassment. But though Stilling never had any thing

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before hand, what was needful never failed him. Wh
was required, it was there. On one occasion, when i
necessary that, within a certain number of days, seventy
lars should be paid on account of rent, Stilling and his
suffered the utmost anxiety, not knowing from what s
the sum was to be obtained. He had pledged his
for it, firmly relying on the divine promises. As the
of payment drew near without the slightest appearan
obtaining the requisite sum, Stilling, in great distress, "
ran up to his chamber, fell upon his face, wept, and entr
help of God; and when his vocation called him away, C
tina (his wife) took his place. She wept aloud, and p
with such fervor of spirit, as might have moved a stone.'
ten o'clock, on the day when the sum was to be pai
postman rang at the door, and handed Stilling a lette
contents of which were very heavy. It was a pacque
perscribed by Goethe, enclosing one hundred and fifte
dollars in gold. It appears that Goethe had obtained
Stilling, some time before, a manuscript of the narrat
his youth, which he had printed without Stilling's know
and this welcome sum was obtained for the copyright.

After having continued for a season in the practice of
cine, Stilling received an appointment to a professorsh
which the course of his studies and his experience emi
adapted him. This was a most agreeable event to him
it was not unattended by difficulties. Especially, i
prospect of a change of residence, he felt it incumbe
him to pay his debts. Eight hundred guilders must
from some quarter or other, before he could leave the
Some advised him to assign his goods to his creditors.
this he declined.

"'No, no,' said he, 'every one shall be paid to the utterm
thing. I promise this in the name of God. He has been my
and certainly will not let me be confounded. I will not make
a knave, and abandon the school of my heavenly Father.' 'I
very well,' answered they; 'but what will you do now? You a
ble to pay; and if you are arrested and your furniture seized, wh
you then do?' 'I leave all that to God,' rejoined he, 'and do no
ble myself about it, for it is his affair.'"

His friend, Mr. T., who had been his room-mate at
burg, interceded with a merchant to whom Stilling owed
dollars, to remit the debt. The merchant not only re
it, but gave him, in addition, sixty dollars more, to me

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ned circumstances. Mr. T. also advised Stilling on the ay to go about and take leave of all his acquaintances. comforted," said he, "and see what God will do for Stilling followed this advice. The first person on he called, at parting, slipped into his hand a roll of , amounting to one hundred guilders. As he proceed- knowledgments were pressed upon him with the greatest cy; "and in the evening, when he had finished his and returned home, and counted the money over, how had he?—*Exactly eight hundred guilders, neither more s.*"

he year 1784, the academy of Political Economy, with Stilling was connected, was removed from Rittersberg idelberg. His situation was there improved, and his nsation somewhat increased; but still, not sufficiently ole him to liquidate all the debts which he had accumu- In the year 1786, he was appointed by the university rburg, public and ordinary professor of the Economical, cial and Statistical Sciences, with a salary of 2130 rs, current money. In the mean time, his wife had died, e had married again. His second wife was a more skilful keeper than the first; and besides meeting the expenses family with his salary, she managed every year to do ning towards cancelling his debts. Though he had re- rom the general practice of the medical profession, he ued to operate gratuitously for the cataract with much s. During his residence at Marburg, Stilling published orks, "Scenes in the Invisible World," and "Nostalgia" *weh*), which had an important influence in determining al mode of life. These works have had an extensive ation. The act of writing them revived in his mind an e which he had strongly felt from his childhood, to e an active instrument in the Lord's hands, for the cement of religion. Various circumstances seemed to t, that the time had now come for this impulse to be l into effect. But the path to attain this end was not ar. He continued, therefore, for the present, to dis- e the duties of his office, occasionally to write for the and sometimes to visit distant places, for the purpose forming ophthalmic operations. Some of these journeys both interesting and profitable. On one such tour into erland, Stilling experienced another of those remarkable

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interpositions of Providence, by which his life had b
much distinguished. He had a debt upon him of 165
ders, which must soon be paid. One of the Swiss p
on whom he operated for the cataract, without any kno
of the fact, and simply from an impulse to make Stillin
happy, paid him exactly 1650 guilders for his cure.
Stilling retired to his room at night, he found the sum,
in cash and the remainder in bills, upon his bed.

After a season, the way seemed opened before hi
Stilling having resigned his chair at Marburg, devoted
to religious authorship, under the patronage of the Ele
Baden. This was his last employment; and in this,
with its infirmities gradually crept upon him. But
spent a long and eventful career. Now, surrounded
children and grand-children, happy in the recollectio
well-spent life, and joyful in the prospect of the life to
he composed himself, to wait for the summons.

The last scenes of his life, described by his grands
exceedingly touching and beautiful. We seem to forg
we stand by the death-bed of the accomplished pr
We imagine ourselves in the presence of one of the
triarchs. The loveliness of piety beams forth in his a
ance, and speaks in all his words. We find pleasure in
to such a place. It is holy ground. It is impossible
to quote the extended account. We will give only the

"But the solemn and mournful moment now gradually appr
The far advanced Christian, like his Redeemer, was to drink th
tribulation to the very dregs, as a glorious testimony of faith
world. And it was the middle of Holy Week. He went,
Saviour, to meet death and victory. On beholding his count
beaming with affection and dignity, one would have exclaimed, O
where is thy sting? O Grave, where is thy victory? But th
unto God, who giveth us the victory, through our Lord Jesus C

"He continually sought us out, one after the other, with his
and solemn look, and once exclaimed, 'Continue in prayer,'
ceased not.

"He refreshed his languishing lips a few times more with
drinks, until at length he said, 'It is enough; no more will go
Several times he stammered forth supplicating expressions, whe
ing from convulsive attacks, to the great Consummator, such as,
cut short the thread of life!' and, 'Father, receive my spirit!'—a
we thought we heard him breathe his last. However, his vigor
stitution recovered itself a little. He prepared himself for the ap
ing mortal blow by stretching himself out at full length, and
otherwise regarded as necessary; then fixed his eyes on the pi
the infant Jesus, which hung opposite to him; and now his eye

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closed them with all the power of bodily and mental strength. od breathless, and continued in prayer, while convulsion fearfully d the features of the sufferer. Once—and a second time—it as if evil spirits sought to discompose his noble mien. But, the dignified traits of his sublime countenance returned to their and benignity, and heavenly purity perfectly presented itself to ing eyes. And when at noontide the sun shone most cheeringly, th departed, and the Christian had overcome. In faith was his

ere is sorrow on earth for the departed benefactor, counsellor, nd incomparable father. Father Stilling is lamented even in st distant countries: but in heaven, there is joy amongst the and an unceasing song of praise before God ascends from his l spirit."

designed to have spoken of the intermingling of a kind erstitious element in Stilling's character,—his belief in atural appearances, and the regard he paid to waking . Several instances of this occur in the volume. are perhaps to be viewed as almost the constant char- tics of persons educated in such entire seclusion, where, eep valley and among precipitous mountains, every re- of the light, and every tree could be easily transformed, vely imagination, into a being from some distant sphere. ur space permitted, we should have been glad to speak ther subject, the internal impulses, by which Stilling hought he could discover the divine will. The char- f the piety exhibited by Stilling and his friends, in the listrict of Tiefenbach, and by the tradesman and his with whom Stilling last wrought as a journeyman, es, also, more than a bare notice. How lovely is its What inimitable beauty it adds to the charms of pas- ife! And how it elevates and sanctifies whatever it s! "Godliness is profitable unto all things, having e of the life that now is, and of that which is to come." es Jane, the Young Cottager, and Elizabeth Wallbridge at among kings. But our limits forbid us to proceed e and many other interesting topics, suggested by the f Heinrich Stilling. We close, therefore, with his own priate language:

hoever is inclined to wonder and rejoice at me, let him wonder way in which I have been led, adore the Father of men, and im that he still does not leave himself without a witness; that prepares witnesses to tread his sacred paths, and still sends into his vineyard, even at the eleventh hour."

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ARTICLE X.

LITERARY NOTICES.

1. *Sermons and Discourses*, by THOMAS CHALMERS, D. D., LL
First complete American edition, from the Glasgow edition,
and corrected by the Author. 2 vols. 8vo. New-York.
Carter. 1844.

The Works of Rev. John Newton, to which are prefixed Mem
his Life, by the Rev. RICHARD CECIL. 2 vols. New-York.
ert Carter. 1844.

Dr. Chalmers' Theological Works have recently been stere
and published in Glasgow in fifteen volumes. The first and seco
tain his "Natural Theology,"—the third and fourth, "The Ev
of Christianity,"—the fifth, "Sketches of Moral and Mental P
phy,"—the six succeeding volumes, his "Sermons," and the fo
his "Lectures on Romans." The first seven volumes of this
were reprinted in this country, uniformly with the Glasgow e
The number of volumes, however, rendered the work too co
general circulation, and it was thought best to publish them in a c
form. The Lectures on Romans were therefore published in o
ume, 8vo., at one dollar and fifty cents, and in little more th
months, nearly four thousand have been sold. The Sermons ar
offered in two volumes, 8vo., at two dollars and fifty cents; so t
whole three volumes, in uniform type and binding, comprising t
umes of the Glasgow edition, cost only four dollars. The Serm
Dr. Chalmers are too well known to need additional recommen
For the sake of those who are not familiar with them, we may s
they include Miscellaneous and Occasional Discourses, Sermons
pravity, on the application of Christianity to the Commercial an
nary Affairs of Life, and on the Christian Revelation, viewed i
nection with Modern Astronomy. The utility of reading good se
is not, for a moment, to be questioned. The minister not only
them suggestive of interesting themes for his public efforts, bu
from them valuable incidental instruction in the art of ser
ing. They are useful to the private Christian, giving him the
when necessity requires, of spending a Sabbath profitably at
When churches are destitute of a pastor, and no supply can be ob
a printed discourse, read publicly, will both aid in the spiritual im
ment of the people, and the proper observance of holy time. T
terprising publisher is doing excellent service to the cause of re
and morality, by such reprints of standard authors as he has lately
ed. The works of Dr. Chalmers are no ephemeral publication, de
to be read this year, and thrown away and forgotten, the next.
will command a steady sale, as long as sterling theology, sound
and sober sermonizing are appreciated and desired.

The Works of the Rev. John Newton are printed in the sam
and style, and sold at the same price as the Sermons of Dr. Cha
Each volume contains nearly 500 pages, in double columns. The W

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e, besides the Narrative of Mr. Newton's Life, his Letters, Ser-
Cardiphonia, the Olney Hymns, Sketches of Ecclesiastical His-
c. The plain, direct style of Mr. N., his ability to speak to the
is deep yet cheerful piety, render him an acceptable companion,
er he is known. His Life exhibits him as a most interesting
of divine grace. On all themes pertaining to Christian exerci-
productions show the skilful hand of an operator who knows by
nce that which he describes. The Christian heart will long wel-
em. Without metaphysical subtilty or refinement, without exe-
power or eminent learning, they awaken a response in the reader
truth.

a Apostolica. First American, from the fifth English edition.
-York. D. Appleton. 1844. 262 pp. 24mo.

book is a series of short compositions in verse, published origi-
the British Magazine. It belongs to the efforts to support the
and bring it into notice, with which the present day abounds.
ces generally have a quaint air, as if they had come from the
of a pious antiquity—waiting, in times past, as reserved soldiers,
exigencies of the age of warfare and trial. Some portions of
es are very beautiful; and some are obscure. Several of them
decidedly Puseyite air. In two or three instances, the writer
e even farther still towards Rome, apparently asserting some
very doctrines by which practical Popery is distinguished
angelical Christianity. Thus, on p. 25, we find, in one stanza,
cation of a saint (we know not whom), and the doctrine of pen-
sin, in which is ascribed to human work the merit to wash away

"Then plead for me, thou blessed Saint,
While I in haste begin,
All man e'er guessed of work or plaint
To wash away my sin."

e same class is a form on the next page:

"I cannot wear guilt's silent thrall;
Cleanse me, kind Saint!"

102, the baptism of Christ is styled a baptism of repentance.
ve been accustomed to regard the baptism of Christ, not as an
of his penitence, but as an example for the imitation of his fol-
—a ratification of the divine institution. The Sinless could not

"How didst thou start, Thou Holy Baptist, bid
To pour repentance on the Sinless Brow!"

147, the authority is ascribed to the Church, which belongs only
Word of Revelation:

"So may my eyes from all things Truth convey,
My ears in all thy lessons read aright,
My dull heart understand, and I obey,
Following where'er the Church hath marked the Ancient Way."

152, the doctrines of apostolic succession and the infallibility
Church are set forth:

"They fenced the rich bequest he made,
And sacred hands have safe conveyed
Their charge from age to age.

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"Wanderers, come home! when erring most
Christ's Church aye kept the faith, nor lost
One grain of holy truth:
She ne'er has erred as those ye trust."

On p. 158, we notice a piece entitled "Schism," which is a mixture of charity and prejudice, combined in apparently equal tions—an amusing condensation of two opposite principles wi smallest possible space:

"Oh, rail not at our brethren of the North,
Albeit Samaria finds her likeness there;
A self-formed Priesthood, and the Church cast forth
To the chill mountain air.

"What though their fathers sinned and lost the grace
Which seals the Holy Apostolic Line?
Christ's love overflows the bounds His Prophets trac
In His revealed design."

The taking title of the book, together with its possible influe collection of religious poetry, seemed to demand a careful exa of it. These errors are mingled with many strong and sweet which deserve high commendation. We would gladly copy them, did not our limits forbid.

3. *Memoir of Mrs. Sarah Lanman Smith.* Late of the M Syria. By EDWARD W. HOOKER. New Edition. Boston. Marvin. 1844.

A new edition of this well known and interesting Memoir appeared. It is well that, without any loss of beauty or exce is put into a cheaper form, for the purpose of promoting its w culation. Few memoirs of female missionaries have been mor ed. It describes the missionary adventurer, not amid toil, and and privation, but in the highest state of comfort to which pe gaged in that department of labor are ever likely to attain. T Land, in which Mrs. S. resided, and some of whose interestin ties she visited, gives a charm to her journals. We see in her spirit of a missionary before her actual engagement in the wor before any prospect was opened, that led her seriously to anti And, in the pleasant places where the lines fell to her, the sa is still predominant. We see in her not the elegant foreign reside but the humble, earnest Christian, diligent in her evangelical v summoned, by an early death, to retire from it. The Memoir i of the best commendation, and we hope it may find numerous re

4. *The Unique; a book of its own kind, containing a variety thrown out in a variety of ways, for evangelical Ministers, C and Christians.* Boston. John Putnam. 1844. pp. 234.

Some errors and abuses are of such a nature that it is sufficien to call attention to them, in order to ensure their removal. The describes, in a lively manner, many things which are as they sh be, in ministers and churches, in individuals and congregati leaves the picture to be claimed by those to whom it is applic has excited considerable attention, and deserves a wide circulat

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Daughter of the Isles, and other Poems. By WILLIAM B. TAP-
Boston. W. D. Ticknor & Co. pp. 256. 32mo.

present volume contains about one hundred pieces from Mr. Tap-
prolific muse. The subjects, in general, are judiciously chosen,
execution often manifests undeniable traces of poetic genius and
We have already expressed our opinion of Mr. T.'s talents in this
, vol. VII, p. 302. The best piece in the present collection is the
titled "Gethsemane." It is in the "Psalmist," hymn 219.

Cypress-Wreath. A Book of Consolation for those who Mourn.
ed by RUFUS W. GRISWOLD.

Manna for Christian Pilgrims. By BARON STOW.

e two little works belong to the miniature series of Gould, Ken-
Lincoln. The first is a token for mourners, composed of prose
se, admirably adapted to the purpose for which it was prepared.
autiful design upon the cover, is in exquisite taste. The other
a passage of Scripture, with a short analysis of its contents,
tanza of a hymn for every day in the year. Both the plan and
cution of it are worthy of praise.

Power of Faith, exemplified in the Life and Writings of the late
Isabella Graham. A new edition, enriched by her Narrative of
Husband's death, and other select Correspondence. Am. Tract
ety. pp. 440. 12mo. 1843.

oir of the Rev. Legh Richmond. By the Rev. T. S. GRIM-
E. Seventh American edition. pp. 362. 12mo. New-York.
V. Dodd. 1844.

l Memoirs are among the most profitable reading. There is a
f religious biographies not worth the paper on which they are
, much less worth the time spent in perusing them. They com-
te no information, available for any practical purpose; they pro-
either intellectual nor spiritual improvement; they give no strong
f character; they do nothing for the reader, unless it be to pro-
sickly sentimentalism, more injurious than beneficial. But these
s are not of that class. They have already passed the ordeal
lic opinion in former editions. They have successfully won
ay into the catalogue of our prevalent religious literature; and
erature is adorned and honored by them. They have their dis-
hing characteristics; and yet, in some respects, a remarkable
y. As gift-books, or table-companions, they will never lose their
They are treasures, which grow brighter and brighter, the more
e used.

Discourse, delivered at the one hundredth Anniversary of the Or-
zation of the First Baptist Church in North Stonington, Sept.
1843. With an Appendix. By ALBERT G. PALMER. Boston.
ld, Kendall & Lincoln. 1844. pp. 72. 24mo.

centennial celebrations, which have occurred so often within the
w years, have brought to light a good collection of materials for
e of the historian. Some of them are rich in interesting details;
others serve only to show the poverty of our annals. This Dis-
states that the earliest Baptist church in Connecticut was founded

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at Groton, in 1705, and the First Church in Stonington, in 1743. is a striking contrast in the continuance of the pastoral incumben office in the early and recent periods of this church. The fi pastors labored with the church 22, 25, 23 and 20 years respe making an aggregate of 90 years. Four others have stood pastoral relation to the church one year each, and one, a y a half. The remaining four years and a half, the church was w pastor. A part of the Discourse is occupied in giving a view character of the age, and the circumstances whose influence wa the early Baptist churches of Connecticut. Though it contains enough of general information to sanction the title gilded on th "The Early Baptists of Connecticut," we esteem it an interest well written document, and worthy of a place among our hi contributions.

9. *The Ciceronian; or the Prussian Method of Teaching the L of the Latin Language.* Adapted to the use of American S By B. Sears. Boston. Gould, Kendall & Lincoln. pp. 184

This little volume of Prof. Sears, is based on the principles of published by Dr. Ernest Ruthardt, of Breslau, in 1839, and ag larged and improved, in 1841. The Prussian Minister of Educat so much pleased with the work of Ruthardt, "as to order a c every gymnasium in the kingdom. He, at the same time, reque teachers to direct their attention to the subject, and afterwards press their opinion upon it. The consequence has been a very approbation of the method, and its adoption in about a hundred sia." The work consists of two parts: the second is a sele complete sentences, or short paragraphs, from the works of Cic tending to 114 pages, and on which the scholar is to be exercise first explains the plan of instruction contemplated, and exhibit mens of its application. It is impossible for us to present a full of it, in this place. The statement is sufficiently condensed in th itself. The book is peculiarly fitted for young learners, and is en adapted to make thorough linguists and independent scholars publication of it is a proof of what we have before remarked, a of interest in classical learning; and we are sure it will prove cient aid to such learning. Its influence, within a few years, felt, so far as it is known, from the daily task of the schoolboy elegant retirement of the accomplished scholar. We recommen teachers of the languages to avail themselves of the earliest opp to become acquainted with its contents.

10. *Sermons preached upon several Occasions.* By Robert South Prebendary of Westminster, and Canon of Christ Church, Oxf new edition, in 4 volumes; including the Posthumous Disc 8vo. Philadelphia. Sorin & Ball. 1844.

Dr. South was the son of a London merchant, born in 1633, at ney, and a fine classical scholar. He was successively chaplain t Clarendon, and the Duke of York, and in 1676, he went to Pol domestic chaplain to the English ambassador, Lawrence Hyd wrote, afterwards, an account of his journey to Poland. In th part of the seventeenth century, he engaged in a controversy w Sherlock, respecting the doctrine of the Trinity. Neither of t putants denied the doctrine. Their controversy respected the n

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ing it. Dr. South died in 1716. Dr. Johnson said of him, udgment was penetrating, and his knowledge extensive. He or to his age and country—I could almost say, to human nature He possessed at once all those extraordinary talents that were amongst the greatest authors of antiquity: he had the sound, comprehensive knowledge of Aristotle, with all the beautiful graces and embellishments of Cicero. One does not know which re most in his writings, the strength of reason, force of style, or ess of imagination. In short, the best way to praise him is to im. In all his writings will be found the divine, the orator, the and the Christian." We may add to this, that Dr. South was observer of whatever was passing in the political and ecclesiasti- ld, during the stormy period in which he flourished; and he s not to introduce into his sermons piquant allusions to the hat were then transpiring. Baxter describes him as "a fluent, atirist;" and adds, that when he was once appointed to preach the King, "the crowd expected a vehement satire." In this , Baxter relates that "when he had preached a quarter of an e was utterly at a loss; and so unable to recollect himself that d go no further, but cried, 'The Lord be merciful to our infir- and so came down. About a month after, they were resolved t Mr. S. should preach the same sermon before the King, and not expected applause; and preach it he did, little more than half an ith no admiration at all of the hearers; and, for his encourage- he sermon was printed. When it was printed, many desired to at words they were that he was stopped at the first time; and und in the printed copy all that he had said first, and one of the ssages which he was to have delivered was against me for my Commonwealth.'" To us, who read the many allusions to the of that period, after the lapse of a century and a half, and now ey are become harmless, they serve as a pleasant spice—a true alt. They are forcible, eloquent, and, as a monument of the f the times that dictated them, valuable;—but they must have itterly felt by all sectarians and dissenters in government and . Even the Anabaptists, as he calls them, have not escaped his pen. They are noticed, in a single paragraph; but in a way while it amuses us, at the same time fortifies, and defends, and their principles. The Sermons are 127 in number. The topics cted from a very wide range, and the mode of treating them pre- the reader continual variety. We have no hesitation in saying e discourses will be read with pleasure and profit. The publish- e done a good service to the American community by presenting ese beautiful volumes, for which we hope they will receive am- uneration. A fine index of subjects—extending to 33 pages, in columns, and fine print—adds much to the value of the books.

pository Notes, with Practical Observations on the New Testament. William Burkitt. 2 vols. pp. 725, 847. Philadelphia. Sorin all. 1844.

Notes of Mr. Burkitt are not critical, but practical and devotional. esemble Henry in pious inferences drawn from the sacred text. dge has remarked that Burkitt drew from several expositors, he implicitly follows, and by whom he is sometimes misled. Such ance occurs, for example, in the scholium on Matt. 3: 15, where

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later and more learned critics have erred in the same manner. T
edition of the work was printed early in the last century, and it h
several times reprinted, in folio and quarto. An abridgment,
thick octavo volume, was published in England, a few years s
the use of the poor. Manuals of devotional meditations on th
tures are not likely to become too numerous for the public welf
though, in an age grasping after intellectual, more than after s
improvement, they may not yield so rich a return to the publishe
issue them at great expense, as books of a different character.
exegetical works on the Scriptures have the disadvantage, tha
researches in critical science often make them less valuable, cu
the circulation of the earlier, at the introduction of the late
same firm who publish the Notes of Burkitt, have been unfort
reprinting from the Scotch edition, Tholuck on the Romans, tr
by Rev. Robert Menzies. Prof. Tholuck, by means of subseq
searches, has greatly altered and improved his work, almost n
a new one; and an edition, in this country, in order to possess t
est value, ought to be either a new translation from this last C
tary, or re-edited in such a manner as to embrace the author's
rections. Critical science is never at an end. Its field is co
enlarging. But practical scholia are always valuable. The
time, and the labors of additional writers, instead of diminish
value of our acquisitions, only add to the quantity of them.
happy to add this work of Burkitt to the list of valuable re
theological lore.

12. *Ancient History:* Containing the History of the Egyptians,
ans, Chaldeans, Medes, Lydians, Carthaginians, Persians, M
ans, the Seleucidæ in Syria, and Parthians. From Rollin, a
authentic sources, ancient and modern. 4 vols. 12mo. Ne
Robert Carter. 1844.

This is a stereotype work, issued originally by the London R
Tract Society. The title-page states that it is compiled from
It is said, however, in the preface, that the portion which has
rived from Rollin has been entirely re-written, and corrected
mented by the light of subsequent investigations. The geog
and historical writers cited in addition to Rollin, are very numer
of high authority in their several departments. The work c
two peculiarities: the first is, that it embraces full geograph
statistical information, respecting the countries in question;
second is, that it is an attempt to write a history on Christian pr
—the hand of God being recognized, and his agency pointed o
successive events, pertaining to the rise, prosperity, and fall of
History certainly furnishes a wide field for the investigation of th
tian scholar and philosopher, where the agency of an almight
may be as distinctly seen as in the works of the visible creatio
wish that this compilation might be the means of displacing son
cheap literature of the times. It consists of four good volun
bracing 1334 pages, handsomely printed, and moderately bound
very low price of two dollars.

13. *The Life of Charles Follen.* By E. L. Follen. Boston.
as Webb & Co. 1844. pp. 419. 12mo.

This is an interesting Memoir, extremely well composed and a
Dr. F., it is well known, was a German and a literary gentle

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lover of republican principles, and warmly attached to America, d of his adoption. The work before us exhibits the peculiar ty of his character, and commends him to the interest and regard entire strangers. Though not specially of a religious cast, it rthy addition to our biographical literature. The likeness at the ng is a good engraving, and an excellent resemblance of the d original.

ARTICLE IX.

MISCELLANEOUS INTELLIGENCE.

BENEVOLENT SOCIETIES.

aptist General Convention for Foreign Missions.—The Tenth Triennial of the Convention was held in Philadelphia, April 24, 1844. The re- the treasury for the financial year, ending April 1st, 1844, derived from l and associate donations, and from legacies, amount to $62,062,29. enditures for the same period have been $74,221. Excess of expendi- ve receipts $12,159; which, added to the debt of last year, makes the gainst the Board, $27,018. The amount received the past year from the mentioned above, is greater than that of the preceding year by $16,179.22; eds the sum raised during the year preceding the last Triennial Convention 3,61. The Board have also received from the American and Foreign ciety $6,000, for the publication of the Scriptures in foreign lands;— American Tract Society, for the publication of Tracts, $2,500;—from ed States Government, for the promotion of civilization among the Amer- ans, $3,300; and $2,222 from the Baptist Missionary Society, England, ial donation for the spread of the gospel in China. Of the Missionary e, 4,700 copies are published. Of the Macedonian, at Boston, about t Cincinnati, about 5000.

umber of Missions under the direction of the Board of Managers is ; seven of these are to Indian tribes in North America; three are in one is to the Bassas in West Africa; and seven to Asia. The Missions America are to the Ojibwas, Ottawas in Michigan, Tonawandas in New awanoes, Cherokees, Creeks and Choctaws;—including 7 missions; 14 and 5 out-stations; 32 missionaries and assistants, of whom 12 are ; 10 native assistants; 11 schools and about 350 pupils; 15 churches members; 283 baptisms reported the last year. The gospel by John, a, has been translated, and is in course of publication. The same in e is nearly ready for the press. The European Missions are in France, Denmark, etc., and Greece; including 3 missions, 19 stations and 1 n; 10 missionaries and assistants, of whom 4 are preachers; 25 native and assistants; 26 churches in connection with the Board, with more members; 97 baptisms reported. In the missions in Western Africa, are and 1 out-station; 3 missionaries, 3 assistants and 2 native assistants; with 100 pupils; 2 churches and 24 members. Some attention has been the preparation of books, and the translation of the Scriptures The in Asia are seven. They are as follows: Maulmain mission, Tavoy Arracan, Siam, China, Asam and the Teloogoos; including 17 stations ut-stations; 62 missionaries and assistants, of whom 30 are preachers; n 60 native preachers and assistants; 32 churches with about 2500 ; 449 baptisms. The whole Bible in Burmese, translated by Dr Judson, ulation. Progress has been made towards establishing a theological n for Karen assistants at Maulmain. In the printing department at . the Epistles, from Galatians to Titus, in Peguan, have been printed, sidue are under revision for the press. The aggregate of printing, in 17,200 copies, or 1,090,800 pages; including the first part of Pilgrim's in Burmese. A Burmese and English Dictionary is in course of prep- The printing department at Tavoy has been in active operation, includ-

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ing the printing of portions of the Karen New Testament; number of pa
1842, 1,809,000, and from April to July, 1843, 570,000 pages. In the Siam m
in addition to ordinary religious services, instruction has been given to a cl
ical class of Chinese assistants, and translations have been in progress
Siamese and Chinese. The entire New Testament in Siamese, translat
Mr. Jones, has been printed, also a Siamese grammar by the same, and C
tracts, amounting to more than 17,000 copies, or about 750,000 pages.
than 27,000 tracts, or 864,513 pages have been distributed.

The whole number of missions in connection with the Board, is 18;
and out-stations, 92; missionaries and assistant missionaries, 110; native
ers and assistants, about 100; churches, 75; baptisms reported, 829; m
4,800. There are also from 30 to 40 schools, containing from 800 to 1000
The number of missionaries and assistant missionaries sent forth the past
14; 3 assistant missionaries have died, and 5 missionaries and assistants ha
dismissed: net increase, 6. The New Testament in Bassa, Asamese and C
is in preparation. The Siamese New Testament is printed, and the Ka
Peguan are in course of publication.

The American Baptist Home Mission Society held its twelfth annive
Philadelphia, April 23, 1844. By the Treasurer's report, it appears that or
inst., the total amount of receipts, including those of auxiliaries, was $51
that is, $11,228,40 more than last year; exclusive of those of auxiliarie
401,76, being $1,595,19 more than were received up to the 15th April of la
At the same period, the liabilities were $9,971,04, and the available re
were $6,101,43, making the balance against the Society, $3,869,61. Th
number of agents and missionaries, registered in the missionary table,
They were distributed in 25 States and Territories, in Canada and Texas.
supplied at least 761 stations. Their joint labors are equal to those of o
for 179 years. The reports of many of the missionaries of auxiliaries a
deficient of statistical information. Nevertheless among the results me
by the whole number named on the list, are the baptism of 5059 pers
organization of 55 churches, and the ordination of 30 ministers. At the
occupied by them, 6325 children have been instructed in Sabbath Sch
houses of worship have been completed, 23 others have been commenced
churches have become able to support their ministers without mission
Of the number of missionaries mentioned, 79 were appointed by the Ex
Committee; 16 of them, however, received their commissions since th
February, and but a few of them have yet reached their fields. The
actually employed, therefore, was but 63. These labored in 18 States a
ritories, in Canada and Texas. They statedly supplied 240 stations; d
8,329 sermons and lectures; made 11,130 pastoral visits, and performed
amount of other ministerial labor, the aggregate amount of which is equal
of one man for 46 years. Among the results of their labors, they rep
baptism of 1,127 persons, the organization of 29 churches, and the ordin
18 ministers. Under their superintendence, 4,305 pupils have been instr
144 Sabbath Schools and Bible Classes. At their stations, 4 houses of
have been erected, and 8 others commenced; 3 churches have been suff
strengthened to maintain the stated ministry of the gospel without further
ance, and 44 young men are preparing for the ministry.

The American and Foreign Bible Society held its seventh anniversary
adelphia, April 23, 1844. The receipts during the past year were, from do
$21,451,63; from Bibles sold, $3,215,86; total, $24,667,49. Bibles were dis
to the amount of $2,762. The whole number of books sent from the dep
to the various States, for sale or distribution, including those transm
Burmah and China, and 5,300 to the City Bible Society, is 25,702. Ninete
auxiliaries have been added. Of the disbursements, $6,000 were paid
Baptist Board of Foreign Missions, to aid in printing and circulating the
tures.—Since 1839, 96,705 copies of the Scriptures have been distributed
Society. The Annual Report is a document of great interest and value;
ing, in addition to the usual details, a catalogue of the Biblical labors
Serampore missionaries for forty years, with a statement of the several
the Bible translated and printed by them, the languages into which the
are made, the number of copies issued, and the year of their publication
Dr. Devan's complete historical view of Chinese versions.

The American Baptist Publication and Sunday School Society held
anniversary in Philadelphia, April 24, 1844. During the past year, the

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received into the Treasury, including $37,27 on hand from the preceding
s been, $12,714,94. Of this sum $104,94 have been received for life and
memberships, $710 from legacies, $464,08 for the publishing and volume
25 towards furnishing permanent stock for a Colporteur in the Mississippi
$66,47 to furnish libraries for needy ministers and Sabbath schools, $25
Valley Fund, $1526,07 in donations for other benevolent societies, and
7 received in the business operations of the Society. The payments have
2,599,08, leaving a balance in the treasury of $115,94. The Society is
to adopt the Colporteur system. The Report thus alludes to it. 'The
ent in this department of our efforts demonstrates its economy, safety,
ciency. Without this appendage, the Publication Society can effect but
providing for the spiritual wants of the churches where its labors are
eded. This plan involves no doubtful experiment. It requires no com-
or expensive machinery. No costly agencies are necessary. The plan
, combines the agency system of the American Tract Society, and the
stem of the Methodists. Our Colporteurs, instead of being paid salaries,
g expenses, and for travelling equipage, receive a commission on sales.'—
ciety wish to raise $50,000 the next five years, at the rate of $10,000 a
carry into complete operation the proposed system, and resolutions were
approving the plan. Twenty-eight numbers, including 29,504 tracts and
pages, have been printed during the year. Two new books for Sabbath
have been adopted and published. The Board have received the stereo-
tes of the Psalmist, according to agreement with the Boston publishers,
e issued five editions of that Hymn Book, since the last of August. The
c and Baptist Register for 1844 has passed through three editions, includ-
ut 12,000 copies. About 2,700 copies of the Baptist Record are issued

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LITERARY INTELLIGENCE.

AMERICA.

Champlin, of Waterville College, Me., has in preparation, and will soon
ress, a translation of Kuhner's Elementary Latin Grammar.—We have
nounced as in preparation, a volume of Lectures on Christian Character,
her Discourses, on various subjects, doctrinal, experimental and practical,
Joshua Bates, D. D., formerly President of Middlebury College.—M. W.
ublisher, New York, has commenced issuing, in eight or ten Numbers, a
ume of unpublished sermons of the late Dr. Griffin, with the promise of an
print of his Life and Sermons. The number already issued contains six
ses, on various practical subjects. They were prepared by the author for
tion, previous to his death. The volume is in octavo form, printed in
columns, with clear type.—A fourth volume of Robert Hall's works, under
erintendence of the Rev. Dr. Belcher, is about to be issued by the Harpers.
extend to some 900 pages, and contain additional sketches of his life, and
tes, besides a large number of his discourses. The same firm are reprint-
former volumes, uniformly with the new one. The latter, however, will
ale separately from the first three.—The volume of Dr. Maxcy's works, by
lton, an octavo of about 500 pages, is nearly ready.—Mr. Schoolcraft is en-
pon a work of much research, on the "Picture Language of the Indians."

ENGLAND.

an's Pilgrim's Progress has been converted into an epic poem, in six can-
The Rev. Charles Forster's new work on the "Scriptural and Classical
phy of Arabia," has just appeared in London. The recovery of a lost
ge,—the ancient Hamyaritic of Southern Arabia,—is among the topics of
k. Other inscriptions, in a similar character, it is believed, and not im-
y in considerable number, exist in the same quarter, as well as in other
f Arabia.
e late meeting of the Presbyterian Synod of England (April 16), a college
nity Hall was established in London. Dr. James Buchanan is appointed
nt and primarius professor.

FRANCE.

w volume of the large work on the Benedictines of St. Maur (Histoire
re de France), continued by the Academy of Inscriptions and Belles Let-
s appeared at Paris. Vols. 1—12 of this work, published between 1733

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and 1763, embrace the literary history of France to the middle of the 12t tury. For 25 years, nothing more was published. In 1807, Mr. de Cham made the continuation his care, and induced the Institute to elect a commi editors to superintend the work. Vols. 13—15, published in 1814—20, com the history of the twelfth century. Vols. 16—20 are devoted to the s science in the thirteenth century. The last volume contains accounts of number of troubadours, and notices of the works of the four principal poets day, John d' Arras, Adam de la Halle, Adènes, and Rutebœuf.

GERMANY.

Several recent German works having now, for the first time, come und inspection, we shall not hesitate to notice such as are particularly va though some of them may have been published one or two years. Among to be reckoned Hefele's second edition of the Apostolic Fathers (*Patrum tolicorum Opera*), published in 1842. An account of the first edition was g this journal (Sept., 1840, page 479). Besides such corrections and improv as are ordinarily made, when new editions are called for, this has added a translation, and important explanatory notes, which greatly enhance the v the work. It is now, by far, the best, as well as cheapest, edition for co use.—The two recent volumes of Gervinus, on the *Neuere Geschichte der chen National Literatur der Deutschen*, completes his great work, the firs volumes extending from the earliest times to the age of Gottsched, and t two, as their title indicates, covering the period of the more recent lite Perhaps no nation of modern Europe has such a critical survey of its p literature. Whatever exceptions may be taken to some of the author's vie is generally acknowledged to be almost unrivalled as a literary historian and —Ullmann's Reformers before the Reformation (*Reformatoren vor der Re tion*), in two volumes, proves to be all that the high qualifications of that e astical historian, and the notices of the German critical journals, had led expect. He has filled an important chasm in history, and shown that the internal preparation for the German Reformation was made, not in Englan hemia, nor Italy, but in the territory on the Rhine, in the Netherlands, a south-west of Germany. Goch, John of Wesel (in Erfurt and Worms), burg, Gregory of Jüterbock, John Wessel (in Heidelberg), and the Germa tics, are now proved to have produced an effect upon the German natio even upon Staupitz and Luther, which no foreign writers ever did. It is n longer difficult to understand, why Germany and Switzerland should be the pal theatre of the Reformation.—Karl von Raumer's History of Education *chichte der Pädagogik*), since the revival of learning, is, so far as it has pr ed, the most satisfactory work on the subject. The first volume extend Dante to Lord Bacon and Montaigne; the second, to the death of Pestaloz third, not yet published, is to reach to the present times. Teachers will an entertaining as well as instructive work.—Neander has commenced edition of the first five volumes of his Church History. The two volumes a received, have undergone important changes, which, it is hoped, will not be looked by the translators.—Heinichen has published, in two volumes, the *P ratio Evangelica* of Eusebius, in the same style as the Ecclesiastical Histo the Life of Constantine, edited by him several years since.—The last volu Freund's Latin Lexicon has recently appeared, though it has not, to our ledge, yet reached this country. Classical scholars can now enjoy the rare ure of having a Latin lexicon, which ranks among the best specimens of m lexicography.—The new Greek lexicon by Pape, in two royal octavo volu now complete.—The new edition of the Antibarbarus, by Krebs, has swolle large volume, and appears to have increased as much in value as in extent.

Dahlmann, formerly of Göttingen, now of Bonn, has published a work,- *chichte der Englischen Revolution*, History of the English Revolution,—wh said to be exciting great and universal attention. It has been before the pub a short time, but is already in every body's hands, and has called forth the str commendation from the leading critical journals. It is written in the spir conservative royalist, maintaining the excellence of the monarchical fo government, but insisting that it be defined by a written constitution, and gu by a suitable popular representation, and liberty of the press. As these a objects for which the more reasonable of the liberal party in Prussia are co ing at the present time, it invests the book, of course, with the deepest po importance. It cannot fail to engage the immediate attention of public me scholars in England. Dahlmann is one of the seven professors, who res

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aces at Göttingen on account of the tyrannical proceedings of the present Hanover.—A reviewer, in one of the late numbers of Tholuck's Anzeiger, es an unfavorable opinion of the first volume of Baumgarten's Commenta- e O. T., of which we spoke in the September number of the Review.
Karl Wieseler, author of a chronological synopsis of the four gospels, has pointed Professor extraordinary of theology in the University of Göttin-
r. Fried. Lücke is made Abbot of Bursfelde.—Nov. 20, died K. C. von ged 71. He was formerly professor of theology at Tübingen, and a main Lutheran orthodoxy.—A new historical periodical has been commenced n, and promises to be kept up with spirit. It is edited by the brothers, nd W. Grimm, A. Boeckh, Leopold Ranke, Pertz, and others.—Prof. Göttingen, has just published "De Dialecto Dorica," being volume 2nd ork on the dialects of the Greek language; which is highly spoken of.— sic and Wirtemberg, societies have been formed for the publication of ooks, and the establishment of lending libraries for the gratuitous use of ple in every parish.

MISCELLANEOUS.

French press, in 1843, brought forth 6176 works in all the languages, dead ng: 1872 engravings and lithographic prints, 147 maps, plans and charts, pieces of music have also been published.
rs from Egypt, received by the Chevalier Bunsen, the Prussian minister, e that Dr. Lepsius has discovered at Meroë, a copy of the Rosetta Stone, oglyphic portion of which is comparatively perfect.
w law concerning the press has been enacted in Spain, which declares one shall edit a paper without paying 1000 reals annual taxes, and lodging eals caution money; and that no one shall be a juryman to try a crime of s, who does not pay 2000 reals of direct taxes.
L. MISSIONS.—Of $528,000 expended in one year by the Association for ting the Faith, established at Lyons, in France, $43,000 was expended for s in Europe; $195,000 for missions in Asia; $27,000 for missions in Af- 50,000 for missions in Oceanica, embracing the islands of the Pacific and Oceans; and $164,000 for missions in America. Of their periodical, en- ie Annals, about 120,000 copies, published six times a year, are now in seven languages, viz., French, 63,000; German, 17,000; English, 16,000; , 12,000; Flemish, 4000; Italian, 13,000; Portuguese, 2000.
number of visits made to the reading rooms of the British Museum, for pose of study or research, was about 1950 in 1810, 4300 in 1815, 8820 in ,800 in 1825, 31,200 in 1830, 63,466 in 1835, 76,542 in 1840, 69,303 in 1841, n 1842, and 70,931 in 1843,—exhibiting the enormous increase, between rs 1810 and 1844, of 68,981 readers, or between 35 and 40 times more than The number of visits of artists and students to the sculpture galleries ut 4938 in 1831, 6081 in 1835, 6354 in 1840, 5655 in 1841, 5627 in 1842, and 07 in 1843. In the MSS. department, 805 MSS. and 35 original charters en added, since the last account. These MSS. include 320 vols. of Syri- reat biblical and theological importance, the greater portion written be- the sixth and ninth centuries. The number of printed books recently o the library is 11,549; of which 545 were presented; 2039, received by ght, and 8965, purchased. The average number of daily readers was 244. eader, it appeared, consulted, on an average, five books per day.
treasures of classical literature known to be buried in the convent of Mt. excited, some time ago, considerable interest. A few years since, M. le Mynas was sent to Greece on a mission from the French government, ore the libraries, and rescue them, as far as possible, from destruction. He ely returned to Paris, carrying with him many valuable MSS. Among them collection of Fables in Choliambic verse by Babrias, of which only a few nts have hitherto been known,—a portion of the 20th book of Polybius,— writings of Dexippus and Eusebius,—a fragment by the historian Pryseas, w set of fables by Æsop, with the life of the author,—a work on Greek by Gregory of Corinth,—an unpublished grammar by Theodosius of Alex- —a treatise on gymnastics by Philostratus,—some copies of laws, lexicons mmars, comments on the Greek poets, and several other works.
rwaldsen, the eminent sculptor, died at Copenhagen, March 24, in the 74th his age. He was at the theatre, where he suddenly fainted, was carried d soon died. He had been working on a bust of Luther, on the day of his His funeral was attended by several thousand persons.

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Since the misfortunes of Poland have scattered a portion of its citi spirit of literary ambition seems not to have been at all extinguished. home and abroad, works in the Polish language are continually appe almost every department.

There has recently been a great revival of literature in Italy. Man have been published, chiefly historical.

QUARTERLY LIST.

DEATHS.

Joseph Adams, Jay, Me., April 11, aged 78.
Wm. G. Crocker, Monrovia, Africa, Feb. 26.
William Davidson, Prunty Town, Harrison Co., Va., Feb. 18, aged 41.
John Clark, King & Queen Co., Va., April 13, aged 84.
George F. Heard, Texas, Feb. 13.
Wm. A. Lennan, Centreville, Me., Aug. 15, aged 28.
Joshua Lester, Wilson Co., Tenn., Feb. aged 63.
Daniel Palmer, New York, March 10, aged 64.
Jedediah Randall, Norwich, Chenango Co., N. Y., Feb. 23, aged 86.

ORDINATIONS.

John S. Baldwin, Forest Lake, Susquehanna Co., Pa., April 10.
Samuel Boothby, Livermore, Me., May 8.
Samuel Carr, Norton, Ms., May 15.
Norman Clark, Irasburg, Vt., March 7.
J. M. Coggshall, Troy, Pa., Sept 19.
Jonathan Cole, Carmel, N. Y., April 10.
Edward Conover, Peekskill, N. Y., April 26.
Nath. Mason Crawford, Antioch, Ga., March 31.
G. F. H. Crockett, Clinton, La., Nov. 29.
John W. Crumb, Mohawk, Herkimer Co., N. Y., Feb. 13.
Harrison Daniels, Le Roy, Genesee Co., N. Y., April 3.
Alfred Draper, Brownhelm, O., Feb. 28.
Edwin Eaton, Bucyrus, Crawford Co., O., Feb. 20.
Eliphaz Fay, Rosendale, N. Y., Feb. 29.
Wm. Ford, North Bay, Oneida Co., N. Y., May 8.
John C. Foster, Grant's Creek, Tuscaloosa, Ala.
Elba Fuller, Forestville, Chautauque Co., N. Y., March 27.
Henry S. Gordon, Georgetown, Randolph Co., Ill., Feb. 12.
William C. Gordon, Bryant Creek, Switzerland Co., O., Feb. 28.
William R. Harris, Liberty, Ala., Feb. 26.
Francis Henry Hodges, Bethel, Franklin Co., Ky., April 18.
Jesse M. Jackson, Sardis, Wilkes Co., Ga., Jan. 27.
William B. Knapp, Carmel, N. Y., April 10.
Joseph J. Loudermilk, Freeman's Creek, Ga., Feb. 10.
Philip H. Lundy, Bethesda, Champlain Co., Ala., Feb. 9.
Edward Lyon, Circleville, O., Feb. 21.
David G. Mason, Henniker, N. H
E. Millhorn, Salem, Guernsey Co 21.
Berry Peter, Hancock Co., Ga.,
C. B. Phillips, Rockville, Ia.
John L. Sanborn, Richmond, N.H
Eldred B. Teague, Grant's Cre loosa, Ala.
Andrew W. Valentine, Dread Co., N. Y., March 28.
Lathrop W. Wheeler, Bloomfie May 15.
Owen Whitcomb, Brownstown, Ia.
Henry White, Rome, Oneida C March 20.
Andrew Wilkins, Italy Hollow, N. Y., Feb. 13.
John Wilson Montgomery Will folk, Va., Feb. 27.

CHURCHES CONSTITUT

Jefferson Co., Iowa, Dec. 1.
Parksville, N. Y., Dec. 6.
Presque Plantation, Me., Dec. 17.
Griggsville, Ill., Dec. 25.
Pleasant Ridge, Madison Co., Ill.,
Rochester, Lorain Co., O., Jan. 17
Rockville, Ia., Jan. 20.
New Philadelphia, Wash. Co., Ia.,
Sag Harbor, L. I., Jan. 30.
Near Old Agency, Iowa, Jan.
New Orleans, La.
Troy, Lincoln Co., Mo., Feb. 13.
Middletown, Delaware Co., N. Y.
Cambridge, Dearborn Co., O., Feb
Franklin, Johnson Co., O., Feb. 2
Sycamore, Putnam Co., O., Feb. 2
Jersey City, N. J., March 14.
Bainbridge, Chenango Co., N. Y.,
Dresden, Yates Co., N. Y., March
Misawaka, St. Joseph's Co., Ind.,
Cape Island, N. J., April 9.
Hyde Park, Duchess Co., N. Y., A
Cornwall, Litchfield Co., Con., Ap
Warren, Bradford Co., Pa., April
Charleston, Tioga Co., Pa., April
Prospect, Oneida Co., N. Y., May

DEDICATIONS.

Kent, Putnam Co., N. Y., Jan. 30.
Sterling, Ms., Jan. 31.
Cape May, Pa., Feb. 11.
Groton, Ms., Feb. 22.
Port-Richmond, Staten Island, N.Y
South Jefferson, Me., March 13.
Brooklyn, N. Y., March 23.
Halifax C. H., Va.
Troy, N. Y., May 23.
South Middletown, N. Y., May 23

ERRATA.

In Art. II, p. 190, l. 5, for '*viewed*,' read '*received*,'
In Note to do., p. 198, l. 18, for '*formed*,' read '*framed*.'
do., do. l. 23, for '*former*,' read '*framer*.'

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HE CHRISTIAN REVIEW.

SEPTEMBER, 1844.

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IE CHRISTIAN REVIEW.

NO. XXXV....SEPTEMBER, 1844.

ARTICLE I.

THE MORAL FORCES OF CHRISTIANITY.

What are the Moral Forces of Christianity? In ving to this question, all that we can hope to do, in the ent article, is to suggest some lines of thought on the ect, which may be profitably pursued.

hristianity, proclaimed at first by men of low birth and ltivated minds, lodged itself in the centre of antagonist ences, and spread with unparalleled rapidity and power; onquered Judaism, paganism, and oriental philosophy, all ued for its overthrow;—absorbed the energies of ancient hecy and Jewish faith, making them its own, and using n for the accomplishment of its sublime purposes. It ded with the literature and civilization of the old world, bining in its ample grasp the social improvements of Greece Rome; seated itself upon the throne of the Cæsars; and, gh marred and defiled in the conflict, vanquished the fierce gies of Goth and Vandal barbarism. It has given char- r and sanction to the best forms of modern civilization, and roned itself amid the laws and constitutions of Europe America. It has survived corruption and debasement aſted on it, risen from the grave with fresh vigor and ty, and gone forth into all climes, on a pilgrimage of and conquest. It has brought the heart of the poor en and of the superstitious Hindoo, the rude Hottentot the degraded Esquimaux, into fellowship with all that is and lofty in the piety and the virtue of civilized and

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Christian lands. Such a system must have in it some e
ordinary moral forces. It must possess a wonderful adapt
to the nature of man, and a singular capacity for aggressio
expansion. Apart from all considerations of its superna
origin, we are impressed with the idea that it has in it s
thing divine, a kind of omnipotent energy, which must pr
from an infinite source. And this is the very character
it claims. It asserts itself to be "the power of God an
wisdom of God unto salvation."

In order to the development of its energies, and the produ
of its legitimate results, Christianity must be applied di
to the objects upon which it is intended to act. It mu
only be made known, but acted out, by the church, in
care it is deposited. Liberty, and science, and law, p
astonishing powers; but they must be promulged, defe
and acted out by their appointed conservators; othe
they lie dormant, or are overcome by antagonist influe
So Christianity must be proclaimed in its purity throu
the world, and acted out by its votaries under the eyes
as a system of moral renovation, control, and universa
nevolence. It must be applied, directly and persever
to every form of evil, and especially to the corrupted
of men, in order to reveal its wonder-working and all
quering power. The Scriptures must be translated in
tongues, the gospel proclaimed to every creature, an
whole system imbodied as a living and glorious reality, i
consistent and holy lives of its followers, ere the nation
be converted to God. This being done, Christianity
spread over the earth, and become the religion of all.
wilderness and the solitary place shall be made glad
desert shall rejoice and blossom like the rose. In the
version of one soul is a pledge and specimen of the conv
of all souls. It shows such a result to be possible and a
able. All hearts are alike; and the power which re
one from the thraldom of sin, may redeem all. The
too, in which Christianity has revealed its efficacy to co
and save, particularly in apostolic times, with a mirac
and most amazing power, is a token and an evidence o
future evangelization of all the nations that dwell upo
face of the whole earth.

One of the principal elements of power, in the Chr
system, is the simplicity and perfection of its truth, or its

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adaptation to the intellect of man. It presents a series mple, but sublime and well-attested facts, which all can rstand and appreciate. It has no mere theories, no as, properly speaking; though such may be connected it, as corollaries and deductions, some of them involving nse difficulties of a speculative kind. But Christianity in its essential character, consists of facts, proved by le and testimony. Some things it takes for granted, as round of its necessity, and the basis of its action; such e ignorance, sinfulness and condemnation of man, and npossibility of his regeneration by means within his own r. But these are not, properly speaking, doctrines of tianity. They are, rather, facts antecedent to its exist- and proved by testimony, with which man, alas! has a ntimate and mournful acquaintance. The advent of the of God,—his teachings,—his purity,—his beneficence,— ffering,—his death,—his resurrection,—his ascension,— eadship, as Lord of a new spiritual race, to be conformed image and glorified by his power,—the gift of the Spirit, re, moral and renovating agent, coming down, like the and the sunshine from heaven,—the special providence od,—and the prevalence of prayer,—these, and things of dred character, are the simple and glorious facts of our faith, which commend themselves at once to every unso- icated intellect. The whole gospel, indeed, is comprised e single fact, that Jesus Christ is God manifest in the ; by which means he shows what God is, and what man t to be. It is thus that God is in Christ reconciling the l unto himself, forgiving the sins of penitent men, attract- nem to his bosom, renovating their natures, and purifying hearts. How simple, how sublime, how perfect, is all How it commends itself, with a natural and irresistible , to the reason, the intellect, calmly and joyfully waiting ceive the truth! It involves, we grant, profound mysteries. itself a mystery, the most wondrous; a deep, perfectly , perfectly translucent, but infinitely profound,—so pro- d that it is impossible to see to the bottom. "The religion hrist," to quote the words of a great actor, if not of a great ker, "the religion of Christ is a self-existent mystery." re is in it a deep peculiarity of character, proceeding from nd not human. Jesus borrowed nothing from philosophy. system is entirely original. Indeed it can scarcely be

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called a system. It is an act, or series of acts, a dram
epic, divine and wonderful. Only in himself is it comp
revealed. Here, rather than in his words, is it per
taught. Pythagoras, Plato, and Aristotle founded sy
very splendid and imposing, but unsubstantial, which
passed away. Kingdoms were established by Cæsar,
lemagne, and Napoleon; but they too were mortal, and
left only a few wrecks behind them. But Jesus cre
life, by means of death,—a life, serene, beautiful, and
like,—a life indestructible and omnipotent, and which
beginning to develop its heaven-born energies,—"a li
with Christ in God." Philosophy has attempted to fou
empire by speculation; politics, by means of force; and
empires are ever crumbling and passing away. "Jes
founded an empire of love,"—an empire of purity and
of righteousness and peace. That empire is gaining gr
It counts its subjects by millions,—millions who wou
for their Lord and King. Silently, solemnly, irresistibl
the progress of an army of spirits, is it spreading throug
world. Its powers are converging to a point, not i
hurriedly and tumultuously, with outward observatio
display, but slowly, noiselessly, and surely, like the e
fluid gliding through the heavens. And the time is
far distant as many imagine, when it will envelop and
the world. Yes; God is in Christ, reconciling the
unto himself; and it is this element in Christianity, its di
its manifestation of the Godhead, which gives it such in
ble power over the soul open to its reception.

It will be allowed by all, that the great central tr
religion is the supremacy of God; that all its other trut
arrangements, provisions and institutions, are fitted to
light upon this, and enthrone it in the minds of men. '
is life eternal, to know thee, the only true God." Fo
reason, Christianity represents God as above all, throug
and in all,—as a spirit, infinite and immortal, presidin
all worlds, occupying all space, and present, therefo
each intelligent soul, in the heavens above and in the
beneath,—as infinitely great and infinitely good;—at
glorious in holiness, fearful in praises, doing wonders
thus, ever working his free and omnipotent will in the
both of matter and of mind. He is all, and in all. "
him, and to him, and through him are all things; to wh

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for ever and ever, Amen." The doctrines of atonement, cation by faith, regeneration, the work and witness of pirit, are all fitted to unite the soul to the infinite Father, concile God to man, and man to God. Some obscurities pon these truths; but the one essential, all-harmonizing of Christianity is that of God, as the supreme sovereign nfinite Father of all, holy, just and good, punishing the , and yet forgiving iniquity, transgression and sin. All s not merely discovered, but made absolutely visible and nt in the cross of Christ. Here all the attributes of God mbodied in living forms; so that he that hath seen t hath seen the Father. "He who caused the light to out of darkness, hath shined into our hearts to give us ght of the knowledge of the glory of God in the face sus Christ." As the sky is mirrored in the bosom of ar lake, so that the one becomes a perfect image of ther, so the perfections of God are mirrored in Jesus t, described in Holy Writ as the "brightness of the r's glory, and the express image of his person;"—the difference in the two cases being this, that the one is a om, the other a reality. The lake and sky are not cal, when the one images the other; but Jesus Christ God are one, in the highest sense of the term. This, ver, does not impair the divine unity; for it is still the od, the God of nature and the God of grace, whom we nd adore in the face of Jesus. "For there is one God, ne Mediator between God and man, the man Christ ." Hence, when we know the Son, we know also the r; when we love and adore the Lamb, we love and Him that sitteth upon the throne, God over all, blessed er.

ristianity, then, reveals a perfect God, to be revered erved, and in connection with this great fact, or rather expansion and application of it, a perfect law to be a perfect society to be enjoyed, a perfect glory to be d. This is the object which it proposes to the intellect; finite and everlasting Father, the centre of all minds, ource of all being, the fount of all felicity. Nor does it se this simply as an abstract truth, all glorious as it is, s a living fact, brought home to the soul, by a new and iar mode of revelation, and invested with a wondrous most endearing interest, through the sufferings and death

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of that mysterious Being, in whom dwelleth all the fulı
the Godhead bodily. So that, when Jesus fulfilled his m
every believer might have said, with reference to G
have heard of thee by the hearing of the ear, but no
eye seeth thee." "We beheld his glory," is the la
of experience, upon this subject, "the glory as of th
begotten of the Father, full of grace and truth."

But such an object of belief, such an article of faitl
fill and satisfy the mind. Here it can rest; here, also
expand for ever. O how the idea of an infinite G
universal Spirit, the all-embracing Father, the jud
friend of man, is fitted to dilate and ennoble the soul
it with the loftiest conceptions, the most glorious aspi
"Beholding, as in a glass, the glory of the Lord,
changed into the same image, from glory to glory, eve
the Spirit of the Lord." In a word, the soul, by co
contact with an infinite mind, and an infinite heart, b
itself only less than godlike and infinite. Something
glory, the beauty, the blessedness of heaven is tra
through all its powers.

But not only has Christianity evidence within itsel
to satisfy the mind, but it is provided also with extern
of its divinity. It is an integral part of the world's
and actually forms the basis of all modern civilization
resurrection of the Son of God is a fact so completel
woven with the entire form and texture of society, a
existed since the Christian era, that to deny the occ
of the one, is to deny the existence of the other.
else will account for the subsequent history. They s
each other in the relation of cause and effect, of ba
superstructure. As a problem to be solved, the exist
Christianity, and the social and civil life thence result
be explained only on the supposition of those grea
without which, the existence of either is an impos
This, too, is the uniform attestation of the primitive C
witnesses, an attestation which they were ready to s
their blood, and which all subsequent history has only
to corroborate. It is impossible for a candid man t
the facts in the case, without believing that Jesus of N
is the Son of God. In the gospel, life and immorta
brought to light, and not only so, but confirmed,
resurrection of Christ, so that we know and are su

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vah is propitious,—that sin may be forgiven,—that the may be renewed,—that the body may be raised from ead, and that body and soul may be re-united, and glori- n the world of spirits.

hat, then, has been the reception in the world, of this ty truth pertaining to God and immortality? At first, it rejected by the mass, because their minds were pre- pied and prejudiced against it. But it lodged, as a living, ng element, in the hearts of a few devout and simple- ed men, whence it won its way to general acceptance, inally has superseded all other conceptions of the Deity, e greater part of the civilized world.

revious to the advent of the Messiah, mankind, as a e, knew not God. Neither by philosophy nor religion hey know him, the Jews alone excepted; and they, too, nation, were sadly degenerated, and had lost all right eptions of his purity and love. The strongest heathen lects plunged in the dark, oppressed by endless doubts; e the common mind was debased and crushed to the st point of ignorance and superstition. "They changed glory of the incorruptible God into an image made like corruptible man, into birds and fourfooted beasts, and ping things." Philosophy was as a bark at sea, amid us and darkness, catching occasional glimpses of land, more frequently dashed against the rocks or lost in the ng surge. Theology was as a dream, in which wild and ous shapes mingled with beautiful and airy forms. It no foundation, no purity, no consistency. It ever as- ed one of two aspects, polytheism or pantheism, the ier recognizing a multitude of gods, penetrating the forms matter, and presiding over the affairs of man, the other gnizing God as τὸ πᾶν, the all, making the universe God, God the universe. If some profounder thinkers made asional approaches to the truth, and suggested views of a ler character, it was done with great hesitation. The kness prevailed, and these better views were but the ac- ental kindlings of a fire not yet extinguished in the earth; random coruscations of heaven's lightning flashing on the s of the mountains, while the valleys beneath were covered h impenetrable gloom. The disciples of the Porch and of Academy, the followers of Zeno and of Plato, of Epicu- and of Pyrrhus, were mere philosophical speculators, who

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knew comparatively little of the true God and eterna
They caught a glimpse of the stars occasionally, and des
them in language of surpassing eloquence; but they wa
all the while in the night of time, and never saw th
The doctrine of the soul's immortality was believed b
doubted by many, and ridiculed by more. Indeed, so
the knowledge of the true God was concerned, it was
starless night all over the heathen world, and only dim t
in the land of Judah. But as soon as Jesus made his
on earth, a mighty revolution was effected. The sun
and within three or four centuries, the idea of God,
and eternal, holy, just and good, was enthroned in the
of millions throughout the Roman world, which at tha
extended from the pillars of Hercules to the utmost bou
the Caspian Sea. That idea now pervades Christe
forms the basis of government, and enters into the frame
of society, in the Old World, and in the New. It is beg
to glance, in lines of light, all over pagan lands, and
like a beacon-fire, at selected spots, in the very dep
heathenism.

Another element of power possessed by Christianity
purity. By this it is adapted to our moral sensibilitie
makes an overwhelming appeal to the conscience. I
when it is thoroughly understood by an unregenerate m
is fitted to rouse his conscience, as with the sound of a c
It represents sin as the greatest of all evils, as an o
against infinite purity and love, as an invasion of the
prerogatives, as high treason against heaven, as the
and cause of everlasting death; and an evil therefore
expiated only by means of an infinite sacrifice. It thu
unspeakable intensity to the natural convictions of the
touching his guilt and danger. It was this which c
inhabitants of Jerusalem to the heart, when they crie
"Men and brethren, what shall we do?"—which
whelmed the jailer at Philippi with dismay, and ex
from his pallid lips that thrilling appeal, "What shall I
be saved?" It was this which caused the poor Bushm
Africa to make the hills resound with their lamentation
which rendered the congregations, under the earnest a
of Edwards and Whitefield, very Bochims, for weeping

But while Christianity is fitted to fasten upon the cons
an overpowering conviction of sin, it brings to it, at the

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the most perfect relief. This is one of its most strik-
eculiarities. For the moment the sinner is wounded,
ds upon his spirit the healing balm; it leads him, all
ling and anguished, to the bosom of infinite compassion,
accessible to the penitent by the sacrifice of the Son of

at all mankind are guilty, who can doubt, that knows
thing of history or of religion? The conviction is
rsal. The whole pagan world groans under it. It
ls itself in their penances and pilgrimages, their bloody
ces and fearful forebodings, their dread of God, their
g for annihilation. But they have nothing to satisfy
consciences, nothing to assure them of immortality and
n. Philosophy, in her star-gazing course, overlooks
nd therefore provides nothing for the spirit, sin-burdened
erishing. Hence her whole course is atheistic and de-
g. But man craves religion, and a God; he yearns for
n, purity, and everlasting rest. This the gospel alone
ws;—whence we find that it has met the wants, and
ed the moral cravings of man in all parts of the world.
this is what I want," said the Hindoo devotee, when
ard the story of the cross, and threw away his instru-
of self-torture. "How beautiful, how very beautiful!"
nother, "and how different from the teachings of the
res!" All are acquainted with the deep and protracted
sh which wrung the heart of Luther, before he found
in believing. He had tried all expedients to pacify
nscience, had submitted to the severest penances, and
himself out by fasting and prayer; but not a gleam of
dawned upon his troubled spirit. He wandered about
a skeleton, with gloomy countenance and sunken eyes,
gh the long corridors of his convent at Erfurt. He
ied whole nights in his cell; and, on one occasion, fell
upon his face, and lay for hours, like one dead; such
he fearful burden of guilt which pressed upon his awak-
conscience. But he no sooner understood the doctrine
e cross, than peace and unutterable joy took possession
s mind. "Though, as a monk," says he, "I was holy
rreproachable, my conscience was still filled with trouble
torment. I could not endure the expression, 'the right-
justice of God.' I did not love that just and holy Being
punishes sinners. I felt a secret anger against him; I

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hated him, because not satisfied with terrifying, by his and by the miseries of life, poor creatures already ruine original sin, he aggravated our sufferings by the gospel. when, by the Spirit of God, I understood these words, 'th shall live by faith,' when I learned how the justificatio sinner proceeds from God's mere mercy by the way of then I felt myself born again as a new man, and I en by an open door into the very paradise of God. Fron hour, I saw the precious and holy Scriptures with new I went through the whole Bible. I collected a multitu passages which taught me what the work of God was. as I had before heartily hated that expression, 'the righ ness of God,' I began from that time to value and to lo as the sweetest and most consolatory truth. Truly, thi of St. Paul's was to me the very gate of heaven." Th cross of Christ appeals at once to the conscience an heart, arousing and purifying the one, subduing and forming the other.

But the conscience and the moral character required guided and controlled by a perfect and unerring rule. too, Christianity supplies in that beautiful moral code, has been the admiration of the world, and which has compelled the homage of infidels. "The gospel," Bolingbroke, "as it came from the hands of its author, continued lesson of the strictest morality." It is a st peculiarity of this moral system, that it exists, not mer set moral precepts and compendious axioms, which a understand; but that it is imbodied in a living model the New Testament, we see the law written out; in Christ, we see it acted out. The whole is revealed an emplified in his life. Its spirituality, its purity, its gentl its beneficence, its generosity, its charity and self-sac are all pictured here in colors of life; a fact most wond and one which has given Christianity immense power the consciences of men. The character of Jesus Chris beautiful, and so perfect, that it has only to be held up gaze of mankind, to compel the involuntary homage not hardened by vicious indulgence, or debased by i scorn. "Indeed, my friend," said the gifted but ske Rousseau, "the son of Sophroniscus is not to be com with the son of Mary. For if Socrates died like a ph pher, Jesus Christ died like a God."

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istianity has another element of power, in its beneficence. is it appeals to our gratitude and love. Indeed, Chris- is pre-eminently a religion of love; this is its essential rowning characteristic; this is its principal and all- ering force. The heart is ever clinging to some object, ature of which shapes our character, and determines our y. It may be wealth or honor,—it may be kindred ome, the scenes of nature, the earth and sky, with their aspects of beauty and grandeur; or some beau-ideal of n perfection and loveliness. Some of these, too, are nate objects of affection, and, to some extent, improve dorn the character. And yet the heart is not fully ed with them; for they are finite and temporary. We for something still more beautiful, still more perfect. s supplied in the God of Christianity, a God not abstract old, but imbodied in a human form, and warm with the ness and compassion of a Saviour and a friend; not, l, a being different from the God of nature, but one and me; for both are love. But the manifestation of him istianity is infinitely more vivid and touching; the colors image, if we may so speak, are brighter, and blended in proportions. Some new touches are added, while a richer urer light is shed upon the whole. That light is the f love, the radiance of infinite and eternal compassion. loving God, then, supremely, we are permitted and en- ged to love all else which is worth the loving, whether our brother man, or the forms and aspects of God's n around us. In this way, Christianity supplies a great ntary principle to regulate the affections, to control their se, and ennoble their character. Love to God is the ant impulse, all other love being subordinate; but while r, still innocent, still delightful. It was right, it evinced t intimate acquaintance with the nature of man, to make to God the fundamental principle of practical religion. responds with the nature of things; for all other excel- is not only inferior to that of God, but is an effect or estation of it, a ray from the sun, a stream from the in. This great principle, too, renders the system per- simple and unique. It gives to it the greatest possible rehensiveness and power. It enables it to produce re- the most sublime, and at the same time the most uniform armonious. It reaches to all hearts, links them together,

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as by a viewless chain, and binds them in one gran
comprehensive brotherhood.

But further, man is addressed in the gospel as a s
guilty and perishing. It offers him a free pardon, th
the vicarious sufferings of the Son of God, with pea
conscience, and a title to life everlasting. It thus de
him from the greatest evils—sin, death, despair; confers
him the greatest blessings—life, glory, immortality. A
does this, "by means which speak its value infinite," th
a sacrifice the most stupendous and amazing the wor
ever seen. "Scarcely for a righteous man will one die
adventure for a good man some would even dare to die
God commendeth his love towards us, in that while we
yet sinners, Christ died for us." What an appeal
deepest and strongest impulses of our nature,—infinite
and compassion, abounding to the chief of sinners, th
the sacrifice of God incarnate! A heaven of bliss, a far
exceeding and eternal weight of glory, bestowed upon
through the blood and agony of him who was Jeh
fellow, the sovereign of the seraphim, and Lord over al

The whole theory of the gospel, as a remedial sche
that of love producing love. Its origin is benevolence, i
and godlike,—its end is love, supreme and universal
mission is to overcome all evil with good. The worl
been governed, almost exclusively, by the spirit of selfis
Both its theory and practice have been to overcome evi
evil. The moral philosophy of heathenism is thus fals
pernicious, based upon a false principle, and produc
disastrous result. It may have exerted some restraini
fluence of a political kind; but that influence has been
ficial and temporary. The morality of the Stoics, gran
imposing as it seemed, was, after all, a system of the
selfishness. Its perfection consisted in its intense, all-co
ing egoism. It destroyed the finer sensibilities of the
and nourished a proud and heartless indifference. T
the Epicureans was still worse; for while it cast off re
over the individual, except for purposes of pleasure, it
at the miseries of man, and became supremely selfish.
indeed, taught a nobler morality,—the love of the beau
but it was one-sided, visionary and impracticable. A
religions of the heathen world have been especially n
and selfish; and hence, while they have cultivated, to

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t, the sentiment of veneration, and exerted some con-
tive influence over the social masses, they have yet left
eart corrupted and selfish. Infidelity also introverts the
rder of nature. Instead of loving God and all mankind,
ies God, and loves itself. Its character and essence is
f selfishness, because it makes man his own centre and
It is a system either of mere expediency, or of a trans-
ntal sympathy, which, in the end, turns out to be no
athy at all. A most remarkable instance of this oc-
d in the life of the gifted but unhappy Shelley. He
ated the principle of universal love, as the only true
nt of morality; but as an illustration of it, he deserted
outhful wife, because he found that, after having gained
ffections, she did not quite suit him, connected himself
the daughter of the infidel Godwin, author of the work,
ed, "Political Justice," and succeeded, notwithstanding
ble nature and resplendent genius, in rendering himself
ll around him as miserable as possible. His forsaken
lied of a broken heart, and he, too, was prematurely cut
a land of strangers. This too is the spirit and tendency
Fourrier or Socialist system, which is selfish in its prin-
, its practice, and its result.

t God hath given to Christians the spirit of love,—not
superficial and visionary, but honest, profound, and
cal,—the love of God himself, the love of supreme
ence, the love of holiness, the love of all that God loves,
ve of our fellow-man, as a child of the same Father, a
er of the same trials, an heir of the same immortality.
the love inspired by the gospel is divine. It comes
he centre of the universe, from the very bosom of God,
thence godlike in its nature, as it were, infinite and all-
cing. This gives it all its peculiarity, all its worth.
supplies it with consistency and strength. This renders
manent and immortal. "We love him, because he first
us." His love, so pure, so wondrous, made known in
e of Jesus, and "shed abroad in the heart, by the Holy
given unto us," begets a kindred affection; this, fas-
upon an infinite object, and fed by the sense of infinite
tion, glows within us, with an ever-brightening flame.
ot a mere sentiment, not a mere sympathy, and thus
lar and fitful in its workings; but a divine principle,
ng us to God, and bringing us into harmony with his will.

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It is the gravitation of the moral world, linking the stars, all bright and beautiful, to the central sun, which keeps them in their due order and relative position, and propels them onward in their orbits of light and joy,

> "For ever singing, as they shine,
> The hand that made us is divine."

Furthermore, the love of God, being the model and measure of ours, and having produced ours from the irresistible action of its own originating and self-sustaining power, our love to other men must be disinterested. It must, like his beneficence, go forth overcoming evil with good, and reproducing its own beautiful image, even in hearts now under the dominion of selfishness. "Bless them that curse you, bless and curse not." "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head"—(to burn away his selfishness, and melt him into penitence and love). "Be not overcome of evil; but overcome evil with good." As a necessary consequence, the love inspired by Christianity is universal. It has no localities, no exclusive favorites, "no tones provincial, no peculiar garb." It is like the love of the universal Father, whose tender mercies are over all his works, "who maketh his sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust." It belongs to no sect, no clime, no color. It is interested in all the beings, and in all the things, upon which the infinite Father fixes his regard. No matter how insignificant they are, how apparently worthless, or how far distant from us. It goes wherever the heart and wherever the hand of God extends. If, by his power and goodness, he ascendeth to heaven, it is there,—if to the earth, it is there; if to the hovel, it is there, to "rejoice with them that rejoice, and to weep with them that weep;" joining in the song of angels over the returning sinner, and mingling in the prayers of good men, by the couch of the dying saint. It finds a resting-place amid the spirits of the just made perfect, it nestles in the family circle, and reposes, with special delight, in the congregation of the saints; but it loves, if possible, yet more, to wander to and fro over all lands, seeking out objects of compassion, and doing good to the afflicted bodies, and still more afflicted souls of all mankind. With the beloved disciple, it lingers in the church of Ephesus, ever and anon repeating the

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-taught words, "Little children, love one another." Paul, it goes forth, to declare among the Gentiles the chable riches of Christ. With Howard, it dives into ammy dungeon, traverses the wide ocean, enters the of disease, goes down into the receptacles of crime, enetrates into the lurking places of pestilence and death. Brainerd, it passes into the wilderness, and suffers every f privation and trial, to tell the poor Indian the story cross. With Henry Martyn, it bids farewell to a wid- nother, to the dearest friend on earth, to the honors of life, and the pleasures of refined society, travels far he oriental world, mingles amid the Soofies of Persia, e Mohammedans of India, beseeching them, with many to be reconciled to God; and then accompanies him to sert, where, with no friend to close his eyes, he lays f down to die, a martyr to the cause of Christ. With t Raikes, it goes into the streets, the lanes and byways city, to gather outcast children and bring them into the th school. It roams, with Felix Neff, over mountains w, and toils with him, from day to day, amid sickness orrow, for the benefit of his rude parishioners, till he under the burden of his toils, into a premature grave. ks with Oberlin, in his rocky parish, meliorating the l and barren earth, and the still more rugged and barren of man, till both of them are smiling like the garden Lord. With Boardman, it penetrates into the wild s of the Karens, and accompanies him in his litter to ank of the river, where the dying saint weeps tears of s he gazes upon his heathen converts going down into ater to be baptized in the name of Jesus. It hesitates accompany Clarkson to the slave-ship, and, through o proclaim the horrors of the guilty traffic; nor does dain to go with Knibb to the negroes of the Western to preach to them the everlasting gospel, and lead to happiness and to God. The spirit of love, we not, will yet penetrate all lands and visit every soul, ng the chains of the oppressed, proclaiming liberty captive, and announcing the glad tidings of salvation e poor. It will raise up the red man of the forest, reat the negro as a brother and a friend. Its benig- influence will bless the deserts of Africa and the of the sea. Charity never faileth. She conquers all

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difficulties, rises superior to all trials. Tongues may cease, and science may fail, the forms of society may change and pass away, but charity worketh on, ever increasing her energies, ever diffusing her blessings. She beareth all things, believeth all things, hopeth all things. She is destined to conquer; and the time will come, when religion, love, purity and peace will be universal and triumphant.

Hence the spirit of the gospel can never say, in regard to any sinning or any suffering human being, "Am I my brother's keeper?" or with reference to any form of want or wo, "What is that to me?" O no, she is interested in all; she has a tear to shed, a hand to help, a blessing to give, for all, yes, for all, whatever their character or clime. Above all, she has the everlasting gospel to give to the nations of the earth; and, like the angel flying in the midway heavens, she will speed her onward progress,

> "Till o'er our ransomed nature
> The Lamb for sinners slain,
> Redeemer, King, Creator,—
> In bliss returns to reign."

There are other moral forces in Christianity, such as the appeal which it makes to the imagination and the taste, not indeed unbridled and wayward, as these natural elements of character often are, but chastened and elevated, by intelligence and refinement, and thence yearning for the grand, the beautiful, the perfect; the appeal which it makes to the hopes of man, vaulting ever beyond the walls of mortality, and seeking the good and the blissful, in the undiscovered regions of the future; and its adaptation to the social feelings of our nature, and the mighty influence it thence exerts over those lesser and larger circles of relationships which constitute society. Superadded to the natural forces of Christianity, there is one which is supernatural and divine,—the ministration of the Spirit, which combines the whole, and insures their success. "It is the Spirit that quickeneth," and that too by a resistless and universal energy. An infinite mind is to wield all the natural forces of Christianity, in effecting the regeneration of the world, a boon to be granted in answer to the intercessions of the pious, and in correspondence with their self-denying and persevering efforts. The world, lying in wickedness, may seem like Ezekiel's valley of vision, full of dry bones, very dry,—and thence we may naturally and doubtingly inquire,

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"Can these bones live?" Can this mass of moral death be regenerated? But the Spirit of God, the breath of heaven, is sent forth, as a quickening and all-transforming energy. The mass heaves and moves; bone comes to its bone; they stand up, an exceeding great army, and immortal life is infused into the whole.

It would be proper, however, in this connection, to show that the power of the Spirit is not an absolute, insulated force, but one which penetrates the other forces of Christianity in their organized and imbodied forms, giving to them peculiar and unparalleled intensity, along the line of their legitimate and persevering application. In a word, it would be necessary to show, that the great body of the faithful, must, on complying with certain internal as well as external requisites, be endued with power from on high, which power is to become resistless for the conversion of the world, in the channel of holy, self-denying and persèvering labors in the cause of Christ. Upon all these points we might dwell with much interest, and then proceed to prove, as a natural deduction from the whole, that Christianity is fitted and destined to be a universal religion.

But why has Christianity, with such immense moral forces, and with such remarkable instances in her history of occasional and temporary success, yet been so limited in her triumphs, and left so large a portion of the world unvisited with the light of life? And what appears to be her position and prospects at the present time? A variety of causes has undoubtedly prevailed, to retard the progress of Christianity; but the principal one, in all ages, has been a neglect, on the part of Christians, to carry out their professed principles to their legitimate results. They have stopped short, when they were just on the point of attaining all at which they aimed; falling back from activity and spirituality, into languor and formalism. They have not continued, as at first, to be aggressive and diffusive. Satisfied with a certain amount of prosperity, they have settled down in the indolent enjoyment of it. As the necessary consequence of this must be weakness and exposure, they have sought to prop themselves and secure their permanence and efficiency, by alliances with the governments of the world, by a more perfect and pompous organization, by the multiplication of offices, and the increase of rites and ceremonies. They have pampered and bedecked

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the body of religion, clothing it in purple and gold, while the soul has been left to starve and perish. Look, for example, at the church in primitive and apostolic times, for a considerable season full of life and vigor, but gradually declining in purity, energy, and success. As long as apostles and apostolic men were living, Christianity was every where prevalent and prosperous. It had all the freshness, enthusiasm and vigor of a youthful giant, inspired by the breath of God, and went forth, conquering and to conquer. Old forms of superstition and idolatry fell before it. The temples of the heathen were deserted. The synagogues of the Jews were turned into Christian churches. Multitudes of men and women were transformed and sanctified; "so mightily grew the word of God and prevailed." The great mass of Christian professors were of one heart and of one mind. They left all to follow Christ. They lived a spiritual, self-denying and happy life. Full of love to Christ, and to one another, they constituted a family, bound together by holy ties, rejoicing in common privileges and common aims. Their purity, their simplicity, their affection, their courage, their joy, struck the heathen, astonished the world. They bore all sufferings for Christ's sake, not only with patience, but with serenity. Not even death, bloody and cruel, could separate them from the love of Christ. They lived, they died, for immortality. Hence it is not surprising that, thirty years after the death of Christ, the triumphs of the cross had extended not only over Palestine, but to almost every part of Asia the less, the isles of the Ægean sea, a large portion of Greece, and even as far as Rome. At the close of the first century, or seventy years from the crucifixion of Christ, Christianity had penetrated into every part of the Roman empire. It was planted in Rome and in Carthage, in Athens and Alexandria, in Ephesus and Antioch, in Damascus and Babylon, nay more, it had reached, if we may believe the tradition of the church, as far as Spain on the one hand, and India on the other. Christians were to be numbered by hundreds and thousands in Palestine and Greece, in Italy and Egypt, in Ethiopia and in Asia Minor. Justin Martyr, who flourished in the first half of the second century, thus describes the extent of Christianity. "There is not a nation, either Greek or barbarian, or of any other name, even of those who wander in tribes, or live in tents, among whom prayers and thanksgivings are not

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offered to the Father and Creator of the universe, by the name of the crucified Jesus." So also, Clement of Alexandria, a little later, says: "The philosophers were confined to Greece, and their particular retainers; but the doctrine of Christianity did not remain in Judea, but is spread through the whole world, in every nation, and village, and city, converting both whole houses and separate individuals, having already brought over to the truth not a few of the philosophers themselves."

Why, then, did not Christianity spread over the whole earth, and regenerate the race? Because the spirit and aim of primitive faith and apostolic simplicity was not carried out. Pastors and people grew proud of their success, and rested, not in heaven, but on earth, from their labors and toils. They left their first love. They became formal and cold. They mingled again with the spirit and customs of the world. Satisfied with their success, they ceased to contend against the powers of darkness; they rather courted the alliance of these powers; and thus, while possessing the form, they lost the power of a spiritual, self-sacrificing and aggressive faith. Religion joined itself with false philosophy and worldly power. The simple rites of primitive times were amplified and adorned, and the holy and self-denying spirit of apostles and martyrs took its flight. Christianity ascended the throne of the Cæsars, clothed herself in barbaric splendor, fared sumptuously every day, and became a proud and bloated carcass, splendid to the eye of man, but corrupt and offensive to the eye of God. Antichrist arose; and then formalism and bigotry were enthroned in the professed church of Jesus Christ.

We find the same sad and degenerate tendency exemplified in the churches of the Reformation. Luther and Zuingle began a good and glorious work in Germany and Switzerland. Under their apostolic preaching and self-denying labors, the old fabric of Romish superstition was shattered to its base,—a new spiritual life was infused into the people, and thousands of souls were converted to God. It was as if a new moral spring had spread its refreshing green amid the old castles and churches of Germany, along the courses of the Elbe and of the Rhine, and over the hoary mountains of Switzerland. The great doctrine of justification by faith was defended and established as the only basis of Christian purity, and the only

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sanction of Christian hope. A host of holy and self-denying men were raised up, who went every where preaching the word. Large portions of continental Europe, and of England and Scotland were rescued from the papal sway, and a new era of light and purity began to dawn upon the world. But alas! the reformers did not go far enough. They did not assert, or, at least, they did not carry out, the great principle that the kingdom of Christ is not of this world. They crossed the Jordan, and entered the borders of the promised land, but did not take possession of the country, and particularly of the capital. Hence they lingered for a time on the outskirts of Canaan, grew timid and dastard, finally re-crossed the Jordan, and fell back into the wilderness. The reformers left the church in the arms of the state, and with much of formality and superstition clogging her heaven-born energies. Their works were not perfected before God. So that piety, smothered by the caresses of human government, and weakened by the parasitical touch of noxious superstitions, struggled feebly against the temptations of the world, and quailed under the vigorous assaults of the papal church. In less than fifty years from the time of Luther, most of the churches in Germany had become cold and dead. Infidelity crept, like a poisonous serpent, into their very heart, and tainted their vital functions. And now, they are generally sunk in formalism, prostrated by skepticism and worldliness. Evangelical piety has revived somewhat among the ministers, but does not spread among the people, as Tholuck, of Halle, acknowledged to the writer with regret. And it is impossible it should spread, with such a burden of formalism and worldliness resting upon its all but extinguished heart.

The same thing took place in England, and to some extent, even in Scotland. The gold became dim, the most fine gold began to change. Had it not been for the special interposition of the Most High, the churches there would have been utterly corrupted and destroyed. The body might have remained, but the heart and soul would have been rotten and dead; the form might have been left, but the glory would have been gone for ever. But God raised up special messengers and preachers of his word,—the Howes, the Baxters and Owens, in the days of Cromwell and Charles the Second, the Whitefields, the Wesleys, and the Fullers, the Erskines, and the Chalmerses of a later period.

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Another revival of religion was experienced, particularly in the days of Whitefield, of Wesley, and of Andrew Fuller. Another reformation took place, but greater and more protracted than the first and great Reformation, as it was called. It was felt in England, in Scotland, and in this country. We are living under its influence now. Its genius is that of spirituality and benevolence, of moral reform, and especially of Christian missions. It is by no means perfect,—it is yet but partially developed,—it is associated with much that is wrong, much that is defective. In some places it tends to fanaticism and disorder; but in most others, to formalism and bigotry. It is yet too sectarian, too narrow and cold. It is not sufficiently expansive, energetic and generous. Yet it hath done great things, whereof we are glad. Under its influence, the Word of God has been translated into many heathen tongues, and missionaries of the cross have been sent into many pagan lands. More than one hundred and eighty thousand idolaters have been converted to God, a portion of whom are now in heaven, while others are adorning their Christian profession on earth. It is at this moment sustaining, by means of the evangelical denominations in this country and in Europe, over a thousand missionaries in heathen lands, from two to three hundred assistant missionaries, and nearly two thousand native assistant missionaries. With these are connected, according to a computation in the "Foreign Missionary Chronicle," no less than 173,233 native converts or church members, and 132,212 scholars.

It has begun to make a successful attack upon long established and organized forms of evil. It has emancipated the negroes of the West India islands; raised up the drunkard from his degradation in this country; diffused a spirit of harmony and conciliation among the nations; and achieved much for the conversion of souls in all Christian lands. We are afraid, however, that our heavenly Father has yet occasion to say, with regard to every Christian man, every Christian minister, and every Christian church, "I have not found thy works perfect before God." We have made a good beginning, and taken a noble stand; we have commenced many good works, but they are not yet carried out and accomplished with a steady, patient, and all-conquering perseverance.

Still, the church of Christ, we think, is in a most hopeful state. The world is open to her occupancy and cultivation.

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All India and the millions of China are crying for the bread of life. Brahminism is old and shattered, and ready to fall. The religion of the Crescent is in its dotage. It has lost all the power and freshness of its youth. Boodhism is nearly worn out. The old forms of civilization are in a state of decay. Popery is active and enterprising, at least at the extremities,—evidences, we trust, of decay at the heart. Her despotism is becoming less and less intense, her power more and more circumscribed. The state of the pope's finances, says a writer in a Dublin Catholic paper, "is very bad, and the country is in a wretched state; but that, notwithstanding, he is obliged to levy further imposts upon the people, for the purpose of increasing the army. The direct taxes have been doubled throughout the States, and the custom-duties have been greatly increased." Large portions of the country are in a state of insurrection at this very moment. The providence of God is casting thousands of Catholics upon our own shores, that we may convert them, not by the fires of sectarian bigotry, but by the power of Christian love.

But the grand antagonist of Christianity at home, and that which impedes her progress more than all else, is formalism, whether it assumes the aspect of Popery or Puseyism, of Presbyterian ascendency, or Congregational order, of Baptist consistency, or Methodist zeal; a formalism sustained by pride, protected by selfishness, and fed by avarice. The great ecclesiastical contest of the age, in our judgment, is to be fought between a pure, simple, self-denying, and unfettered church, and the various forms of hierarchical and priestly despotism,—between spirituality, freedom and activity on the one hand, and formalism, bigotry and selfishness on the other. But the purest ecclesiastical organizations are not free from formalism and coldness. The freest Christian professor is not entirely safe from its death-bringing influence. Neither faith nor fanaticism, neither spirituality nor superstition, is the characteristic of the age. Its great characteristic is mental and social activity, the spirit of investigation and of change, the spirit of rationalism and infidelity; and we have more reason to be afraid of the formalism which seizes upon the heart, and diffuses itself through the congregation of the Lord, than of all the Puseyism and Popery in the world. Let the life, the energy and enthusiasm of Christian love die in our hearts and in our congregations, and all our free and evan-

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gelical churches will become little better than a dead frame, from which the soul has departed; beautiful, it may be, to the eye, but cold and deathly to the touch.

We need order, dignity and permanence, but we need also energy, enthusiasm and progress. "God hath not given unto us the spirit of fear, but of power,"—power over ourselves, power over our fellow-men, power for the purposes of self-control, power for the conversion of the world to God. We have now a wide and beautiful domain, which we ought sedulously to cultivate and adorn; but we ought not to rest satisfied with this. The largest portion of the world is yet to be conquered for Christ. And it must be gained, or the church itself will suffer loss. If we do not conquer the world, the world will conquer us. For the kingdom of Satan is full of energy and enthusiasm. It is warlike and aggressive. Its hosts are mustered and trained for the battle; and they will never be gained but by a total discomfiture. The true conservative policy of the church, then, is that of universal conquest. Its mission is to subdue the whole world to Christ. And as the subjects of Satan's empire are not subdued, unless converted, the grand business of the church is the conversion of souls. This work must proceed from the central powers of the church, and advance outwardly, till the whole earth is won to Christ. Foreign missions are to be pursued with great vigor and energy, as in primitive times, but our own country is to be subdued; our own capital is to be strengthened and defended. We must not leave the enemy in possession of strongholds, in the very heart of what ought to be our own dominion. Sinners must be converted at home, if we would convert pagans abroad. It would be folly for England or America to send her battalions to Africa, if meanwhile an enemy was lodged in the very centre of her home dominions, outnumbering, five times over, her own population, and not only so, but equipped and eager for the battle. If she can subdue both,—very well; let both be subdued; indeed both must be subdued, if universal dominion is her object. But the spirit of conquest would, as a natural principle, be infinitely more intense and overpowering against a domestic than against a foreign foe. Rome fell, by extending her foreign conquests too rapidly, and failing to subdue her immediate and domestic foes. While active at the extremities, she was dying of consumption at the heart. A single stroke from without laid her in the dust. If, then, it is

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the duty of the church to attempt the conquest of the heathen abroad, it is ten times more her duty to attempt the conversion of sinners at home. Let us not supinely and ingloriously say, that it cannot be done. This would be practically to yield up the very truth of Christianity. It would be to falsify the word of God. It would give the lie to the claims of Christ. It can be done, and it must be done; or the church will fail of its object. And no learning, no dignity of character, no wisdom will save it from destruction.

Our own denomination has, hitherto, been distinguished for its simplicity and enthusiasm. It was, particularly so, in the early periods of its history; and this is the reason of its unparalleled progress. There is yet amongst us much of true piety and fervor, mingled often with a rough enthusiasm. Our views are yet too narrow, our habits somewhat irregular and impulsive. But we have amongst us a great deal of noble, though impetuous and fitful earnestness. Our people, who have common sense, see the need of this, in some shape; and, in their deep anxiety to promote the cause of Christ, are, doubtless, guilty of some irregularities and excesses. After all, our hope of success lies, not in destroying this, but in guiding it into proper channels, and gradually purifying and elevating its character. It is impossible to extinguish it, without extinguishing all our energy and hope of success. For, with our views of doctrine and discipline, we can never prosper, as some forms of Popery and Episcopacy may, even as an organization, not to speak of spiritual attainment, and real usefulness in the world, without deep earnestness, activity and aggression. We may have order, unity and repose; but the people will infallibly leave us. God himself will leave us, and Ichabod will be written upon the doors and pulpits of our deserted churches. We must have stability and order; —it is one of our most crying needs; but we want energy, enthusiasm and activity, in an equal degree. Temporary irregularities and excesses may cure themselves; erratic persons pass away, or drop into comparative oblivion. Fanaticism has but a brief and feverish existence in this skeptical age. But a dead and formal church, like a ruined nation, or a lifeless body, cannot be revived but by the omnipotent power of God.

In order to live, then,—in order to be prosperous and permanent as a denomination,—we must renounce that spirit of

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worldly wisdom, which seeks to convert the world by elegant formalities and poetical appeals. The spirit of Jesus is a spirit of gentleness and love; but it is a love so intense and energetic, as to become all-embracing and all-subduing. It glows and sparkles, like a furnace seven times heated, burning up and devouring the chaff and stubble of the world, penetrating, with electric force and rapidity, the giant masses of sin, and consuming all the forms of evil which oppose its universal triumph. The purer it is, the more intense and fervid, the more aggressive and overpowering. Under its influence, the church becomes bright as the sun, clear as the moon, and terrible, in her onward assaults upon the power of darkness, as an army with banners. R. T.

ARTICLE II.

THE PERSONALITY OF SATAN.

The present age is characterized by a singular union of skepticism with reckless innovation. In many cases, the mind seems to wander at will, either in the regions of prejudice, or in the devious wilds of imagination. Its pretended search after truth is but a rambling for error; and it gathers at random every noxious plant which grows in its way. Such is the perversity of many among mankind, that truths capable of demonstration, and which are adapted to produce the happiest effects, both upon the heart and life, they reject as partaking of sectarian bigotry, or the darkness of superstition. And on the other hand, they embrace sentiments at war, not only with the principles of reason, but with the very conditions upon which their present and eternal welfare is to be secured. In this manner, their mental growth is retarded, and they become incapable of correct moral investigation upon any subject. They are not even "babes in knowledge."

The absurd opinions prevalent concerning Satan, or the tempter, strikingly exhibit this propensity of the mind to go astray. His intelligent existence, a fact supported by the strongest evidence, is gravely called in question. Expressly

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designated in the word of God, as originally a being of high and glorious order, invested with all the attributes and powers of an angelic spirit, and accountable for their proper and righteous use,—but as now fallen and degraded by his own transgression, and continually, in the vindictiveness of his rebellion, exercising his immense capabilities in attempting to make miserable the human race, he is, nevertheless, by many, considered as entirely removed from the nature of intelligent, responsible existence. By some fashionable writers he is regarded as an atom of the transcendental order, a small space in the wide creation, to be finally resolved into the uncreated himself. With others, he is a principle inseparably connected, both with man's nature and condition. Personality, so directly attributed to him in the sacred writings, is directly and positively denied.

Eve's interview with the serpent, so satisfactory on this point, is declared to be no interview at all. This momentous event, in which the common mother of our race disobeyed God, and brought death and all our woes into the world, is frittered away, till it becomes nothing more than the communings of Eve's own heart;—a holy heart, acting alternately on the tempter and the tempted, until the latter yields to the temptation; for the heart acts to bring out the tempter, which is itself, and it then acts upon the tempted, which likewise is itself. How great is the mental obscurity which so distorted a view exhibits! And yet it is avowed as the belief of some entire religious denominations, and, with various modifications, it has received the assent of others.

The narrative of Eve's temptation is interesting, important and highly instructive. In its strait-forward and unpretending simplicity, it furnishes unquestionable evidence of the spiritual existence of one who is active in promoting the misery of the human species. It meets the frivolous objections and curious speculations of the caviler, with a plain history of fact, of a real transaction, in which two intelligent agents were the actors. We cannot, therefore, but wonder at the ingenious perversity of those who have construed it into an extended allegory, which, like Bunyan's pilgrim, never had an existence, except as it is a production of the imagination of the inspired writer.

That there are difficulties, beyond our limited capacities to remove, in this portion of the inspired word, we will not deny; but these difficulties by no means affect the literal

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character of the narration. They result entirely from the finiteness of our comprehension. We know not how a creature of the brute species could have been endowed with the power of speech. But while no law of critical or candid interpretation of the Scriptures requires us to explain what in its very nature is inexplicable, we are not forbidden to receive the narrative as a historical matter-of-fact. If the serpent, who tempted Eve, was merely a *serpent*, then it must have been the instrumental agent of a mighty evil spirit. This, in all ages, has been the opinion of a large portion of the Christian church. The wisest and best of men have unhesitatingly professed their belief in the actual existence of a fallen spirit, called Satan, who tempted our first parents through the medium of the serpent. Their teachings from the pulpit, and their writings assert the personality of his evil agency. They recognize him as a being, who, in a former condition, occupied an exalted station, and experienced inconceivable happiness; but who, by some heaven-daring presumption, forfeited his princely rank among the angels, and was exiled for ever from the presence of God; and who has since unceasingly sought the gratification of his unholy propensities, by tempting to evil the children of men.

A theory antagonist to the one here described has, in these latter days, been obtruded on the public mind. Its advocates affirm, that the terms "Satan," "the old serpent," "devil," and kindred appellations, which so frequently occur in the Scriptures, do not refer to a living, intelligent agent; that, when using these terms, the sacred writers did not hold themselves, or seek to inculcate in the minds of others, a belief in the personal existence of a fallen spirit; and that they are not only susceptible of, but require, an allegorical interpretation. They farther assert, that their whole extent of meaning is covered by the expression, "the personified principle of evil;" and that, aside from this principle of evil in the human heart, there is no such thing as a wicked spirit, who tempts men to sin.

The knowledge that, to a certain extent, these false opinions prevail, even among those who have embraced what we deem the fundamental doctrines of the Bible, has incited us to a re-perusal of the theory. And this process has been followed by, if possible, a more decided conviction that the loose method of interpretation, by which its advocates attempt to uphold

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it, renders confused and unintelligible the passages in which the terms "Satan," "the devil," "tempter," &c., occur; and envelops in obscurity all which the Bible professes to teach; so that it ceases to be a guide to the way-faring man, and leaves us to drift at random on the current of human speculation.

Says one, who adopts the theory, "In the parable of the sower, when our Lord said, 'The enemy that sowed them is the devil,' we are to understand by 'the devil,' the principle of evil personified." The same writer asserts, that "Satan is the personification of the principle of opposition; that when Satan enters Judas, it is nothing more than an evil disposition, a covetous spirit. That the devil was ever a holy angel, we have no account in the Scriptures; that any one was ever tempted by an agent, distinct from the powers of flesh and blood, we have no reason to believe. The word 'devil,' or 'Satan,' means an enemy, adversary or opposer; and this character every man has in himself. This carnal mind, this enmity against God, is the 'devil.'"

Another of the same class of writers tells us, "that we are indebted to Milton, rather than Moses, for the common opinion entertained concerning the temptation of Eve by a fallen spirit." To the question, What was it that deceived Eve? he answers, "lust or desire in Eve." If these statements are correct, the Bible is transformed into a Babel of allegories and solemn fiction.

The history of Eve's temptation, so replete with touching simplicity, becomes, by this species of interpretation, even at first sight, a semi-parabolical tale. Admitting that the serpent, who is exhibited as acting in it so conspicuous a part, is but another name for the principle of evil, we are brought to some exceedingly strange and perplexing conclusions.

The word here translated "serpent," has all the force and individual significancy of the words translated "man" and "woman;" so that, if absolute existence can be predicated of the latter, it can, with the same truth and propriety, be predicated of the former. The canon of interpretation, which renders the serpent "the personification of the principle of evil," transforms Adam and Eve into abstract principles, or imaginary creations. And hence, the extravagant notion of some ancient philosophers, that living, intelligent beings exist only in the imagination, has its origin in the word of God.

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"The serpent was more subtle than any beast of the field which the Lord God had made." If, then, "the serpent" is the personification of the evil principle, the question of the origin of sin is for ever settled. The agitating discussions to which it has given rise, are at once and for ever disposed of. God, the infinitely holy and righteous One, is its originator! At the moment of making man in his own image, he also created and incorporated with his deathless nature the principle of evil; a principle, which, in its development, would mar his own handy work, and inflict countless miseries upon his creatures; and which, with inveteracy of purpose, would continually seek to destroy his empire, that it might, in its selfishness and malignity, reign undisturbed and alone.

The serpent, being but an evil principle, unholy passion, or desire of Eve, must be a part of herself; and hence there is a manifest inconsistency in inflicting upon it a penalty totally distinct from, and unlike that, which was inflicted upon her. What intelligible meaning can there be in cursing a mere principle? The sentence pronounced upon the serpent—"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life"—becomes entirely divested of all appropriate signification, when considered as referring to a principle.

We will now apply this system of interpretation to a few passages in the writings of Paul. We should have sufficient modesty at least, to admit, that the apostle knew as much concerning this subject as any who have come after him. Speaking to his brethren in 2 Cor. 11: 3, he says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Now let the unbiased reader, in perusing this passage, say if he is at a loss to determine its import. Does he not regard Paul, as warning his brethren of the temptations of an intelligent agent, who formerly tempted Eve; and as affirming, as strongly as language can affirm, his belief in the existence of a personal devil? Had he held the opposite opinion, he would have avoided perplexing the minds of his brethren by this passage, as it now stands. He would honestly have presented the truth, saying, "But I fear, lest by any means the principle of evil, which God gave to Eve, and by which she was tempted to

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disobey him, should also tempt you to depart from the simplicity that is in Christ."

If such a modification be allowed, Paul, in verses 14 and 15, becomes still more ambiguous. Referring to some who were sowing discord among his brethren at Corinth, he says, "For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing, if his ministers also be transformed, as the ministers of righteousness." If the expression "Satan himself," as here introduced, denotes nothing more than the unholy passions of those false teachers, which passions are of necessity a part of themselves, why should Paul so distinctly have marked two forms of absolute existence, Satan, and the false teachers, each entirely separate from, and independent of the other? Nothing can be clearer or more conclusive, than this passage. It is itself a "host of witnesses." The false teachers pretended to be apostles of Christ; and Paul affirms, that this does not excite surprise, for Satan himself, their deceitful head and guide, can transform himself into an angel of light. If their master can borrow the glories of a celestial messenger, in order to accomplish his malignant purposes, it is not surprising that his ministers can appear in the drapery of the ministers of righteousness. Those who here fail to find evidence of the existence of a mighty evil spirit, may adopt Hume's language, when treating of miracles, as strikingly applicable to the course which they pursue in this investigation; "No testimony for any kind of miracle, can ever possibly amount to a probability, much less to a proof."

It must be by an ingenious process, that those who thus summarily dispose of evidence, can explain the transformation of an evil passion into an angel of light. It is not very difficult to conceive that a depraved man, or any wicked intelligent agent, can assume an appearance at variance with his true character. But our minds can entertain no conception of an evil principle, or an unholy passion, being transformed into the very opposite of itself. If, indeed, the apostle, by the use of the expression, "Satan himself," means only the evil desires of the human heart, well can we appreciate the perplexity of Peter when he said, "Our beloved brother Paul says some things hard to be understood."

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And John is scarcely less ambiguous. In his first epistle, addressing his little children, as he affectionately calls the brethren, he says, "He that committeth sin is of the devil, for the devil sinneth from the beginning." Moral agency is here recognized, for the devil "sinneth." But in order to the producing of a moral act, there must exist a will and a conscience. And a principle, possessing neither will nor conscience, cannot sin.

Again, sinning implies guilt; but a principle is under no moral obligation, and consequently cannot be chargeable with guilt. It would be ludicrously absurd, to attempt to prove that a mere principle was found to pursue one course rather than another; to perform that which is right, and avoid that which is wrong.

If this mode of interpretation be admitted, the subject of Christ's temptation will assume a most painfully revolting aspect. "Being full of the Holy Ghost,"—a strange preparation for the exercise of an evil principle within the heart—he is led by the Spirit into the wilderness. He is there forty days, fasting, and tempted by the devil. One can scarcely commence the perusal of this touching narrative, without an instinctive desire, that this season of retirement may be, to the self-denying Jesus, one of calm and sweet repose. His whole life had probably been an unbroken series of arduous and increasing labors for the good of mankind; and his disinterested and unwearied kindness had, doubtless, been repaid with foul ingratitude. Even at the beginning of his public ministry, those whom he came to bless, had rejected and persecuted him, and his friends had met his unwavering attachment with a lukewarm zeal. Before him, in clear perspective, was a fearful and suffering future. How natural, then, is the wish, that, removed from the scenes which have administered to him care, weariness, and sorrow, and in the solitude of nature's secret haunts, the holy sufferer may, for a time, rest from his toils, and enjoy that undisturbed quiet which he so much needed.

Our feelings are painfully acute, as we learn that the tempter invades this solitude, and for forty days, assails him with his wicked machinations; and at the end of that time, when the physical frame is weakened by long fasting, and the spirit, exhausted by the protracted contest, seizes what he hopes will prove the vantage ground, and presents the most cunningly devised temptations.

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But our severest commiseration for the Saviour is, according to the views on which we are remarking, strangely out of place; for this tempter, they assert, was only the evil principle within, or the unholy desires of Christ himself. If so, and we speak with reverence, Christ was deliberately and wilfully a sinner. For he is guilty of distrusting God. He is suffering from hunger, and is prompted by the suggestions of his own carnal mind, to turn the stones into bread, and thus discredit God his Father, who he knew would not suffer him to perish.

He cherishes presumption. By his own unholy passions he is tempted to throw himself from the pinnacle of the temple, that God may, by the agency of his angels, preserve him from being dashed against a stone. Thus he would wilfully rush into danger, that he might test the faithfulness of his Father.

He is guilty of idolatry. The language of the tempter is, "If thou wilt fall down and worship me"—the evil principle or unholy desire. Christ, then, the only begotten of the Father, full of grace and truth, is here represented as possessing a desire to fall down and worship an evil principle within himself. After having, for forty days, struggled against the evil principle or unholy passions of his own heart, he is finally tempted to fall down and worship them. Verily, a strange conclusion, that Christ, after he had been contending against a heart so susceptible of unholy suggestions, that for forty days it afforded him constant annoyance, should then, as if enamored with its emotions, be tempted to fall down and worship it!

Such are the irreverent, as well as absurd results to which this loose and unauthorized interpretation of the word of God will inevitably conduct us. And such results are not limited to this subject alone. They extend to every portion of the inspired volume, rendering its most important doctrines far-fetched and puzzling enigmas. It makes sad havoc indeed of the sacred writings, laying vandal hands upon the holiest things in God's spiritual temple. It converts into fables plain narrations of fact; and renders the teachings of prophets and apostles painfully ambiguous. It shakes our faith in their qualifications to be teachers of the inspired writings; and destroys our confidence in the truth of the sentiments which they have left on record. Dark and threat-

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ening clouds envelop our prospects of the future. Holy angels may be nothing more than the personification of good principles, and heaven but a splendid panorama of fairy scenes. Christ, the foundation of our hopes, may exist but as an abstract principle; and the story of his crucifixion may be merely the invention of some enthusiastic dreamer. The immortality of the soul may be but an interesting fiction, and our hopes and fears alike terminate at death.

ARTICLE III.

THE POWER OF ILLUSTRATION.

THE precise idea intended to be conveyed by the phrase, *power of illustration*, will perhaps be best obtained by contrasting it with the *power of reasoning*. By the latter, we mean an ability to exhibit related ideas in such a connection that the relation of each to the other may be clearly seen; and that thus the point to be proved may be shown to have such a relation to the facts and principles by which it is to be proved, as to compel the assent of the understanding. From this, the power of illustration differs essentially. Its province is, vividly to exhibit to the mind the principles which we wish to inculcate, and forcibly to impress them upon the heart, not by a course of ratiocination, but by analogies, historical and other allusions, and individual cases coming under the general principle discussed. In one respect, it is true, both these powers stand, to a certain degree, on the same ground. They both require an ability to perceive relations distinctly and accurately. But even here, the correspondence is by no means complete. The relations on which they depend, are not of the same kind. Ability to reason depends on understanding the relations of cause and effect, of antecedent and consequent, of genera and species, of general propositions and particular ones. Ability to illustrate, depends more upon a clear and vivid perception of analogical relations, and of those which subsist between individual cases and general principles.

In the process of exhibiting and enforcing practical truths, we notice three successive steps. The first of these is, to

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state, clearly and definitely, the precise question to be considered, stripping it of all adventitious or incidental appendages, and distinguishing it from all questions which are apparently similar, but really different. The second is, to prove the correctness of that view of the subject which we take. And the third is, so to influence the heart, the will,—and if the subject involve moral or religious principle, the conscience,—of those whom we address, that they will not rest satisfied with a bare acknowledgement of the truth of our positions, but will be constrained to make a personal and practical application of them. To all these objects, the power of illustration sustains an important relation.

In the first place, illustrations often afford material aid in clearly exhibiting the precise question to be discussed. If those whom I address do not know precisely what I mean to prove, my labor may be wholly lost, and even worse than lost. For in this case, it may tend to establish in their minds an error which they suppose I am maintaining, in the place of the truth which I am really maintaining. In stating general principles, it is often difficult, without the aid of illustrations, to exhibit them so that there will be no danger of misunderstanding. This difficulty often presents itself in physical, and intellectual, as well as moral, science. If a lecturer on astronomy state the general principle respecting planetary motion, that the "squares of the periodic times are in proportion to the cubes of the distances," how few will, from that expression, gain any distinct idea of the nature of that law! But let him illustrate it by taking, for instance, Jupiter and the Earth;—let him show that if we divide the time in which Jupiter revolves around the Sun by the time occupied by the Earth in making the same revolution, and then square the quotient, the result will be the same as that obtained by dividing the distance of Jupiter from the Sun by that of the Earth from the Sun, and then cubing the quotient, and the audience are able to see what is meant, and to follow him with pleasure through the train of reasoning by which he proves the existence of that great law of nature. So in moral reasoning. When Paul exhibits the place which faith holds in the gospel plan, he illustrates the nature of faith by referring to the case of Abraham. And who can fail to see the increased definiteness which is thus given to the apostle's representation? In this case, it was

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necessary to fix the meaning of the term, faith, as definitely as possible, in order to guard against two opposite errors. On the one hand, there was danger that a mere act of the intellect, unconnected with any change in the heart, would be regarded as constituting that faith to which such rich blessings were promised; and on the other, that the idea of human merit, as the procuring cause of salvation, would not be wholly excluded. By referring to the case of Abraham, the apostle guards his language against being so misrepresented as to favor either of these errors. It is true that, after all, instances of such misinterpretation are not wanting, as the history of Arminianism and Antinomianism testifies; but the blame rests not with the apostle. In the case of Abraham, he has set before us faith, not cold and dead, but living and acting, exhibiting itself in unbounded confidence, unqualified submission, and implicit obedience; while, at the same time, by assuring us that "Abraham believed God, and it was counted to him for righteousness," he has excluded works from any share in the momentous transaction, by which a sinner becomes accepted through Christ. Again, when he is explaining the doctrine of the resurrection, he employs an illustration taken from the growth of grain. His object is to show, that though the same body which was buried will be raised, yet it will be changed in a manner which the human mind cannot at present comprehend; and that, therefore, all speculations or inquiries into the nature of that change are utterly futile. Perhaps no train of argument would have shown in so clear a light, the reasonableness of the doctrine, and at the same time have guarded so effectually against that vain curiosity which prompts the inquiry, "How are the dead raised up, and with what body do they come?" The facts referred to are familiar to all; and the impossibility of knowing, without experience, what kind of a plant any seed will produce, forcibly illustrates the uselessness of curious questions respecting the change that will take place at the resurrection. Thus he fixes the attention on the single point before him; viz., the doctrine of the resurrection. The illustration divests the subject of all adventitious circumstances, and holds it up to the view by itself.

Again, the aid afforded by illustrations, to processes of direct reasoning is often of great value. There are many who see the conclusiveness of a train of reasoning far more

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clearly, and feel its force far more strongly, when it is illustrated by individual cases, than they do when the reasoner dwells exclusively on general principles. It is true that such minds are in danger of being led astray, by illustrations which do not touch the point at issue; and so they are by other forms of sophistry. But we must take the human mind as we find it; and surely it does not become the friends of truth, to reject an important means of enforcing it, because the same has sometimes been used by the enemies of truth for wrong purposes. If there are some who are more easily convinced by an allegory, or a parable, than by an argument, let us act accordingly. Let us endeavor to use, for the promotion of truth, those instruments, which, under existing circumstances, promise to be most effectual; always remembering, however, that the cause of truth requires the use of no instruments which truth itself will not sanction; and therefore, taking care never to employ illustrations which are not really applicable, and never to use illustration because argument is wanting.

The value of illustration, as an aid to reasoning, is even greater in refuting error, than in establishing truth. Sophistry consists in presenting ideas to the mind in such a manner that they will seem to be logically connected, when, in fact, they are not. And to do this is no very difficult task for an artful logician, who knows how to handle general principles adroitly, and exhibit them in such forms and connections as will best serve his purpose. In such a case, when the mind is bewildered and confused by false reasoning, a single appropriate illustration will sometimes do more to clear away the mist, and let in the light of truth, than pages of reasoning. Such an illustration will sometimes, at one blow, demolish the whole of the enemy's works, and leave him gazing aghast at the wide-spread desolation. An infidel said to a Christian, in the presence of a large company, "You believe that man has a soul, do you?" "I certainly do," was the reply. "Did you ever see a soul?" was the next inquiry. "No." "Did you ever hear, taste, or smell one?" "No." "Did you ever feel one?" "Yes; I bless God that I have felt a soul." "Well, then, there are four senses against one; four chances to one that you have no soul." Here the principle was assumed, that the proof of the existence of an object depends on the number of senses cognizant of it. The

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Christian might, by sound reasoning, have proved this principle incorrect. But this would probably have led to a long debate; and at the end of it, many, especially those unaccustomed to close reasoning, would hardly have known which side had the advantage. Instead of this, he took the infidel's own principle, and applied it to pain, thus: "You are a physician, I think. Did you ever see a pain?" "No." "Did you ever hear, taste, or smell one?" "No." "Did you ever feel one?" "Yes." "Then, by your own principle, you have four chances against the existence of pain, to one in its favor." The infidel was silenced. All could see the force of the illustration, and the complete demolition of his argument. A week's discussion on abstract principles, would not have done the work so effectually. It should be observed, however, that, in presenting illustrations of this character, we should be careful that they come fully and clearly within the range of the principle controverted, and that at the same time they be so manifestly inconsistent with it, as conclusively to show its absurdity. Otherwise, attempts will be made at evasion, and comparatively little advantage will be gained. In the case just referred to, if the infidel could, with any appearance of truth, have asserted that the two cases were not parallel, and that therefore the same principle did not apply to both, he would have done so; but this was out of the question.

The usefulness of illustration, as a test of correctness, is by no means confined to known and intentional sophistry. We frequently meet with principles, which, on a partial view, seem to be sound; but still the evidence in their favor does not appear conclusive. We would gladly find some way of testing their correctness. This a few well-chosen illustrative cases will often do. A habit of treasuring up such cases, and applying them as tests of principles, may often furnish important aid to the teacher, the pastor, the statesman, and the general student.

But the most valuable quality of illustration is its power to render truth impressive. Too often is it the case, that while the understanding admits the correctness of a principle, the heart remains unaffected by it. What shall be done in such a case? It is vain to argue. Argument has already done its work. What is now wanted is, not something to convince the man, but something to make him feel. In some

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way or other, the truth must be brought to touch his heart, or the previous labor is all vain. If an illustration can be found, that will make some chord in his heart vibrate in unison with truth, the object may yet be accomplished. It is of comparatively little avail for truth to effect a lodgement in the understanding, if the feelings and the will remain unchanged. You may tell your neighbor that you are perishing with hunger. You may exhibit proof so convincing, that it will be impossible for him to doubt the fact. But of what avail will all this be, if he is too cold-hearted, or too listless to render any aid? He must realize, as well as know; his feelings must be interested, as well as his judgment convinced. Here is the peculiar province of illustration. When the judgment has been compelled to yield to the force of evidence, but the heart still remains indifferent or opposed, then it is that illustration is needed to finish the work, of which argument laid the foundation. It is not unfrequently the case, that indifference, rather than obstinacy, is the obstacle which the advocate of truth has to overcome. The mind is perhaps not hostile to the particular truth presented, but it cares nothing about it. Here the great object is to excite such an interest in the subject, as will arouse the mind, and fix the attention. And to accomplish this, skilful illustrations are pre-eminently adapted. Here is opportunity for the scribe who is "well instructed unto the kingdom of heaven," to "bring forth out of his treasure things new and old." A mind familiar with the various illustrations of truth afforded by Scripture history, acquainted with the analogies between the kingdom of nature and the kingdom of grace, and supplied by attentive observation and careful reflection, with a rich store of illustrative facts, will be able to throw around the subject discussed, such a glow of feeling, such an air of vivid, felt reality, as can hardly fail to excite interest. In the exhibition of truth by such a mind, there will be a definiteness which will not allow the judgment of the hearer to misapprehend, and a warmth which will not suffer his thoughts to wander. Coming home to the heart, the feelings, the daily experience of his hearers, showing them striking illustrations of truth in the common occurrences of life, presenting in bold relief the various aspects of truth, of duty, and of human nature, and making his appeal successively to all the moving principles of the soul, such a speaker will invest his

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theme with attractions sufficient to interest the feelings and arouse the attention, even of those who, under other circumstances, would be thoughtless and indifferent.

When illustrations are drawn from real life, they communicate to the subject illustrated something of that interest which we almost of course feel in the lot of our fellow-travellers on the journey of life. "Homo sum, nil humanum a me alienum puto;"—"I am a man, and I think nothing that concerns man, uninteresting to me,"—is a sentiment that drew shouts of applause even from a heathen audience; and there are few hearts in which it will not find a response. If I make the assertion that religion, by deeply interesting the mind in the pursuit of truth, induces it to make greater efforts, and thus enables it to exert a more extensive influence, and attain greater distinction than it would otherwise have done, I may, if I choose, prove my assertion on general principles. I may reason from the structure of the mind, and the laws which govern its operations; and by so doing, I may fairly establish my position. But if I do no more than this, what will be the effect on my hearers? Some of them, prejudiced against religion, will pronounce it all a mere theory, or a piece of ingenious sophistry. Others will languidly assent to the correctness of the reasoning, without feeling any interest in it; and not a few will be too indolent or too indifferent to decide whether the reasoning is true or not. But suppose that I illustrate my reasoning by the case of Martin Luther. I give an outline of his history. I picture him, as he probably would have been, if his mind had never become deeply interested in religious truth,—a recluse, poring over the ponderous tomes of the Fathers, going through the appointed round of fasts, and vigils, and Ave Marias, perhaps writing some cumbrous work, bearing on its face the impress of the convent, and after a few years, leaving the world unbenefited by his life, and untroubled by his death. I then picture him as he actually was,—fearlessly entering the lists with the giant power of Rome, rousing the nations of Europe from their lethargy, and calling their attention to their long forgotten Bibles, proclaiming far and wide the glorious doctrine of justification by faith alone, shaking the foundation of Papal domination, and at length going down to the grave with the blessings of thousands upon him, and leaving behind him works, the influence of

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which will be felt through ages, and a name that will become more and more extensively known and revered, as Protestantism and its attendant blessings are more widely diffused. What is the effect of this mode of procedure? Do not the watchful, fixed eye, and the earnest, thoughtful look, show that a deeper interest is now felt in the subject—that the hearers are no longer languid and indifferent? And when they return to their homes, will the interest which they now feel all pass away, and be as if it had never been? No: It is no longer with them a mere theoretical question. They have seen the principle imbodied, and acting in the life of one of their brethren. Its truth and its importance have been set forth in the workings of a mighty mind, under circumstances of deep interest. Henceforth it is not a mere abstraction, but takes its place among practical truths, and felt realities. The influence which it exerts in forming the habits, and moulding the character, may not be perceived by the eye of man; but it is not lost. It holds its place among the thousand agencies which tell on human character and destiny, and guide in their various channels the currents of thought and feeling. The various, and striking, and appropriate illustrations which mark the pages of the "Young Christian," and other works by the same author, have contributed not a little to give those works the influence which they have over many hearts. So too, in the instructions of Christ, we find parables, similes, and illustrative narratives, introduced with great frequency. He who "knew what was in man," knew what was the best way to gain access to the conscience and the heart.

In regard to the exercise of this power, different minds are very differently constituted. To some, it seems easy and natural; while others can attain it only by persevering effort. The former, when they take up a subject, find a crowd of illustrations from analogy, history, and experience, gathering around it, and their only difficulty is in selection. The latter are often able reasoners, and skilful theologians or metaphysicians; but illustrations seem to be out of their path. They prefer to march on in the regular road of solid, substantial argumentation. But it is manifestly desirable that this power of throwing around a subject the light of vivid illustration, should be possessed by all who have occasion to exhibit, explain, and enforce truth. Our

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next inquiry then is, how shall it be obtained? To this we answer,

1. Treasure up a rich store of general knowledge, and arrange, and classify it in your own mind. Facts should not be suffered to remain in the mind, a crude and undigested mass. A fact loses none of its value, as a fact, by being referred to general principles; while, as a source of mental discipline, and a means of imparting useful instruction, its value is immensely increased. The habit of referring facts to principles will give the mind command over its possessions, and enable it to bring them forward for use whenever they are needed. Thus, when a principle is to be illustrated, the principle itself will suggest to a mind so disciplined, facts by which it is illustrated. The world is a storehouse of facts connected with the different departments of natural, intellectual and moral science. Nor is this all. To the reflecting mind, history presents a collection of treasures vast in extent, rich in variety, and constantly receiving additional value by increase in its quantity, and improvement in its arrangement.

2. Of all the subjects of observation and inquiry which this world presents, human nature is the most important. Here is the great repository of facts, illustrating the principles of moral and intellectual science. And probably there are no departments of science in which more valuable assistance can be derived from illustrations, than in these. Cultivate, then, a thorough acquaintance with human nature. Examine the influence of different passions, propensities and modes of thought and feeling on each other, and on the general character. Look upon the events which transpire on the great theatre of human life and action, not as evanescent scenes, which are to attract a moment's attention, and then pass away and be forgotten, but as sources of improvement and instruction; exhibiting, in the phenomena which they present to the view, the principles and feelings with which the philanthropist and the reformer are to deal; illustrating the difference between truth and error, and throwing light upon the impulses which sway the human heart, and the motives which govern human action. Thus a store of illustrative facts, drawn from real life, will be treasured up, ready to be applied whenever they can be of service in

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exhibiting truth to the understanding, or impressing it on the heart and the conscience.

3. Study the illustrations of the Bible. See on what they bear, and how they bear on it. In power of illustration, the Bible throws every other book immeasurably into the shade. The history of Abraham and his descendants is a repository of illustrative facts. There is scarcely a trait of human character, or a principle of the divine government, that is not vividly and strikingly illustrated in some part of the history of God's ancient covenant people. And, indeed, the apostle assures us, that "these things happened unto them for our ensamples." Many a principle, systematically exhibited and logically discussed in our pulpits, might receive new vividness, and awaken new interest, by the use of illustrations drawn from the source to which the apostle here refers. The Levitical law is a repository of analogical illustrations. The tabernacle, with its solemn rites and impressive forms, the consecration of the priests and Levites, the passover, the scape-goat, the great day of atonement, all had a spiritual meaning, and are adapted to illustrate spiritual truth. Perhaps the pious Jew saw in those types and symbols far more of the light and glory of eternal truth than we do, who, having the clearer light of the gospel to guide us, have less inducement to study the rites of that earlier and darker dispensation. We cannot reasonably suppose that any of the Levitical ceremonies were mere forms. They were, doubtless, intended to convey instruction, relating, in some way or other, to the spiritual welfare of those on whom they were enjoined, or God would not have made them a part of the means by which he carried on intercourse with his people. The discourses and conversations of Christ also abound in varied and striking illustrations. What a variety of these he employs to exhibit clearly and impressively his own character and office, the nature of his kingdom, the way of acceptance with God, and other kindred topics! Parables, similes, antitheses, and allusions to historical facts and to individual experience are all employed to give point and force to truth. And such was the character of his preaching, that even those who were sent to take him, exclaimed, "Never man spake like this man!" With "the common people" who "heard him gladly," a train of labored argumentation would have been of little or no avail. They would neither have seen its

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conclusiveness, nor felt its force. But they could all see the nature of truth and right, when imbodied and presented before them in illustrations drawn from real life. A mind familiar with the different kinds of illustration used in Scripture, and deeply imbued with the spirit which pervades them, would find itself living in an atmosphere of spiritual light, from which it could hardly fail to reflect many a bright ray on the darker minds beneath. At the same time, the eminently philosophical character of those illustrations, their truth to nature, and their adaptation to existing circumstances, commend them to the man of taste, as well as to the philanthropist and the Christian.

In studying the illustrations of Scripture, it is not enough that we are able to see what are the leading truths illustrated. Careful and accurate analysis of an illustration will often show that different parts of it sustain relations to the corresponding parts of the truth illustrated, which do much to render that truth impressive. And though this analysis has, in some instances, been so conducted as to lead to results utterly fanciful, the fault is not in the process itself, but in the mode of conducting it. When David expresses his confidence in God by saying, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower," we are not to look upon these expressions as mere repetitions of the same idea. He is contemplating in different lights the perfect safety of trusting in God. Dwelling in thought upon the immutability of God, he says, "The Lord is my rock." Conscious of his need of protection from the enemies that were around him, he looks to God as his "fortress." Aware that he might fall into dangers from which no human power could rescue him, he looks to God as his "deliverer." And so with the other terms which he uses. When we read Luke 5: 36, we can hardly fail to see that the object of the illustration is to recommend consistency of character, and reprove inconsistency. But if we go no farther than this, we are far from seeing the full force and beauty of the illustration. Our ideas are general and indistinct. A closer examination will show the passage in a far more impressive light. Let it be seen that the new cloth corresponds to the ostentatious fasts, and alms, and prayers of the Pharisees, and the old garment to their corrupt

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characters and depraved hearts; and that thus the Saviour showed them that connecting such hypocritical observances with their unholy lives, only made the latter more odious, and more glaring; and how much more vivid does the illustration appear! Many instances of the same kind may be found in the parables, showing how much the impressiveness of an illustration is increased by a careful analysis of its several parts.

4. Study the philosophy of illustration. We should aim so to incorporate the principles of taste which relate to this subject, with our own thoughts and modes of feeling, that they shall not merely be ready for reference as rules, but shall spontaneously present themselves as guides in the use of illustration. Illustrations are addressed to the heart as well as to the understanding; we should therefore familiarize ourselves with the philosophy of emotion. We should study to have clear views of those laws of mental association, on which the beauty and force of illustrations depend. The very effort to attain such views will be a benefit, even though we find that in applying those laws, we fall far short of the excellence at which we aim. By contemplating the principles of adaptation which render one illustration appropriate, the qualities which render another striking, and the elements which give beauty to a third, we not only become better acquainted with the philosophy of illustration, but also more deeply interested in the practical application of that philosophy. Thus, we not only increase our stock of knowledge, but are enabled to use that knowledge with better effect.

But some cautions are necessary in the use of illustrations.

First, we should guard against using illustration in the place of argument. We have already seen, that the proper uses of illustration are to exhibit principles definitely, to give force and precision to reasoning, and to render truth interesting and impressive. Here is its appropriate field;—a field wide enough for it in all its various forms. Let it not, then, encroach on the territory which belongs to reasoning. To prove a principle is one thing; to illustrate it is another. We may, before we prove a principle, use illustrations to show what we mean by it, and with what limitations, if any, it should be received; and this is the only use which a well-disciplined mind will generally find it best to make of illustration, before presenting proof. If, instead of proving our

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principles, we covertly take them for granted, and then launch out into a sea of illustrations, we may be ingenious sophists, but we are far from meriting the reputation of sound and candid reasoners; and, however much our fluency may be praised by the unthinking, we need not expect the approbation of the judicious.

2. Guard against using irrelevant illustrations. There may be, and there often are, casual or incidental associations, which seem to us to connect certain facts with certain principles, and to render the former illustrative of the latter; but which, in fact, form only the semblance of connection without the reality. Some peculiarity in our circumstances, perhaps, or some coincidence in the time or place at which they first attracted our attention, or some other cause equally unconnected with their real character, have led us to contemplate them together, and to regard them as philosophically related to each other; but if we attempt to examine the nature of this supposed relation, we find that it eludes our grasp, —that it is but an unsubstantial shadow. When any thing of this kind is introduced as an illustration, the want of connection will be instantly manifest to those who are not under the influence of the circumstances that have misled us; and thus we shall "darken counsel by words without knowledge," instead of shedding new light on the subject, or awakening new interest in it. To guard against this, we should obtain clear views of the precise point to be illustrated, and throw our illustration into such a form, that its bearing on that point may be obvious. If upon trial, we find that we cannot do so, we may conclude that our illustration is irrelevant. A fact, or a supposed case, may be illustrative of several different principles; but different features of it must be made prominent under different circumstances, according to the character of the truths on which we wish to shed light. The parable of the good Samaritan, recorded in Luke 10: 30—35, might be used to illustrate several important principles; but the Saviour's particular object, in this case, was, to enforce the duty of general benevolence. Accordingly the parable is constructed in such a manner as to fix the attention primarily on that duty. So, too, the account of the Ninevites' repenting under the preaching of Jonah illustrates several different principles. But when the Saviour made the allusion to it, recorded in Matthew 12: 41, his object was

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to press upon the conscience the great truth that the higher the authority is by which a duty is urged, the greater is the guilt of neglecting it. The case is therefore so stated as to leave other considerations out of view, and present this to the mind by itself. Such is obviously the proper course to be pursued in the use of illustrations. If, after an illustration is given, there is still room for the inquiry to arise,—What has that to do with the subject?—the illustration loses its force, and is, in most cases, worse than none.

3. Let every illustration appear to be naturally suggested by the topic discussed, and introduce it at that point of the discussion at which it seems naturally to fall in with the current of thought. In this, much skill may be shown. Some persons, when they attempt to illustrate, do it in such a formal manner as to show that they are expecting to make a strong impression. Others drag or force in their illustrations, sometimes in so abrupt a manner as to be revolting to correct taste. Others still, however close may be the connection between the principle and the illustration, find it very difficult to pass smoothly and easily from the one to the other; and are very apt to leave on the hearer's mind the impression that there is a void between, which needs to be filled up. All these are opposed to those modes of illustration, which, availing themselves of the great laws by which our thoughts are associated with one another, enable the mind to glide easily from the principle to the illustration, and even lead us to feel as if the illustration flowed spontaneously from the subject.

4. Mistake not love of story-telling for skill in illustration. A man who is fond of relating anecdotes may deceive himself into the belief that he is illustrating principles, when he is not. The mere story-teller is too often more desirous of making a display than of doing good,—more anxious to gain attention, than to direct it, when gained, to profitable subjects. Not unfrequently he is influenced by this anxiety, even when he is not aware of it. And hence not only the conversation of some men, but even their public addresses abound in thrice-told anecdotes and relations of trivial incidents, which have not even the slightest tendency to improve or enlighten. By a certain class, they are listened to with interest for a while: but few, indeed, are those, who do not ere-long become tired of their endless repetitions and pointless, un-

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meaning, inapplicable narrations. As an example of the opposite of this, we may refer to the case of Franklin. A close observer of men and things, and possessing a memory richly stored with anecdotes and illustrative facts, and an almost unequalled skill in bringing them to bear upon principles, he did not pour out his treasures at random, but used them to give precision to statements, force and clearness to reasoning, and vivacity and interest to general conversation. Such is the course which sound philosophy sanctions. If an anecdote is introduced in connection with reasoning, it should be apparent that the illustration is not given for the sake of relating the anecdote, but that the anecdote is related for the sake of the illustration. The place of illustrations, however valuable they may be, is, from the nature of the case, secondary; inasmuch as they depend for their importance on the value of the subject illustrated, and the relation which they sustain to that subject. If it is perceived that a writer or speaker introduces illustrations, or what he calls such, from the love of story-telling, or indeed from any other motive than the desire of making truth clearer and more impressive, the discovery, in most cases, robs him of half his influence over the minds of those whom he addresses.

In the various walks of literary life, the power of illustration is not equally important to all. It is peculiarly useful to those whose business it is to explain, inculcate and enforce principles; as for example, pastors and teachers. With them, endeavors to arouse the listless, to gain over the prejudiced, and to interest the indifferent, are parts of the daily routine of duty. They need to be able, from week to week, and from year to year, to throw new light upon the principles which relate to truth and duty, and to exhibit those principles in new and interesting relations. A mind well stored with knowledge, and possessing such a command over its treasures as to be able to bring them forward whenever they are wanted, and judiciously to employ them for the establishing of truth or the refutation of error, is most likely to be successful in accomplishing these objects. In a teacher, such a mind, united with love of truth and duty, will render his employment pleasant to himself and useful to others. In a pastor, if his heart be truly engaged in the great work which he has undertaken, it will make him "a workman that needeth not to be ashamed, rightly dividing the word of truth." B. A. C.

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ARTICLE IV.

THE GREAT AWAKENING.

THE GREAT AWAKENING. *A History of the Revival of Religion in the time of Edwards and Whitefield.* By JOSEPH TRACY. Boston. Tappan & Dennet. 1842. pp. 483. 8vo.

FEW subjects can be presented to a thoughtful mind, of deeper or more permanent interest than the history of religious opinions. Man is a religious being. He must have some object of worship. His moral faculties are by far the most important of all his various endowments. They lead him to the acknowledgment of a superior power. They teach him that this power is to be honored, obeyed, and adored. By the character of this worship, all his moral condition is determined. Of necessity we are assimilated to the conception we form of the being whom we venerate. If a man is known by the company he keeps, if he be insensibly transformed to the likeness of the friend whom he esteems, by how much more shall he come to resemble that being above him, whom he adores as his Divinity.

Of the truth of this, it is not necessary to go into illustration. The history of all nations is replete with evidences of it. "Tell me," says the Spanish proverb, "who are his friends, and I will tell you what he is;" and so universally we may say, tell us the religion of a people, and we will tell you their moral and social character; nay, we will tell you whether among them civil liberty be possible, or whether, if possible for a time, it could be rendered either permanent or progressive.

Now the spirit of these remarks applies to the various modifications, as well of Christianity as of idolatry. God has given us, in the holy Scriptures, a complete revelation of his will, in all matters that respect our religious belief and practice. He has taught us our moral character, our guilt and our danger; he has made known to us the fact, that he has provided a remedial dispensation; a probation on more gra-

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cious conditions than those under which we fell. He has informed us of the manner in which we may avail ourselves of the benefits of this remedial dispensation, and has disclosed to us the glory in reserve for all those who by penitence for sin, faith in Christ, and patient continuance in well doing, make their calling and election sure; and also the awful doom of those who treat the blood of the covenant as an unholy thing, and, by a life of thoughtlessness, frivolity and sin, count themselves unworthy of eternal life.

All this, to any one who reads the New Testament with a sincere desire to understand it, seems to us to be sufficiently evident. It is not too much to say of it, that "he that runs may read; and that a wayfaring man, though a fool, need not err therein." We mean no disrespect to any man; but we do earnestly believe that all these truths, in the gospels and epistles, are set forth with strongly marked distinctness. They are not hinted at merely, or taught by insinuation and inference. They are *revealed.* They are intended to form a *revelation,* and they *are* a revelation. And yet men, every man for himself, and every teacher of religion, both for himself and for others, is bound to know precisely what the New Testament teaches on these all-important subjects. We say, by way of emphasis, what the New Testament teaches. We fear that heresies and rumors of heresies have wrought great evil in this respect upon the pulpit in this country. It seems to us, that too much time is spent in learning how to confute heresy, and too little in learning how to enforce truth. And it is, we fear, from this cause, among others, that our people in general, know less about the radical and foundation doctrines of religion at the present day, than they did fifty years since. The forms of error are innumerable. You may guard men against ten heresies by showing their fallacy; but how can you guard them against the nine hundred and ninety that are rising up every where around you, but by grounding them in that truth which is a triumphant refutation of them all?

We said that the great foundation doctrines of the Christian religion are laid down in the New Testament, by the Spirit of God, with well marked distinctness. Now, it is a well established fact, that there is in mankind a decided tendency to corrupt, or alter, or modify, or omit, some one or all of these great doctrines, while yet they profess to believe

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them. And every departure from the simple truth as it is in Jesus leads to the destruction of the souls of men, to moral delinquency in individuals and communities, to social disorder and national calamity. All human prosperity, all true progress in civilization, has been made to depend ultimately on our relations to God. These being correctly understood, and exerting their legitimate influence, the other departments of human character, both individual and social, will fall into harmony with them, and man will become purified and, of course, ennobled. Let these become obsolete and inoperative, and, as it was in the beginning, nature "will give signs of woe that all is lost," or, if not absolutely lost, at least fearfully endangered.

We wish, above all things, that a history of religious opinions could be written, based upon this idea. We wish that the man might arise, who would take the simple doctrines of religion as they are delivered by Christ and his apostles, mark the various aberrations from the purity of faith that have occurred in the history of the church, and trace them to their legitimate results, both upon the church itself and upon the community by which it has been surrounded. In many cases, this might be done,—in enough, surely, to render ecclesiastical history what it has thus far failed to be, "philosophy, teaching by example." The man who attempts it should have the theological acuteness of an Edwards, the learning of a Gibbon, the catholicism of an Arnold, and the simplicity of a Smyth. When this has been done, it will be proved, without a peradventure, that the religion of the New Testament, without addition, alteration, or amendment, the simple truth, precisely as the Holy Spirit left it, is the religion, and the only religion for human nature.

The volume, whose title stands at the head of this article, furnishes one important contribution to such a history. It is a well conducted narrative of the remarkable attention to the subject of personal religion which was observed in the churches in this country, and to some extent in Great Britain, about a hundred years ago. Its effects have been distinctly visible upon all sects of religionists to the present time. It was, in fact, a reformation among the children of the reformers. The author confines himself, as was proper, principally, to this country, and we believe has given us, in a very interesting narrative, all that it is important for us to know

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concerning it. He has read extensively the writings of the period under review, and has stated the facts with candor, and yet with fearlessness. His style is sound, readable English, without attempt at ornament, and well adapted to his purpose. We believe the work will be very useful to Christians, and specially to clergymen, if they will take the time to read it. They could not well employ their leisure to better advantage.

The introduction gives us a statement of the condition of the churches in New England, at the time when this "Great Awakening" commenced. The facts in the case are both interesting and instructive.

The Puritans landed on these shores, a body of professed Christians. All were members of churches; and all who had arrived at adult age believed themselves to be, in the language of the Scriptures, "renewed in the spirit of their minds." The church and the state,—the church not in name only, but in reality, and the civil society, for the first time on earth, in this strict sense,—consisted of the same persons. Every freeman was believed to be a valid church-member. The assembly of the citizens for public business had nothing to do but appoint another moderator, and open another book of records, and they were a church, met for the transaction of ecclesiastical business.

It is not surprising, that, under these circumstances, they lost sight of the wide, the actual difference by which these meetings were separated. We need not wonder that these same men did not perceive that, acting in these two different capacities, their powers, their authority, and their limitations were widely dissimilar. Men are slow to perceive the distinctions of principle, specially when they are rendered obscure by convenient, visible arrangements, which overspread and seem to obliterate them.

There were, by consequence, important principles overlooked in the fundamental laws of the Puritan polity. Here were men of real piety, proper and veritable members of the church. They had a right to govern each other according to the laws of the New Testament, in things merely ecclesiastical. Here were the same men, members of civil society, having power to govern each other, in things civil only, in accordance with the social laws of man. The principles by which they were to be governed in these two relations,

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were exceedingly unlike. But, so long as precisely the same persons were both the legislators and the subjects under both forms of government, no practical inconvenience was felt, and none was apprehended. They therefore formed their civil polity on the principle of the union of church and state. They allowed no man to hold office, or to exercise the right of suffrage, unless he were a Christian upon a credible profession of his faith. This was the original notion of our Puritan forefathers.

But, so monstrous a theoretical error cannot long exist in practice, without discovering its mischievous fallacy. It was soon found that there were many citizens who gave no evidence of piety, and who were too honest to make a profession, which their own consciousness would testify to be hypocrisy. It seemed manifestly unjust to exclude them from the right of citizenship. They were from among the best families of the colony, men of high integrity, sound discretion, and large possessions. Their number was rapidly increasing; and it was manifest that the government could not be carried on successfully, if they were excluded. What then must be done? The principle on which the colonies were established must be abandoned, and all men of suitable social qualifications, admitted members of the body politic; or else the doors of the church must be opened wide enough to admit to its fellowship all those who were entitled to the rights of citizenship. The latter alternative was, of course, adopted. The church has always been made the victim, when worldly policy has demanded a sacrifice as a peace-offering. Persons were admitted as members in part, if they were of upright life; the sacrament of the Lord's supper was considered a means of grace, and thus, very soon, every respectable citizen became a member of a Puritan church.

The result of all this may be easily told. The church visible was composed of men who had no conviction of their relations to God, who knew nothing of true repentance, or of faith in Christ. Christianity became a matter of forms and observances. The ministry sank to the level of the people. Experimental piety ceased to be insisted on as a qualification for the clerical office. The great doctrines of the reformation were rarely exhibited. Sermons became pleasant essays on questions of ethics, or manners, or things in general. The church and the world were no longer divided by any per-

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ceptible line. Any respectable man might become a member of the church, if he chose; and he of course chose it, that so he might become entitled to the privileges of citizenship. To this state had Puritanism arrived at the time of Edwards. It seemed as though vital religion had fled hither to the wilderness of America, to find a grave, instead of a joyous and ever-enduring home.

We do not say, of course, that such a condition of things was universal. By no means. In the hour of the deepest declension of Israel, God had reserved to himself "seven thousand men, who had not bowed the knee to Baal." Thus is it always. God, in the darkest day of formalism, does not leave himself without a witness. There were, at this very time, among the Puritans, men of thorough piety, of vast learning, of unquestioned love to the cause of true religion. We speak merely of the general fact, and the obvious course of things. These excellent men were sadly biased and hampered by the error of their fundamental principle. Commencing with false admissions, they could not act with consistent energy. Taking the church as they found it, and as they supposed that of right it ought to be, they could not but conform themselves to its condition. We need no stronger proof of all this than the fact, that Dr. Stoddard, of Northampton, the predecessor and grandfather of Jonathan Edwards, was himself the great defender of this very laxity of church discipline, to which we have been alluding.

And here we must ask leave to speak, as Burke once said, "with the freedom of history, and we hope without offence." There is one cause of this wide-spread declension, which Mr. Tracy has not observed. We believe it to be Infant Baptism. Concerning the tendency of this institution to produce such an effect, we ask leave to offer a few cursory suggestions.

The essential element of the prosperity of the Christian church is its holiness, its piety, its penitence, and faith in the Redeemer. It is composed of a peculiar people. It is a nation of priests. It is designed to be the light of the world; and the more brilliantly this light shines amidst the surrounding darkness, the more commanding will be its influence, and the more rapid its extension.

The only qualification to membership of this church, is personal religion; the renunciation of sin, sincere love to God,

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honest obedience to all his commandments, and reliance for acceptance, not on our own works, but on the righteousness of Christ. He who has these tempers of heart, is a child of God; or, which is precisely the same thing, is a member of that church which is "the body of Christ." The sole qualification of membership is a moral qualification. "They are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The true theory of a church is, that it is a body composed of precisely such persons and no other. True, we are unable, in all cases, to detect hypocrisy. The apostles themselves were sometimes deceived in the character of their converts. But this is no reason why we should abandon our principle. Because we cannot render the church as pure as we might wish, this is no reason why we should neglect the care of its purity altogether. We are sometimes deceived by counterfeit coin; but this, surely, is no reason why we should take indiscriminately every coin that is offered to us, and thus render spurious money the general rule, instead of the exception.

Now, if this be so, it is evident that the purity, the power, the efficiency of the Christian church will depend upon the principles which she adopts in the admission of members to her communion. So long as membership is made to depend solely on moral qualification, faith in Christ, and a right temper of heart towards God, manifested in a correspondent conduct, the church will be "a light of the world, a city set upon an hill." As soon as any other qualification is blended with the moral qualification, so soon as a man may be admitted to the communion of saints for any other reason than that he is really a child of God and an heir of heaven; just so soon will the church and the world become inseparably commingled. Her light will burn dimly, and it will in the end become extinguished. We say, extinguished. For where two sorts of qualifications are admitted, the one involving a change of heart, and the other depending upon something disconnected with it, the latter mode of admission will, in the end, inevitably predominate. Men are desirous of entering heaven by any other means than by holiness of heart. The church is considered the gate of heaven. Such it ought to be. If they can enter the church, they generally consider themselves safe; and if they can enter it without forsaking their sins, they prefer this mode to any other.

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Now this is precisely the place where infant baptism comes in, and furnishes a qualification for membership aside from holiness of heart. Before he knows the distinctions of right and wrong, the child is admitted to an ordinance of the Christian church. He has been baptized into the name of the Father, and the Son, and the Holy Ghost. By almost all who practise this ordinance, he is considered to be, at least, in a more salvable state than those who have not been thus consecrated. He is under special covenant with God. By far the greater part, however, of the Pædo-baptist churches in Christendom believe that some special grace is actually communicated in baptism, that the "child is received into the congregation of Christ's flock," is "regenerate and grafted into the body of Christ's church." Now when this is believed and carried out into practice, its effect upon the purity of the Christian society must be manifest. Its tendency is inevitably to a national, or at least, to an hereditary church. It renders membership dependent, not on spirituality of life, but on the accident of birth, and the performance of an ordinance, at a time when the human being himself had not yet received a single moral impression.

It by no means abates the force of these considerations, to be told that many Protestant churches do not believe in baptismal regeneration, or baptismal grace. We ask, why then do they profess it? Or, we ask again for a scriptural and explicit account of the meaning of infant baptism. Where is it taught? What does it signify? To whom is it to be administered? What change does it effect in the relations of the subject? We must be allowed to express our opinion, that if it really means any thing whatsoever, that thing, be it more or less, will be found to have precisely the effect which we have ascribed to it; to open a door of admission to the Christian church, aside from the qualification of holiness of heart. Such we believe to have been its tendency in the Romish, the Greek, the Armenian, the Lutheran churches, the established church of Great Britain, and in our own Puritan churches of New England.*

* We are gratified to perceive that the Rev. Dr. Baird, a most intelligent and competent witness, in his late work on "Religion in America,"—a book, by the way, which we take this opportunity strongly to commend,—holds sentiments on this subject similar to our own. He ascribes the change from the Calvinism of the Puritans to the Unitarianism of their descendants to this very cause. In chapter 3, book vii, under the head, "Unitarianism," page 273, we find the following passage:—"The system" (that of making church-membership a condition of

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We are far from saying that the churches which renounce the baptism of infants are pure from error of doctrine, or even in practice. All we claim for them is that they are free from *this* source of error and impurity. They may err from fanaticism, or formalism; but they have not adopted this source of error as one of their principles of action. This we claim for them, and no more.

We hope these remarks will be received by our brethren who differ from us, in the spirit in which they are written. We call them brethren, not in the language of cant, but with the feeling of warm-hearted Christian affection. We esteem them as Christian brethren, as heirs to that inheritance which we hope to share with them; as our teachers in science, our exemplars in holy living, whose zeal in the cause of Christ we honor and would emulate. In this matter, however, we think them in error, and we speak in Christian kindness. And we have thus, in few words, desired to turn their attention to this subject for another reason. The time is rapidly approaching, when Protestantism must meet Popery in the field of decisive argument. We warn our brethren, that so long as they maintain infant baptism as an ordinance of God, they can never maintain this contest successfully. There is no ground that we have ever seen, on which infant bap-

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citizenship) "appears to have been adopted in 1648, with a good degree of unanimity; but, as the number of unconverted adults increased, both by immigration, and by the growing up of children without piety, there was an increasing dissatisfaction with it. By the year 1662, such a change of opinions had been wrought, that what was called the 'half way covenant' was introduced by a recommendation of the General Synod. According to this new system, persons baptized in infancy were to be considered members of the church to which their parents belonged, though they were not to be admitted to the Lord's table without evidence of regeneration. Such persons, on arriving at maturity, understanding the doctrine of faith, and publicly professing their assent thereto, not scandalous in life, and solemnly owning the covenant before the church, wherein they gave up themselves and their children to the Lord, and subject themselves to the government of Christ in the church, had a right to baptism for their children. It relieved the applicant for church-membership from the necessity of furnishing evidence of his piety, and obliged the church, if it would exclude him, to prove that he was heretical in his opinions, or scandalous in his life."—"One step more remained to be taken. In 1704, 'the venerable Stoddard,' of Northampton, avowed his belief that unregenerate persons ought to partake of the Lord's supper; and in 1707 he published a sermon in defence of that doctrine. He maintained that the Lord's supper is a means of regeneration, and that unregenerate men, regarding themselves, and being regarded by the church as such, ought to partake of it as a means of procuring that desirable change in their own hearts." We fully agree with Dr. Baird, and we believe that the precise tendency of infant baptism—a tendency the stronger and the more irresistible, the more consistently it is administered as an ordinance of the Christian church—is to obliterate the line which separates the church from the world, and introduce that state of religious opinions which in New England assumed the form of Unitarianism.

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tism can be sustained, that will not also, on principle, sustain the whole system of the papacy. It can only be rendered plausible by obscure inference, or ecclesiastical tradition. Allow these as sufficient to bind the conscience, and what is there that we may not be obliged both to believe and practise?

But, to return. Whatever may be the reason, the fact is on all hands admitted, that, a little more than a century ago, religion had greatly declined in New England. The manner in which it was revived is told with sufficient distinctness in the work before us. It was by returning to the simplicity of the gospel. It was by the doctrines of the New Testament, speaking out by the living voice of the preacher. The truths that were mainly insisted on, were the depravity and moral helplessness of man, his just condemnation by the law of a holy God, his consequent exposure to eternal death, the full, free, and ample atonement of Christ, the offer of eternal life through Christ to every one who will repent and believe, the personal obligation of every child of Adam to accept of this merciful offer of salvation, the necessity of a holy life as the evidence of a good estate, and the daring hypocrisy of professing to be the children of God, unless in honest sincerity we love him, and purpose to obey all his commandments.

The effect of the preaching of these doctrines was greatly increased by the remarkable character of those who were the first to promulgate them. Edwards, Prince, the Tennents, Davies, Whitefield, &c., were all men of astonishing power. The elder Edwards, if he had not been the first theologian, would have been the first philosopher, of his age. The Tennents, Davies, and especially Whitefield, were men of uncommon eloquence. Probably, in simple delivery, no man since Demosthenes, has ever surpassed the last mentioned public orator. They also "gave full proof of their ministry." Their labors, both separately and in concert, were almost incredible. "In season and out of season," in the pulpit, in the grove, by the fire-side, and by the way-side, with the tongue and with the pen, they wrought incessantly, and they wrought in right earnest. The toils of clergymen now-a-days would have been, to them, inglorious relaxation. And all this was sustained and directed by a piety which has seen few parallels since the days of the apostles. They were instant and

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prevalent in prayer, as well as pungent and effective in exhortation. Nor was this all. There can be no doubt that at this period there was shed down upon the churches in New England, in an especial manner, the dew of a heavenly influence. Not only were ministers incited to preach with an unusual degree of the demonstration of the Spirit and of power, but the people were taught from above to listen as though the salvation of their souls was intimately dependent on the reception of the truth that was uttered.

The result of these causes may be easily conceived. The whole country, at first New England, and then Virginia and the Southern States, was almost simultaneously affected. Multitudes were added to the churches. Religion was the general topic of conversation. Nor was it merely speculative or controversial religion. The great question in the mouth of every man was, "What shall I do to be saved?" One hundred and fifty Congregational churches were formed in New England in less than twenty years. Old churches were greatly enlarged. Presbyterian ministers had increased from forty-five to one hundred, and yet in Pennsylvania and Delaware alone, there were forty-one destitute churches. This is exclusive of the Separatists, as they were called, who soon became united to the Congregational church; and of the Baptists, who at this period began greatly to increase. This result is the more remarkable, if we consider the sparseness of the population of this country one hundred years ago. It is supposed that the proportion of converts to the whole population of the time is as great as it would be, were 400,000 to be converted at the present day. More than this; it changed the public opinion in regard to the ministry of the gospel, and settled it, for a century, at least, that no man should enter the sacred office without first giving satisfactory evidence to the church with which he was connected, that he was the subject of renewing grace. And last, and most of all, it established the doctrine of justification by faith in Christ, in opposition to the doctrine then, and ever so prevalent, that man can, by some good works of his own, fulfil the law of God, and thus claim to be justified on his own merits. This, Luther most truly asserted to be the "*articulus stantis vel cadentis ecclesiæ;*" the truth by which the church must stand or fall. It is the very pivot on which turns the whole system of the remedial dispensation. It is the

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fundamental distinction between the gospel of Jesus Christ, and natural religion. This grand doctrine of the New Testament was gradually sinking away from the notice of the church, and a religion of forms and professions was coming forward in its place. "The great awakening" arrested this downward tendency, and "turned the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." From this period, this doctrine has been universally received, although at different times it has been held forth with different degrees of distinctness, by all Protestant denominations in New England, the Unitarians only excepted.

After continuing for some years, this great attention to the subject of personal religion gradually subsided. The causes for this cessation of so glorious a work are several. The struggle with the mother country was coming on. The colonists believed that their rights as subjects of the British realm were invaded. It became a question of justice or injustice; and such a question takes the deepest hold of the minds of thoughtful and considerate men. This, therefore, turned the reflections of men in another direction. The French war pressed heavily on the apprehensions, and summoned to the contest the strength of the whole people, though we should have mentioned this event first in the order of history. But besides this, the cause of missions had not then arrested the attention of the church; and there was not scope allowed for her aggressive activity; and we all know that sentiment not called into action, gradually becomes enfeebled. But more than all this, another cause is to be mentioned, on account of its practical bearing on our own times. We refer to the unfortunate excesses of Davenport and others.

During this universal attention to religion, as was to be expected, some unusual effects were observed upon the nervous system of those most deeply interested in the subject. These were by the wise and older men generally discountenanced. As the work advanced, however, it fell into the hands of the younger, the more inexperienced, and the most excitable. By this latter class of men, these external appearances were considered the indubitable and most desirable indications of the presence of the Spirit of God. Those who were inclined to a different opinion were speedily denounced by the more violent agitators, as "dumb dogs;"

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as "men unconverted and destitute of the Spirit." While the public mind was thus in suspense, Davenport and some others appeared as the leaders of the movement party. They claimed to be evangelists, having the right to preach in any pulpit, to carry into effect any measures, and to denounce, as the enemy of religion, every person who would not co-operate with them; and all this, under the immediate direction of the Holy Ghost. The effect for a while was, division, unkindness, and a withholding of the influences of the Spirit. Religion declined; and, from the excesses and the absurdities which were said, and sung, and enacted, many reasonable, and good, and thoughtful men, almost doubted whether revivals of religion were of advantage or disadvantage to the cause of piety. Others, whose minds had been strongly impressed with the exhibitions of truth which they had heard from Edwards and his friends, shrunk back from the rampant fanaticism of Davenport, and relapsed into total indifference. Thus was the cause of vital piety sorely crippled in its energies, and defrauded of its well-earned victories.

One benefit, however, resulted from all this. In the instance before us, as in most others, divine wisdom, out of the errors of the present, elaborates abundant good for the future. To the mistakes and errors of the apostolic church, we owe almost all the most important epistles of St. Paul. To the errors of the fanatics on the one hand, and of the Arminians, as they were called, on the other, we are indebted for the "Treatise concerning the Religious Affections," a work which has done more to establish and demonstrate the true tests of religious character, than almost all the other works in the language. It is the *vade mecum* of the pastor who desires to save souls from deception in seasons of religious awakening. It is the book of books for any thoughtful person, who wishes to determine his character in the sight of God. It is one of those few works which occupies a ground peculiarly its own, and occupies that ground so completely, that there is not a foot of it left for any other work to stand upon. It will be very difficult for any one else to write on this subject hereafter, with either truth or discrimination, without using all the important ideas that are to be found in this work of Edwards.

This whole narrative brings so distinctly before us the subject of revivals of religion, and the mistakes to which they

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are liable to lead, that we feel bound to pursue this branch of the subject somewhat farther. It has become one of considerable practical importance, at the present time. What are called revivals are certainly very different, at different times and places. Their results are very dissimilar. At some times, they are the cause of almost unmingled good; at others, of almost unmixed evil. Many good men look upon them with suspicion, while other good men suppose them the only hope of the perpetuity or prosperity of the church. It may be worth our while, therefore, to devote a few paragraphs to a consideration of the subject.

In the first place, we think that no candid man can deny that the term, revival of religion, does express a positive reality. More than this, it expresses what the terms, at first blush, indicate. It is not merely a season in which men, and women, and children, go to church much oftener, and talk about religion much more than common, and afterwards become totally indifferent to the whole subject. We mean that there are times and seasons, in which, through the agency of the Holy Spirit, the moral or religious principle in man is called into unusual activity. The pious are more devout, more self-denying, more meek, more exemplary, more heavenly-minded, and are, of course, much more anxious for the extension of the kingdom of God among men. That part of the community who have heretofore remained thoughtless on the subject of religion, become, in numerous instances, deeply and it may be, suddenly impressed with a conviction of its permanent importance. There is a manifest change in the religious susceptibility. A sermon, a conversation, a passing remark, a page of a tract, a text of Scripture, an idea that has passed through the mind a thousand times before, without effect, now is fixed like a barbed arrow in the soul. The great doctrines of repentance and faith in Christ now become the absorbing topic of thought, and are efficacious in a most remarkable manner, in transforming the moral character of man. Such seasons vary in extent and duration; sometimes being confined to a single town or a single congregation in that town, and at others spreading over a large district, or a whole country; sometimes continuing with slight intermissions for many months or years; at others, passing away in a few months, or even weeks. Nor is this all. Their results are also dissimilar. Sometimes the

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converts, with scarcely an exception, remain to the end, steadfast in the faith, and adorn their profession by a holy life; at others, the most promising appearances are destined to end in disappointment, and a large portion of the converts fall back into thoughtlessness more profound, and more hopeless than before. The blossoms are abundant, but the fruit is rare. Like the stony-ground hearers, they "endure for a while, but in time of trial, they fall away." We think that no one, at all acquainted with this subject, will deny that the above are substantially facts in the case.

On the other hand, it is to be remarked that this is not the common, certainly not the universal, method, in which God is pleased to increase the number of his church. In Europe, such visitations of mercy are comparatively uncommon, though an hundred years since, one of the most remarkable ever known, occurred in the parish of Cambuslang near Edinburgh; and from this place it extended to many of the adjoining congregations. Yet, although revivals are not commonly known in Europe, it cannot be doubted that the cause of piety advances, souls are converted and sanctified, and religion exerts all its blessed influences, to say the least of it, in as remarkable a degree on the other, as on this side of the Atlantic. In what manner this difference is to be accounted for, it is perhaps not easy to determine. It may be owing to a difference in the style of preaching. Among us it is more common than with them, when ministers and people are in earnest about religion, to urge sinners to immediate repentance. But the style of preaching would scarcely account for this difference. The late Dr. Payson, one of the best, most faithful, and most eloquent preachers of New England, was not blessed in a remarkable degree with revivals. Men incomparably his inferiors, have received to their churches vastly greater numbers than he. On this subject there is, doubtless, much to be learned.

Of one fact, however, the evidence is abundant. We may be satisfied by a very limited observation, that there may be religious excitements, terminating in numerous professions of conversion, in which the evidence is very small, that any good whatever has been done; while the evils which ensue are many and permanent. No one can have paid any attention to this subject in the United States, without being obliged to admit this painful fact. Is it possible

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to trace the difference between what are called revivals of religion, to any settled principles? We offer the following suggestions, in the hope that they may throw some light upon the subject.

There can be no doubt, that in the mental exercises awakened in the act of conversion, there may be observed two classes of emotions. In the first place, there are those which are wholly spiritual or moral. Such are remorse for guilt, sorrow for sin, a turning of the soul from all moral evil, submission to God, faith in the Redeemer, and joy in the Holy Spirit. But, in the next place, it is evident that these are, of necessity, accompanied by others, which are in no manner moral, but only physical emotions. Such are simple fear, arising from a conviction of the certainty of punishment, despair of escape from wrath, joy at the hope of expected deliverance, and exultation at the prospect of immortal bliss. Now, it is manifest, that fear in view of danger, and joy at the belief of deliverance from it, have in them nothing moral. They may be awakened by a thunder-storm, a fit of alarming sickness, or an unexpected escape from death, as truly as by the revelations of another world. All this is a matter of common observation. President Edwards is very explicit on this subject. "Convictions of conscience, through the influences of God's Spirit, consist in conviction of sinfulness of heart and practice, and of the dreadfulness of sin as committed against a God of terrible majesty, infinite holiness, and hatred of sin, and strict justice in punishing it. But there are some persons that have frightful apprehensions of hell, a dreadful pit ready to swallow them up, and flames ready to lay hold of them, and devils around them ready to seize them, who at the same time seem to have very little proper enlightenings of conscience, really convincing them of their sinfulness of heart and life."—*Religious Affections*, p. 83.

It is only necessary to direct the attention of any reasonable man to these two classes of affections, to show that they are in their nature wholly unlike. One is merely physical, belonging to us as sensitive beings; the other is moral, belonging to us exclusively, as creatures under moral obligation. The one arises from the conviction that we have done wrong, the other from the fact that we are in danger of misery. The one derives joy from repentance, the conscious-

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ness of having done right, and of pleasing our Father in heaven; the other, from the hope that we have escaped danger, and are now no more liable to pain. The moral affection is accompanied in general, of course, by the physical; the physical may exist, and exist to any degree whatever, without the moral. It has so existed contemporaneously with religious affections, from the time of Simon Magus to the present day.

But let us now attend to another fact. The emotions of terror and joy, or those which, for the want of a better name, we have called physical, are exceedingly liable to become contagious. Every one knows how readily terror is propagated through large masses of men, in armies and in crowds. A single shriek will send a thrill of horror through a tumultuous assembly. The Roman armies were aware of this fact, and when they were seized with sudden fright, ascribed the calamity to the god Pan; hence, the word panic. The case is similar with the exciting, as with the depressing emotions. Every one knows the contagious nature of laughter. We cannot go into a company deeply moved with grief, without being saddened. We cannot long remain with the gay, without becoming mirthful. The fact would be the same, even if we spoke a language different from theirs, and knew not the cause of their joy or their sorrow. If, however, we knew it, the power of sympathy would be added, and we should be more deeply and permanently affected.

But we may go a step farther. Not only are the emotions of joy and sorrow contagious in general; they are so in particular. That is to say, any particular form of sorrow or joy, or of sorrow and joy in succession, may very rapidly spread from individual to individual, through a whole community. All this may be observed at any time, in the changes produced by eloquence at political meetings or in the theatre. And it is manifest that the peculiar physical emotions connected with religion are subjected to the same law. The dread of wrath, the subsequent joy of pardon, which are properly caused by a change in the moral state, may be awakened without any change of the moral state, and may be propagated just as well as any other emotions of a kindred character.

But it is also a well known fact, that the propagation of these emotions may be rendered more easy or more difficult,

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by a variety of circumstances. For instance, the propagation of emotion is more rapid among acquaintances than among strangers. They more easily penetrate a crowded than a sparse assembly, and the larger the assembly, the more striking is the effect. No one ever saw a small congregation, scattered over an immense house, strongly excited. Mass meetings for political excitation are dull, spiritless failures, unless a great crowd can be assembled. And not only must they be in great numbers, they must be closely packed. A mass meeting, in which every one was at arm's length from his neighbor, could not be kept together by the most vociferous orator of the excitable West. Time also enters into the result. If men can be kept together, closely packed, for several hours, emotion becomes much more contagious. And if with short intervals, they can be assembled in this manner for several days, and the same subjects kept steadily before the mental vision, the effect becomes more certain, and the desired type of feeling is more distinctly impressed. All this is moreover increased by music, instrumental or vocal; not the music of Handel or Mozart, but short snatches, common airs, violent contrasts of movement, adapted to bold, or startling, or humorous verses, impregnated with the spirit of cant, and appealing in the most decided manner to visible emblems, or to the exciting topics of party animosity.

All this is, as we suppose, well established fact. It belongs some how or other, to the human constitution. If it be so, it applies to the merely physical emotions associated with conversion, as well as to any others. Under precisely such circumstances as we have stated, would this peculiar kind of emotion be produced; and having been once produced, it would rapidly multiply itself among ever so great a crowd. Let a large congregation meet for six or eight hours a day; let them be addressed with fervor on the terrors of the coming retribution, let a physical hell be vividly and steadfastly set before them, let horrific tales and awful dreams be related, and let again the overwhelming joy of the new convert be set forth, let spiritual songs of rapture be sung with energy by a whole congregation, let this be continued until the nervous systems of the audience begin to waver under the continued pressure, and then let some individual proclaim in the face of the multitude that he had just passed through a particular series of emotions, that series on which

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the attention of the whole mass had been fixed, and it would be remarkable if this particular type of feeling did not spread with rapidity. Another, and another would follow in the same train. The rest would go away, hoping for the same effect on themselves, and would be very likely soon to experience it. Thus, in a few days, there might be a great number professing to have experienced a religious change. Of these, some might possibly, with all this, have mingled true moral feelings. But it could not be expected that this would be the rule; it would be, commonly, rather the exception. A man might go through all this succession of sorrow and joy, and have no true conception either of the law of God, of his own sinfulness, of the way of salvation by Christ, of repentance, or faith; or least of all, of the holiness essential to Christianity.

All this might happen thoughtlessly, under the direction of good men who did not distinctly discern the nature of the gospel, and who were too solicitous to increase the number of their communicants. It would, however, be still worse, if it were reduced to a system, and a particular order of men allowed to set themselves apart for the special purpose of going from place to place with the intention of creating every where, a religious excitement of a few weeks' duration. The views of the pastor would be sobered down by the result of his mistakes, and he would grow wiser by experience. The evangelist takes none of the consequences of his own measures, and hence his errors must very soon become aggravated. The pastor would naturally take the advice of the wisest and best men with whom he had been in the habit of laboring. The evangelist, setting aside all these restraints, would be moderated by none of these correctives. Hence it is evident that a mistake of this kind, a substitution of physical, in the place of spiritual emotions, would be much more likely to occur under an itinerating, than under a regular ministry.

But aside from all this, the evangelist is placed in circumstances of particular temptation. Mistaking physical emotion for conversion, it is not remarkable that he should construct his arrangements so as to produce it. But this is very liable to involve him in measures at the best questionable, and at the worst decidedly wrong. For instance, it is important that the community believe him always successful in his attempts to produce a revival. He is hence tempted to speak very

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frequently, and as largely as possible, of his former triumphs, and of the multitudes who, in other places, have joined the churches to which he has ministered. No man can speak often of himself, specially in his own praise, and more specially in a public assembly, without creating a tendency to exaggeration; it is well if he do not end in equivocation and falsehood; he will certainly end in disgusting vanity and vulgar impudence. Again, as we have before remarked, it is necessary to the rapid propagation of physical emotion, that the audience should be packed; the house must by some means be filled. Hence there is a strong temptation to use questionable methods for filling it. If plain preaching will not suffice, artifice may possibly be resorted to. Sometimes people can be collected together by droll stories, odd expressions, and burlesque gesticulation. If this fail, the same end may be frequently accomplished by wholesale and specially by retail abuse of sects, churches, and above all, of persons in the immediate vicinity. "He who vilifies established authority," says Dr. Johnson, "will never want an audience." If this abuse can be carried so far as to create some symptoms of popular indignation, however slight, so that the civil authorities can be called upon, and the cry of persecution raised, the work is done, and a crowded house is secured for a fortnight. Again, the ordinary decorums of society are unfavorable to the propagation of physical emotion. There will, therefore, arise a strong temptation to throw them aside for the good of the cause. Women must unsex themselves, and reveal their personal feelings on the subject of religion, in the presence of a mixed assembly of strangers. Little children must be put forth as the teachers of their parents. If several speak and pray together, the effect will be the more startling, and the propagation of emotion more rapid. And, as all this is done at the command of one man, it is evident that he must assume and maintain a sway over the minds and consciences of his hearers, which is no where seen beyond the confines of the Catholic church. He becomes, for the time, the pope of the assembly; and having broken down the ordinary restraints of decorum, he rules with a despotic and unquestioned authority, which, under any other circumstances, would be deemed dangerous to himself, and intolerable to his hearers.*

* It is interesting to observe how very careful the early Christians were, of matters of personal decorum, in their religious assemblies. In 1 Cor. 11: 1—16,

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But this is not all. The proofs of his success must be made manifest. This manifestation is most readily made by crowding his converts into the visible church. He knows that delay would cool the ardor of some, and change the resolution of others. Hence he admits to the church, on his own responsibility, all who profess to have experienced the emotions which he has been striving to create. Assuming that, by a conversation of a few moments with a stranger, he is able to determine his spiritual state, he hurries him into the visible fold, for the double purpose of increasing the present effect, and of enlarging the sphere of his future triumph.

But enough. Such are manifestly the temptations of an evangelist, or itinerating revivalist. We by no means assert, that this is always or frequently done on set purpose, with the intention of rendering the interests of religion subservient to personal aggrandizement. Yet it would be strange, if it were not sometimes so done. It probably originates, in most cases, in a desire to do good, without correctly perceiving the manner in which good may really be done. By pursuing the wrong manner, the preacher is exposed to peculiar temptations. These temptations are substantially those to lying, avarice, and licentiousness; and by one or the other, or by two of them combined, a very large proportion of evangelists have made shipwreck of Christian character.

The effects of such mistakes upon the moral interests of a community must be deplorable. It is no trifling thing for a man to go through a series of exercises, which he is told are conversion, while his heart is wholly unaffected. If he join the church, and be led into no vice, he will probably cling to this false hope through life; and besides losing his own soul, will, by the whole weight of his influence, tend to assimilate the church with the world. If he do not join the church, he will, of course, in a few weeks, lose all his impressions, and become worse than before; worse in two respects,—more vicious, and more hardened; and both, from the fact that he believes himself to have tried by experience what religion is, and has found it to be all a contemptible delusion.

St. Paul even gives particular directions about covering or not covering the head, and wearing the hair long or short. This is a matter, of course, in itself indifferent. But, inasmuch as it was at that time a conventional mark of modest or immodest character, he insists, with apostolical authority, upon conformity to the established usage. He thus teaches us, that religion furnishes us no reason for indecorum. And observation has since taught us, that when religion is made an excuse for personal impropriety, it is liable also to be made an excuse for actual sin.

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We do not here allude to the effect of these measures in unsettling the ministry. This is painful, but it is a small matter, in comparison with the great concern of the souls of the community. It is, besides, perfectly natural. If a minister desires his people to employ another man, to do the work for which he is paid himself, he confesses that he is really unfit to do it. If his people come to the same conclusion, we do not see that there is any occasion for surprise.

But it may be said, that this is the only way of increasing our churches; that unless we have evangelists, we have no additions. To this it might be answered, were this system common, the objection, we fear, would come to be true; for piety would be soon exchanged for physical emotion. But is the objection true? Then there is surely cause for alarm for the ark of Israel. There must then be a grievous fault, either in pastors or people, or in both together. Let him who makes the objection, inquire where the fault lies.

Finally, if such are the dangers of revivals, what is to be done? How are they to be rendered a blessing to the church, such as the Holy Spirit intends, and how are they to be protected against the errors, and consequent evils, to which we have alluded?

In the first place, let us learn a lesson from the evangelists themselves. We think that they mistake the object of the Christian ministry; but, granting them their object, they pursue it commendably. They are thoroughly in earnest about it. They spare no labor. They shrink from no effort. They aim always at immediate effect. They deal in no generalities, but preach directly to the men before them, and bring the topic to bear at once, so that there is no possibility that an audience can mistake it. Every one feels that there is something for him to do, and to do now; and that he is losing a golden opportunity, if he delays the doing of it for a moment.

Now, all this is worthy of commendation. There is always something which commands our respect in simple earnestness. Let us, then, be really in earnest in our work. Let us not be the first to complain of our labor, but let us give such proof of our ministry, that every one may see that our whole body, soul and spirit is fully engaged in it. Let us have no essays, mere discussions of abstract truth, but let us have sermons, persuasive orations, that shall always bring an audi-

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ence to a pause. Let us aim at immediate effect on the consciences of men. Not that ultimate effect is to be lost sight of. Divine truth is a system, of which only a part can be communicated at a time. But every part of it is of practical application, and should be made to work its intended effect, now, this moment, on the men directly before us. And whether we preach to sinners or to saints, let us aim, in every sermon, to leave an audience in some respects better, more thoughtful, more penitent men, than we found them; and let us acknowledge ourselves to have failed, if this be not accomplished.

And let us preach, without ceasing, the great cardinal doctrines of the Reformation,—the depravity, and helplessness, and just condemnation of man, the atonement of Jesus Christ, justification by faith, the evidences of Christian character, and the necessity of personal holiness and habitual growth in grace. We proceed too much on the supposition that we and others understand these doctrines; hence we leave the great centre, the core of the system, and content ourselves with scaling off, here and there, a sliver from the circumference. In all this we grievously err. These doctrines are not understood. The people of God long for them. We rarely preach them, and still more rarely enter profoundly into them. If we preached them more, we should have more frequent revivals. If we preached them as we ought, why should we not have a continued revival?

And lastly, in respect to a revival, we may learn a practical lesson. We see that there is, at such a season, a danger of mistaking, and leading souls to mistake, physical emotion for converting grace. This is, by all means, as we love the souls of men, to be avoided. Let us, then, on such occasions, beware of our danger. Let us forego the contemptible vanity of making large additions to our church. Let us rather seek to glorify God, by being the instruments of converting as many souls to Christ as we can. In order to do this, let us on such occasions address ourselves as much as possible to the consciences, and as little as possible to the physical feelings, of men. It is the most solemn position in which a minister of Christ can be placed. On his conduct in this matter, the salvation of the souls of a multitude depends. He has no wisdom capable of directing him in so momentous a crisis. Let him, then, flee to the word of God. Let him

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present the unadulterated truth of the gospel. Let him abhor all additional doctrines, or motives, or measures, which the New Testament does not sanction. And let him mortify his pride yet more. When the people are crowding around him, and are disposed to attribute all efficacy to his prayers, and constitute him a sort of mediator with God, let him lie the lower in the dust, and tell them only the more pointedly the whole truth, that he is a helpless, self-condemned sinner, that he can do them no good, that the controversy is wholly between them and God, and that in the solitude of their own bosoms, with God alone, they must settle it. Instead of allowing them to lean on each other, spending their whole time in public and exciting assemblies, let him direct them to their Bibles and their closets. Instead of exciting their hopes and fears, let him arouse their consciences to a conviction of guilt, and lead them by faith to the Saviour, always insisting that religion is a matter between God and a man's own soul; and that, in this case, above all others, the proud helpers will stoop under us; and that we, each one for himself, must submit to God through Christ, or perish for ever. And in admitting members to the church, let him use a judicious caution. Let him—no matter how much the people may urge him to the contrary—let him be slow in admitting members to his church. That man must be either very inexperienced, or very dishonest, who asserts that he is able to judge of another's moral state by a mere "relation of experiences." No man can form an opinion on such a subject, without knowing what effect the experience has on the practice. Time must be taken, to observe this effect; and nothing but time will enable us to do it. If we act on any other principles, we may enlarge our churches, but there will very soon be no difference between the church and the world. And "if any man defile the church of God, him will God destroy."

We have alluded to but a portion of the reflections that arise from the reading of the work before us. We must, however, here close these desultory remarks. We cheerfully recommend the work to our readers, and specially to the clergy of New England at the present day.

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ARTICLE V.

THE HIGHLANDS OF ETHIOPIA.

THE HIGHLANDS OF ETHIOPIA. By Major W. CORNWALLIS HARRIS, of the Hon. E. I. Company's Engineers. From the First London Edition. New York: J. Winchester. 8vo., pp. 392. 1844.

A BOOK which adds to our real knowledge of geography is always welcome; and doubly welcome is a volume professing to shed light over the untrodden regions of Central Africa. Many travellers have skirted the shores, and some have penetrated the continent for a considerable distance inland. Such ingresses, however, have generally been made from the western or southern side; and either the unhealthiness of the climate, or the dissensions of the native tribes, or other obstacles, have sent them back, before they had accomplished the exploration of half the breadth or the length of that portion of the globe. A large department of our maps of Africa remains *terra incognita*. Uncouth and unintelligible names are printed on a surface destitute of boundary lines, without mountains, rivers, lakes, or even deserts. Except the Mountains of the Moon, and the head waters of the Nile, on the north, and a very narrow belt of civilized places on the two opposite sides of the continent, there is little substantial information concerning any thing which exists between the tenth parallel of north latitude and the territory of the Hottentots, about the thirtieth, south. The title of the volume quoted led us to anticipate some information respecting the interior of Africa, which bears upon the maps the generic name of Ethiopia. But we soon perceived, that the term is used in a restricted sense; and that the theatre of the author's observations is confined to a small region along the southern boundary of Abyssinia. With the sources of information at his command, a map might have been constructed, much fuller than the common ones. The engravings are not devoid of interest; but for geographical science, an improved map would have been a more valuable appendage. The volume has many points of interest. It is written in a lively manner,

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evidently by a practised hand. Some parts of it are in the gay narrative style of a newspaper letter-writer, often on the wing, and recording his notices with the vividness and spirit of a man, himself the subject of the events which he describes. Some chapters detail the legends of the country, or the history and adventures of a prominent individual. Others describe the customs of the people, their laws, language, and religious institutions. The number of chapters is 135, with eight scholar-like appendices, pertaining to the meteorology, botany, zoology, manuscript literature, and ecclesiastical calendar of Southern Abyssinia.

The expedition which gave rise to this work was sent from Bombay by the British East India Company, near the close of April, 1841. The embassy was composed of about thirty persons, charged to visit the king of Shoa in Southern Abyssinia, for the purpose of negotiating a treaty of trade and commerce. Ankóber, the capital of Shoa, is computed to be about four hundred miles inland from the port of Tajúra, on the African coast. The embassy remained in the kingdom of Shoa for several months, and at its capital Mr. Harris wrote out the account of his visit, which constitutes the present volume. Leaving Bombay in a British steamer, they crossed the sea of Arabia to Aden, a port nearly on the strait of Bab el Mandeb, a distance of 1680 miles, in about nine days. Aden is the capital of the British possessions in Arabia,—a city, "situated upon the seashore, without either seed, water or tree." Military sagacity, however, has made it a strong fortification, the Gibraltar of British Arabia. The houses seem to have arisen from the ruins of former edifices, and on many of the wooden cornices are carved choice sentences from the Koran. The present number of inhabitants is about 20,000. The children of the tribe of Judah may be regarded as identified with the soil. Fleeing from Mohammedan oppression in other places, here, under the wing of England, they are the artisans and manufacturers of the population. "In uninterrupted security, they ply their industrious occupation, and fearlessly practise those rites which have been religiously preserved from the time that their priests bore aloft the ark of the covenant. Stone slabs with Hebrew inscriptions mark the resting-place of the departed; schools witness the education of the rising generation; and men and women, arrayed in their holiday apparel, sit apart

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in the synagogue, to listen, at each return of their Sabbath, to the law which has been read, since, 'by way of the wilderness out of the Red Sea,' their fathers 'went up harnessed out of the land of Egypt.'" A wide field is open for mercantile speculation; and, through the influence of this port and its civilized and Christian inhabitants, a great improvement in that whole region of Africa may be confidently anticipated.

Leaving Aden, the embassy crossed the strait to Tajúra, on the opposite coast of Africa. Here they completed the necessary preparations for their journey to the heart of the country. But it required no ordinary degree of courage to look forward to a sojourn of many months among a people of whom the inhabitants of Tajúra were a specimen. Great prudence and dexterity were requisite, to elude the consummate knavery, and unblushing and practised depravity of all with whom they had any thing to do. The prominent characteristic of the dwellers in this seaport, and indeed of all with whom the embassy met in their journey in the interior, was disgusting filth. "Rancid mutton-fat, an inch thick, frosts a bushy wig of cauliflower growth, which harbors myriads of vermin. Under the melting rays of a tropical sun, the grease pours copiously over the skin; and the use of water, except as a beverage, being a thing absolutely unheard of, a Danákil pollutes the atmosphere with effluvium, such as is only to be encountered elsewhere in the purlieus of a tallow-chandler's shop." The greater part of the population are engaged in the slave-trade; and the exportation of slaves is sufficiently lucrative to allow every man to purchase such luxuries and fruits as he needs, without the fatigue of agricultural labor. Three thousand human beings are kidnapped annually in the interior, and transported to the sea-coast for sale. Avaricious, indolent, false to their engagements, even when they have confirmed their word by the most solemn oaths, the Danákil, as the people in this region are called, cannot be trusted without continual supervision. Any arrangement made with them is subject, at the beginning, to endless disputes, and afterwards to every conceivable effort at evasion. Lying, as among most other heathen nations, is preferred by them to the truth, even when no apparent reason exists for it. The various districts through which the expedition passed could, in this respect, be described with

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qual force by the language which our author uses of the Bedouins:

"It may be received as an axiom, that no Bedouin will speak the ruth, although the doing so might prove to his obvious advantage. He is not only a liar by the force of rooted habit and example, but also pon principle; and his oaths are simple matters of form. The name f God is invoked, and the Koran taken to witness, in falsehoods the ost palpable; and to have sworn with the last solemnity, is far from eing regarded in the light of a binding obligation. A stone having een cast upon the earth, fire is quenched in water, and the adjuration epeated, 'May this body become putrified, and may Allah thus exnguish me, if I utter that which is not true!'"

This testimony corresponds with the testimony of other ravellers in the Mohammedan countries especially, and mong pagans generally. The late Mr. Ward says the ame thing of the Hindoos, and Mr. Jones, of the Siamese. t is not our purpose to construct, in this place, a missionary rgument. But when we compare this habit with such pasages as Rev. 21: 8, 27; 22: 15; Heb. 12: 14, we canot fail to be impressed with the importance of sending the ospel, with its illuminating and reforming influence, to the nds of the earth, with the least possible delay. These men now the difference between falsehood and truth. They are ot so unenlightened as to mistake the one for the other. Even if their conscience is warped, their social relations each them that falsehood is wrong. But when to the sin of ying, we find that they add the sins of adultery, robbery, nd murder, and remember who has said—"without holiness o man shall see the Lord,"—when we read such asseverajons of eternal truth on the one hand, coming with authority rom heaven, and compare with them the character and abits of such persons, on the other, we are led to ask in espect to them, with deep concern, "Who, then, can be aved?"

It is remarkable how much superstitious folly, and how nuch reverence for the exterior of religion, the heathen ningle with their revolting wickedness; as if moral duty dmitted a sort of compensatory system;—as if a heavy mount of evil deeds could be counterbalanced by a small offset of pious formalism;—and, as if some kind of physical efficacy existed in sentences from the Koran, or in invocaions of Allah, which could do a man good aside from any piritual reception of them. Thus the Mohammedans gen-

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erally preserve every little scrap of paper picked up in the street, especially if it have upon it any unintelligible writing, under the impression that it may have upon it some precious extract from the Koran. One of the Danákil accompanying this embassy, in the anticipation of danger, substituted a folio copy of the Koran for a duodecimo one, which had before graced his shoulder; as if the more portly the volume, the more potent the charm. Most of the people of that race carry about with them massy amulets in leathern envelopes, or entire Korans, in quarto or octavo. "The ancient Arab remedy of swallowing the water in which passages from the holy book have been washed from the board or paper whereon they are inscribed, is in universal repute as a sovereign medicine for every ailment to which frail flesh is heir—the firm of sultan, wazír and kazi, who alone possess the privilege of wearing turbans, holding the monopoly, and driving a most profitable trade by the preparation of this simple, but potent specific." But although the superstition of the Danákil is no where abated, the religious formalism which prevails on the coast, does not penetrate to the heart of the continent. "The mosque and the muezzin, have no existence in the interior, where religion gradually shades away; and, unlike the people of Tajúra, there is here [beyond the Hawash] little external display of Islamism observable, save in the bigoted detestation evinced toward those of every other than the Mohammedan creed." The sword of the false prophet has carried thither a single element of his bloody faith, and that, the worst. The Danákil children receive sufficient education to enable them to spell out the Koran, although few proceed to any higher attainments. The sultan, the oldest male inhabitant, is the only individual in Tajúra, who is not acquainted with the alphabet. To stimulate the literary enthusiasm of the children, a long streak is drawn with white chalk by the pedagogue on the cheek of the children, who distinguish themselves for diligence and docility, while a black streak, in like manner, disgraces the idle and stupid.

But it was not our design to detain our readers on the road. As the Highlands form the subject of the volume, it is our duty to proceed thither without delay. The embassy pursued their journey from the sea-coast, in the midst of unnumbered obstacles, dangers, and vexations, often through

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ordes of hostile Bedouins—always among guides and ser-
ants watching every opportunity to perplex their employers
nd retard their progress, to increase their own exorbitant
emands, or to pilfer whatever articles were within their
each. Here they passed over beetling precipices, and there
own into rugged and gloomy chasms. Now, they endured
he keenest suffering from want of water; and now crossing,
ith much difficulty and hazard, the rapid Hawash, which
ses in the mountains, and at last loses itself among the
nds of a parched desert, the precious liquid for which, a
ort time before, they were perishing, delayed them by its
wift and dangerous current.

Leaving Adel, the expedition also escaped from the hot,
ndy plains, and began to ascend the heights towards the
apital of Shoa. The change was a most delightful one,—
om barrenness, scorching heat and thirst, to fruitfulness,
erdure, a mild temperature, and abundant supplies of water
nd food. Our author says:

"Every change of the soil and climate of Africa is in extremes, and
arrenness and unbounded fertility border on each other, with a sudden-
ess whereof the denizens of temperate climes can form no conception.
s if by the touch of the magician's wand, the scene now passes in an
stant, from parched and arid wastes to the green and lovely highlands
f Abyssinia, presenting one sheet of rich and thriving cultivation.
ach fertile knoll is crowned with its peaceful hamlet,—each rural
ale, traversed by its crystal brook, and teeming with herds and flocks.
he cool mountain zephyr is redolent of eglantine and jasmine, and the
oft, green turf, spangled with clover, daisies and buttercups, yields at
very step, the aromatic fragrance of the mint and thyme."

Malte Brun remarks that the name *Ethiopians*, applied to
he natives of Abyssinia, and other parts of Africa, is of
reek origin, and "has been employed to signify every
eople of a deep complexion." The people of Abyssinia
refer to be called Agazian, the title of their kingdom being
gazi, or Ghez. "The name of *Habesh*, given to them by
he Mohammedans, and from which the Europeans have
oined such names as Abassi, and Abyssini, is an Arabic
erm, signifying 'a mixed people,' and the Abyssinians scorn-
ully disclaim it." But the account of Mr. Harris shows
hem, nevertheless, to be a mixed people, and their country,
mixed country. Their geographical position places them
within ten degrees of the equator. But while their physical
spect presents the arid deserts on the one hand, and the

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luxurious vegetation on the other, of the equatorial regions, the highlands nourish the fruits and plants which belong to the temperate zone. The people are neither distinctly Caucasian, nor distinctly African; but their form, hair and features seem to ally them now to one race, and now to another. They are called Christians. Judaism has also been among them, and left the traces of its institutions and its worship. In one respect, as we have seen, they are fierce Mohammedans; and the narrative before us shows that, in addition to these, they are, in some points, profound idolaters. Such an incongruous mixture of Judaism, paganism, popery, and the religion of the false prophet, could not probably be found elsewhere upon earth.

After tedious delays, the embassy at last reached Ankóber, the capital of the kingdom of Shoa, and were presented to the king. A newly erected building, in the style of the country, was set apart for the visiters.

"The king was attired in a silken Arab vest, of green brocade, partially shrouded under the ample folds of a white cotton robe, of Abyssinian manufacture, adorned with sundry broad crimson stripes and borders. Forty summers, whereof eight and twenty had been passed under the uneasy cares of the crown, had slightly furrowed his dark brow, and somewhat grizzled a full bushy head of hair, arrayed in elaborate curls, after the fashion of George the First; and although considerably disfigured by the loss of the left eye, the expression of his manly features, open, pleasing and commanding, did not in their *tout ensemble* belie the character for impartial justice, which the despot has obtained far and wide—even the Danákil comparing him to a 'fine balance of gold.'

All those manifold salutations and inquiries which overwrought politeness here enforces, duly concluded, the letters with which the embassy had been charged—enveloped in flowered muslin, and rich gold kimkhab—were presented in a sandal-wood casket, minutely inlaid with ivory; and the contents having been read and expounded, the costly presents from the British government were introduced in succession, to be spread out before the glistening eyes of the court. The rich Brussels carpet, which completely covered the hall, together with Cachemire shawls, and embroidered Delhi scarfs of resplendent hues, attracted universal attention; and some of the choicest specimens were from time to time handed to the alcove by the chief of the eunuchs. On the introduction of each new curiosity, the surprise of the king became more and more unfeigned. Bursts of merriment followed the magic revolutions of a group of Chinese dancing figures; and when the European escort in full uniform, with the sergeant at their head, marched into the centre of the hall—faced in front of the throne, and performed the manual and platoon exercises, amid jewelry glittering on rugs, gay shawls, and silver cloths which strewed the floor, ornamented clocks chiming, and musical boxes playing, 'God save the Queen,' his

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majesty appeared quite entranced, and declared that he possessed no words to express his gratitude. But many and bright were the smiles that lighted up the royal features, as three hundred muskets, with bayonets fixed, were piled in front of the footstool. A buzz of mingled wonder and applause, which half drowned the music, arose from the crowded courtiers; and the measure of the warlike monarch's satisfaction now filled to overflowing. 'God will reward you,' he exclaimed, for I cannot.'

But astonishment and admiration knew no bounds, as the populace next spread over the face of the hills to witness the artillery practice, which formed the sequel to the presentation of these princely sights. A sheet was attached to the opposite face of the ravine. The green valley again rung to the unwonted roar of ordnance; and, as the white cloth flew in shreds to the wind, under a rapid discharge of round shot, canister, and grape, amid the crumbling of the rock, and the rush of the falling stones, . . a shout rose long and loud over the pealing echoes, which rattled from hill to hill; and far along the serrated chain was proclaimed the arrival of foreign guests, and the royal acquisition, through their means, of potent engines of war."

Ankóber, the capital of Shoa, is spread over the side of a mountain, shaped like the fabled sphinx. The rude huts of the inhabitants cover the whole mountain, from the base to the summit. The population numbers from twelve to fifteen thousand. Notwithstanding the salubrity of the climate, many things conspire to make the highlands of Abyssinia any thing but an inviting residence. The markets are at a great distance from the capital, and all the articles required for domestic use can rarely be found at the same market. It is often necessary to send far in different directions. Many royal monopolies exist, which render the supply of some commodities both small, and inferior in quality. All the wood in the kingdom belongs to the king, ex-officio. The same is true of most of the grazing grounds. Porters are not to be obtained, unless through a direct mandate from the king. The use of glazed windows is unknown.

There are five churches in the capital. To one of them, the English ambassadors were refused admission, because they drank coffee, and smoked tobacco, both of which are interdicted in Shoa, on religious grounds. They obtained admission, however, to another, the cathedral of St. Michael.

The apex is graced by a kind of Chinese lantern. The coarse walls of earth were partially whitewashed. An ostrich egg—the emblem of idolatry—was suspended from the ceiling, and a herd of turbaned monks and unwashed beggars constituted the congregation.

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"The walls were adorned with a few shields, and with miserable daubs, representing the Madonna, the Holy Trinity *in cælo*, the father of evil, enveloped in flames, St. Peter, and St. Paul, St. George and his green dragon, St. Demetrius vanquishing the lion, St. Tekla Haimanot, St. Balaam and his ass, the patron saint, and every other saint in the Abyssinian calendar. . . In the holy of holies, which may be penetrated by none save the high priest, is deposited the sacred *tabot*, or ark of the faith, consecrated at Gondar by the delegate of the Coptic patriarch; and around the veil that fell before this mysterious emblem, there hung in triumph four sporting pictures from the pencil of Alken, which had been presented to his majesty. They represented the great Leicestershire steeple-chase; and Dick Christian, with his head in a ditch, occupying far the most prominent niche in the boasted cathedral of St. Michael."

This extract shows, upon the face of it, to what depths of degradation the people have sunk. There is nothing elevating in their religion or their social intercourse. Fabulous monsters and absurd superstitions take the place of the Creator and Supreme Ruler of the universe. Even wicked men are canonized by them, and are worshipped among the saints. We have looked in the ecclesiastical calendar at the close of the volume, to find a single day not appropriated to some saint, or set apart to a festival. But we have looked in vain. There are more saints and festivals to be celebrated, than days in the year. Five or six names are often put down against a single day. In one instance, we noticed eight, in two others, twelve each, and in one, still more. And in a church where St. Balaam and his ass are among the decorations of the walls, it is not surprising to find Judith, the slayer of Holofernes, the four beasts of the Apocalypse, the grandmother of Christ, Johannes the woman-hater, Raphael the Archangel, the Seven Sleepers, Joachim the grandfather of Christ, and the wives of Agrippa, among the saints, who are canonized and worshipped. Superstition will find objects of reverence among beings already existing, or it will construct them out of shadows and fancies.

The worship on the occasion spoken of was nothing but a brief, screaming chant. No homily or instructive discourse stimulated the audience to the exercise of faith, hope and charity. No affectionate expostulation rebuked their sins. No Christian exhortation was pronounced, leading the impenitent to godly sorrow and newness of life. No humble prayer conducted the assembly to the gate of heaven, or aided their contrite approach to the throne of grace. No

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melody of worshipping voices rose from the rude temple in sweet, wild echoes, uttering forth the high praises of God. There was only a benediction pronounced upon the munificent strangers, an "agonizing and unearthly" shriek, the excruciating jar of unmitigated discord," and the service was over.

The religion of Shoa, as we have remarked, is a nominal Christianity; but it is rather a compound of Mohammedanism, popery, Judaism and paganism. The Christian faith was introduced into Abyssinia by Frumentius, as early as A. D. 330, and prevailed extensively in the kingdom. Christianity, however, even thus early had grown corrupt. Coming, as it did, not from the purest source, but from India, where, doubtless, the corruptions it acquired were pagan corruptions, it presented a wide divergence from the simple rites and forms of the New Testament. Within a little more than a century from the planting of the gospel in Ethiopia, the Monophysite controversy arose, and was warmly entered into by the clergy and the churches. Within another century and a half, Islamism began to push its conquests from Arabia westward into the heart of Africa; and soon after, the baleful influence of popery followed, destroying the spirit of true worship, and preparing the church, during the succeeding ages of darkness, for all the depths of error and corruption. After the middle ages, Portugal took a prominent part in the effort to make the doctrines of the Romish church predominant in Ethiopia. But after much bloodshed and stern opposition, the folds of the anti-christian serpent were burst asunder, the Jesuits expelled, and the ancient worship re-established. Christianity, therefore, is now the prevailing religion of Abyssinia. But, engrafted on the superstitions of Jew and pagan, propagated by rude and ignorant men, and among a people who have scarcely passed beyond the first stage of civilization, the light of religion must have been feeble in the beginning; and, as it was imparted, so it remains. The errors of the church first propagated in the fourth century, after ages of darkness, and change, and bitter conflict, and amid a thousand jostling influences, remain precisely as they were at the commencement. The aboon, or archbishop, is the spiritual head of Abyssinia, and the composer both of ecclesiastical and civil difficulties throughout the empire. But so extensive is his see, and so many obstacles prevent his visiting its outskirts,

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that the kingdom of Shoa reaps little benefit from his episcopal supervision. In him is vested the exclusive power of ordination. Bishops, priests and deacons receive their authority only from him. He alone grants absolution for heavy offences; and the ark of a church, whether newly consecrated, or polluted by the touch of a Mohammedan, must be purified by his hands, before it is entitled to the adoration which it afterwards receives.

The second spiritual office, in dignity and influence, is the etcheguê, the grand prior of the monks of Debra Libanos. "He engrosses the management of all the monastic establishments in the land, and in his hands remains the charge of the existing literature and education." The bishop is without diocese, or authority over the inferior members of the church.

"His peculiar function is to bless and purify the sacred ark, should it accidentally receive the impure touch of deacon or layman; to repeat the prayer of admission, and sign the cross on the skull-cap of the candidate for monastic seclusion; and to afford absolution for trivial offences against the conscience."

Twelve thousand clerical personages are fed and caressed, under the title of "fathers." Upon the payment each of a few pieces of salt, many hundred candidates receive the breath of the Holy Ghost from the aboon in a single day. Deacons are chosen from among boys, because on reaching maturity, the life of the adult is not distinguished by that purity which is deemed indispensable. The priest is restricted to the possession of a single wife; and, in the event of her death, no second marriage is allowable. All the disqualifications of the Levitical law oppose entrance to the sacred edifice. Like the Jews, the Abyssinians begin their worship with the trisagion, "Holy, holy, holy is the Lord God of Sabaoth." "Capering and beating the ground with their feet, the priests stretch out their crutches toward each other with frantic gesticulations, while the clash of the timbrel, the sound of the drum, and the howling of harsh voices, complete a most strange form of devotion." The service is performed in ancient Ethiopic, which is, to the whole congregation, a dead letter. He who has erected a church believes that he has atoned for every sin. Hence, Abyssinia is abundantly supplied with temples. But the best of them are mere wattle edifices, plastered with mud, circular in form, and with a door to each quarter of the compass. They are surmounted

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y a brazen cross, which is usually adorned with ostrich-eggs, nd the walls within are bedaubed with paintings of the patron int of the church, and an incongruous assemblage of the xenesses of beings both from above and beneath, saints, ngels and devils. The temple is divided, as among the ncient Jews, into three parts; and into the holy of holies, behind the second veil," none but the alaka is admitted. ere the communion vessels and the ark of the covenant are ept, and the sacrament consecrated; and into this sacred ace the eyes of the uninitiated are never suffered to look. s the Gentile was denied the privileges of the Jew in the ncient temple, so here the law excluding the pagan is rigidly nforced. Fasts, penances and excommunication are the ief props of clerical power; but the penitent can always ocure a substitute to undergo for him the two former, and itable largesses will generally buy off a criminal from the ffering of the latter. Their creed is full of glaring errors d inconsistency; and "they abhor and despise all who fuse acquiescence in their absurd confession." The follow- g are some of the items of it.

"That the Alexandrian faith is the only true belief.
"That faith, together with baptism, is sufficient for justification; but t God demands alms and fasting, as amends for sins committed prior the performance of the baptismal rite.
"That unchristened children are not saved.
"That the baptism of water is the true regeneration.
"That invocation ought to be made to the saints, because sinning rtals are unworthy to appear in the presence of God, and because if saints be well loved, they will listen to all prayer.
"That all sins are forgiven from the moment the kiss of the pilgrim imprinted on the stones of Jerusalem; and that kissing the hand of a est purifies the body from all sin.
"That sins must be confessed to the priest—saints invoked—and full th reposed in charms and amulets, more especially if written in an known tongue.
"That prayers for the dead are necessary, and absolution indispensa- ; but that the souls of the departed do not immediately enter upon a te of happiness, the period being in exact accordance with the alms d prayers that are expended upon earth."

But the Abyssinian church has some elements of truth. device of the Trinity is invariably employed as the arms Shoa, indicating the recognition of that doctrine of hristianity. The imperial signet is a cross, encircled with e word "Jesus." In the burial of the dead, the head is id to the west, that, on the morning of the resurrection, the

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face may be toward the rising sun. The usual course of education of the royal youths requires them to commit to memory the Psalms, and the epistles of Peter, John, James and Jude, together with the reading of the Gospels, the Epistles of Paul, and the Revelation.

It is interesting to trace the influence of the Jewish customs upon the people of Abyssinia. Some of the resemblances have already been noticed. To these may be added the following:—In the monastery of Affal Woira, as in the Hebrew city of refuge, the person of a criminal is held inviolate, even by the king. In accordance with the Mosaic law, life for life is the punishment awarded to the murderer. The emperors of Abyssinia preserve the high-sounding title of "king of Israel;" and the motto of the national standard is, "The lion of the tribe of Judah hath prevailed." The Abyssinian Christian will not eat with the Jew, nor the Galla, nor the Mohammedan, lest he should contract defilement; as the ancient Hebrew, for the same reason, would not eat with the Gentile. The flesh of certain animals is interdicted to the Ethiopian as unclean; and holy water must be sprinkled by the priest over the person of him who has touched the meat of the hare, the swine, or the water-fowl. The children of Israel ate not of the sinew which shrank. It is prohibited also in Ethiopia. The Jewish Sabbath is strictly observed. They are frequent and rigid in their fasts. The solemn confession before the priest, on the day of atonement, finds its counterpart in the confession of the Abyssinians during the great fast of Hodada, and on Good Friday, the day of the Jewish expiation. St. Michael (see Dan. 12: 1) is venerated as the martial leader of all the choirs of angels, and as one of the great intercessors for mankind. They are loud and boisterous in mourning for deceased friends, and tear the flesh in token of their sorrow, employing their most inferior garments as weeds of woe; as the Jews hired vociferous mourners, rent their raiment, and sat in sackcloth and ashes. As the ark of the covenant was carried before the Hebrew hosts, when they went out to war, so the ark of St. Michael accompanies all military expeditions, to insure success against the Gentiles. The first Christian missionary found the people idolaters, worshippers of the great serpent Arwé; such a custom might have come from the reverence felt by some of the Jews for the brazen

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serpent erected by Moses, by looking upon which, their ancestors, smitten by the fiery, flying serpents, were healed. The Arabs, on the opposite coast of British Arabia, have a mode of declaring war which strongly reminds us of a transaction in Israel, recorded in the book of Judges (19: 29; 20: 1—48). We quote the description of it, also, as an additional specimen of the vivacious style of our author.

"A branch, torn by the priest from the venerated *nebek* [a tree bearing a fruit like the Siberian crab], having been thrust into the fire, is quenched in hot blood, welling from the divided throat of a ram, which has only the moment before been slaughtered in the name of God, the one Omnipotent. Dripping with the crimson tide, the emblem is solemnly delivered to the nearest warrior, who hies him forth, with this dis summons, for the gathering of the wild clans. Down from their rocky fastnesses pour the old and the young, the untried stripling and the stern veteran with a thousand scars. On, on speeds the messenger, with the alarm of coming strife. Transferred from hand to hand, it rests not in the grasp of any; and, in a few brief hours, thousands of wild spirits, calling upon Allah for victory, and thirsting for the blood of the foe, have mustered around the unfurled standard of their prophet."

We have often been reminded, in the perusal of this work, of allusions in the Scriptures to similar manners and customs prevailing among the oriental nations in the earliest ages. Eastern habits do not change. Kings, and patriarchs, and the population at large, seem to live over again before us, in their ancient costume, and with their own peculiarities. We find new testimonies to the truthfulness of the word of God. In Ps. 72: 9, it is said in prophecy, "They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust." In Shoa, "thousands of stern warriors bend down, with profound and slavish abasement, before the fellow-mortal who presides over their sublunary destinies; and even the nobles of the land twice prostrate themselves and kiss the dust, in a manner the most abject and humiliating." In the same psalm, it is said, "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts." In Shoa, "no courtier or great man can, after a long absence, approach the throne empty-handed;" and "all public officers make oblations from time to time in kind." In Cant. 3: 7, 8, we read, "Behold, his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war; every man hath his sword upon his thigh, because of fear in the night." The couch of the emperor of

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Shoa is nightly surrounded by tried and trusty warriors. On the night after Daniel had been consigned to the den of lions, it is said, that no music was brought before the king; a statement which implies that, in ordinary cases, his waking hours by night were cheered by instrumental harmony. In the king's palace in Shoa, "a band of sturdy priests, in the antechamber, continue during the livelong night to chant a noisy chorus of hymns, to preserve his slumbers from the influence of evil spirits or apparitions." Again and again, in the Old Testament, we meet with an oath by the life of the king,—"As the Lord liveth, and as thy soul liveth." In Abyssinia, an oath by the life of the king is the only binding obligation in the land. With one principal wife, the emperor Sáhela Selássie has also five hundred concubines,—a number less by only two hundred than the females of that denomination in Solomon's harem. Solomon acted the part of a judge among his subjects. The king of Shoa is the judge of his people, to whom all appeals from the decisions of inferior courts are referred for decision.

While we are upon this subject, it may not be uninteresting to remark, that among the Gallas, a tribe bordering on Abyssinia, the method of the old Roman and Etrurian haruspices, seeking presages in the flight of birds, and in the entrails of animals slaughtered for the altar, is realized afresh. At the two great annual sacrifices, "a number of goats having been slain, the lúbah, or priest, wearing a tuft of long hair on his crown, proceeds with a bell in his hand, and his brows encircled by a fillet of copper, to divine from the fat, caul and entrails, whether or not success will attend the warriors in battle." The same tribe, after the law of the Mosaic economy, are accustomed to wed the relict of a deceased brother.

The Amharic language prevails in Shoa and the neighboring provinces. It is the only one of the many languages of Abyssinia, which has a written form. Their manuscripts are on parchment, written with great labor and extreme slowness. "Seventeen years have been employed in transcribing a single manuscript; and an ordinary page is the utmost that can be produced by one entire day's steady application." The whole literature extant in Abyssinia is comprised in one hundred and ten volumes. Of these, four manuscripts only are written in the prevailing language of the present day. With the exception of the Scriptures, most

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of them consist of fables, legends, lives of the saints, and the like. Four large folios, containing the lives of the saints, are deposited in every church; and on the day set apart in the calendar for each, his biography is read for the edification of those in the congregation who understand the Ethiopic tongue. The ignorance of the common people, however, is deplorable. Few children receive the elements of an education, except the scions of the royal family, and those who are designed for the priesthood. A small school is attached to each of the five churches of Ankóber; but the number of scholars in all does not amount to eighty, out of a population of twelve or fifteen thousand. The king, however, according to the best of his ability, is a patron of learning, and has laid out large sums in procuring ancient manuscripts.

The absence of a literature, either in the present language of the country, or in a more ancient language, which can be understood by the people, is a serious evil. The wide-spread and enduring influence of such a deficiency will be long felt in the degradation and ignorance of the population. A people without a literature, domestic or foreign, soon decline towards the state of savages. They supply, after their manner, the necessities of the body; but they know little which is expanding, enlightening, or elevating. Other influences may modify the consequences of such a deficiency, but they cannot wholly remove them.

In some points, however, the people of Shoa have made very good progress. The important matter of the administration of justice is attended to with great regularity, system and dignity. During the entire forenoon of every day in the week, except Saturday and Sunday, the king "is engaged in public affairs,—in trying appeals, and in deciding suits which are brought from all quarters of his dominions."

"After the religious performance of his matin devotions, the king inspects his stables and workshops, bestows charity upon the assembled poor, dispatches couriers, and accords private audiences of importance. There, reclining in state upon the throne, he listens for hours to all appeals brought against the decision of his judges, and adjusts in public the tangled disputes and controversies of his subjects. Here access is easy. Sáhela Selássie listens to all, foreigners or natives, men and women, rich and poor. Every one possesses the right to appear before him, and boldly to explain the nature of his case. . . . Judgment is always prompt, and generally correct. * * * * * *

"Opportunities were daily afforded of witnessing the dispensation of justice in this singular and anomalous land, where an Ethiopic transla-

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tion of the code of Justinian, adapted to the customs of the country, forms the basis of legal decisions. The Fétha Negést, or 'Judgment of the Kings,' as this volume is entitled, is said to have fallen from heaven during the reign of Constantine the Great; but its statutes, although liberally quoted on all convenient occasions, are not considered binding upon the monarch, unless found in perfect unison with his own despotic pleasure. Disputes are first adjusted by the governors of provinces, who, in the powers wherewith they are invested, resemble the feudal barons of Europe in the Gothic ages, and often perpetrate the grossest injustice. But the injured party can always seek redress in the court of the Four Wamberoch, who being literally 'the bench,' are the judges civil and criminal. These dignitaries daily take their seat in the verandah of a building allotted in one of the palace courts, when accuser and accused deliver their conflicting statements in an equally elevated tone of oratory, accompanied by much theatrical gesture. The decision lies again under appeal to the throne; and whenever the king sees fit to reverse it, the severest censure is invariably passed upon delinquent chairs. The lives and the lands of every subject of Shoa belong *de jure* to Sáhela Selássie, and of their persons and worldly substance he is absolute master. Whether at the demise of the king or of the subject, the estates of the latter are again at the disposal of the crown; and without the occurrence of either contingency, the mere will and pleasure of the despot is alone requisite to their resumption. Violent use, however, is seldom made of this arbitrary power; and it is rarely resorted to, except in cases of high treason, or of offences against the state; which, in place of capital punishment, are visited by confiscation of property, and by imprisonment for life, unless the offender shall have taken timely sanctuary in the monastery of Affal Woira, where, his person being held inviolate, even by the king, the monks can often mediate with success. Slavery, either limited to the offender, or extended to his whole family, and continued to his descendants, during one, two, or even seven generations, is a punishment from which no class is held exempt; but exile is usually substituted for offences committed by the clergy, the banished ecclesiastic being then commanded to 'stay not by day, neither to tarry by night,' if he would avoid the penalty that awaits delay.

"In accordance with the Mosaic dispensation, a life for a life is the punishment awarded to the murderer; but if permitted by the relatives of the deceased, the criminal is authorized by law to purchase his pardon, and to beg through the land until he shall have realized the stipulated ransom. But the escape of the criminal involves forfeiture of property by all his relations, who may be residing north of the river Airára; and, unless he be produced, the attachment continues in full force, during three generations. Robbery is usually investigated through the lebáshi or 'thief taker,' who is indispensable to Abyssinian jurisprudence; and the unhappy wretch whom this imp selects, if unable to pay the fine adjudged, is visited by castigation either with a whip or a cudgel. If a Christian, he is then confided to the care of a follower of the prophet, in some of the hot, unwholesome Mohammedan districts; if an Islam, to that of a Christian,—the party on whom the culprit is thus quartered, being in either case held responsible to the crown for his safe custody during his term of hard labor. No note of hand is ever exchanged; but the security of a substantial housekeeper is requisite, who is termed '*wás*.' Debtors are manacled, and suffered to roam on this security, in

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rder to beg the amount due among the charitably disposed; and it is a ct, that, in the absence of a *wás*, either the creditor or one of the tainers is chained to the defaulter, and the happy couple thus linked ander through the country together, crying, 'By Mary! By Mary!' ntil the requisite sum shall have been contributed for the sake of the ly virgin *

"At home and abroad, on excursions and on military expeditions, the ud cry of '*Abiet!*' salutes the royal ear from situations the most strange d unexpected; and, although the land is despotic, appeals are almost ways promptly attended to. The more importunate suitor, who will t remain content with the promise of a future consideration of his aim, is sometimes visited with the stick. But no available opportunity neglected of listening to these endless petitioners. The halting-stone d the green turf are frequently transformed into seats of justice. dgment is given, while rambling over the fields and meadows; and ring five days of every week, many hours are devoted to the unravelent of knotty points of controversy, or to the adjustment of the tangled sputes and quarrels of the liege subjects of Shoa."

The natives of Shoa and the neighboring tribes seem to a different order of persons from the races of western frica. They are more nearly allied to the nations of the iental world. Their form, features, complexion and habits ake them at most only a connecting link between the true fricans, on the one hand, and the Asiatics, on the other. Ialte Brun supposes that, owing to their geographical posion, the primitive Abyssinians generally mingled more with e Arabians than with the Africans; and to this we are to scribe the Asiatic element of their features, complexion and nguage. Our author says:

"Caucasian features predominate among the Amhára; but the comexion passes through every shade, from an olive-brown to the jetack of the negro. An approximation to the thick lip and flattened se is not unfrequently to be seen; but the length and silkiness of the ir invariably marks the wide difference that exists between the two ces. The men are tall, robust and well formed; and the women, though symmetrically made, are scarcely less masculine. They are metimes beautiful, but, as a rule, the reverse."

Their taste leads them to deform their natural appearance, r the purpose of increasing their beauty. The Amhára male removes the eyebrow, and paints in its place a deep, arrow, curved line, with a strong, blue dye. The cheeks re covered with a pigment of red ochre and fat. The head

*The author states elsewhere that insolvent debtors may obtain the benefit of bankrupt act even more cheaply than this. Many persons, who are unable to eet their pecuniary obligations, become monks, never entering the cells of the onastery, but residing at ease with their families at home, having counterfeited e piety of the order solely for the purpose of defrauding their creditors—since, owever deeply involved, the "putting on angels' clothing" clears off all former cores with the ease and rapidity of the most indulgent court of insolvency.

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is adorned with many minute rows of curls, radiating from a common centre, and lubricated with rancid butter. They are fond, like other Africans, of ornaments in the ears, and around the wrists and ankles. They never appear without a profusion of amulets, to drive away evil spirits. The hands and feet are dyed red, and the nostrils, when they are in full dress, are closed by a piece of lemon-peel, or some aromatic herb, so disposed as to hang down before the mouth. They wear neither shoes nor sandals, from the beggar to the prince. A wooden skewer is worn in the hair by two thirds of the nation. With this they dress the hair, from time to time, with great care. At night, a wooden bolster is used, not for the head to rest upon, but the neck, in order to keep the precious periwig from becoming disordered by touching the ground. Water, as well as coffee and tobacco, is studiously avoided, as savoring too strongly of abhorred Islamism. Black or yellow is worn as mourning for the space of a year. A small cord of deep blue silk is the badge of Christianity, without which the Shoan is forbidden to appear abroad. Marriage is concluded, at an early age, by the parties declaring before witnesses, upon the life of the king, that they intend to live happily together. Conjugal affection, however, is unknown. In case of domestic differences, each departs to seek a new mate. Morality is at a low ebb. The men spend much of their time basking in the sun, and indulging in idle gossip. The management of the house is left to the women, and the care of the farm, to the servants and slaves. The proportion of slaves to freemen, in all Africa, our author estimates as three to one. Every house in Shoa has slaves; but their bondage is mild, and has, besides, many mitigations. "It is calculated, upon good data, that his majesty's household slaves, male and female, exceed eight thousand." Raw flesh is eaten with great avidity. Mastication is accompanied by a loud smacking of the lips,—an indispensable sign of good breeding, which is said to be neglected by none but mendicants, who eat as if they were ashamed of it. Coffee, though flourishing wild in many parts of the kingdom, is forbidden, on pain of excommunication from the church. And the priesthood have extended the same penal prohibition to smoking, "because the apostle saith, that which cometh out of the mouth of a man defileth him."

The nation is overrun with superstitions. We can describe only a few of them. A paper armor is regarded as a preserv-

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tive against the weapon of an enemy. The presence of a ross, or any portion of the Bible, is supposed to interfere vith the labors of the blacksmith. No metal can be welded, r casting taken from the mould, within sight of the cross. The worker in iron is supposed to be endowed with super-atural powers, and to be able to transform himself at pleas-re into the likeness of a wolf or a hyena. Sickness and nisfortune are ascribed to the influence of the evil eye of he blacksmith. Dwarfs are treated with much respect, and egarded with the utmost fear. No Amhára will venture to estroy a serpent, except on Saturday or Sunday, when the ight of one is deemed highly auspicious. Sacrifices are of-ered annually, in the month of June, to the evil spirit. One f their specifics in disease is to turn an egg thrice toward he head of the patient, and then break it beside him. The ight of a hare is sufficient to shake the firmest nerves. A ox, barking on the left hand, destroys all hope of success in ny undertaking; but, on the right, is highly favorable. An ntelope bounding across the path augurs success. The ap-pearance of a white buzzard is auspicious or inauspicious, ccording to the position of the tail. On the banks of the iver Airára stands "the only piece of machinery in the kingdom,—a rude water-mill constructed by an Albanian visiter. But the intolerant and ignorant priesthood pronounc-ng the revolution of the wheel to be the work of devils and genii, its use was interdicted after three days, and it has since emained silent."

Many practices pertaining to their domestic affairs, their mode of living, their civil arrangements, and their religious rites and ceremonies, show the people to be in a state of ex-treme degradation. They are men; but how far beneath civilized men! They are nominally Christians; but what a difference there is between them and the humble, intelligent, chaste, cultivated, refined followers of Christ. We sympa-thize with them in their miseries, and admire, while we con-template, the power of the gospel to heal them. Moham-medanism has no such influence as to obstruct among them, in the smallest degree, the work of the Christian missionary. Only the ignorance of the people, and the firmness with which they are wedded to their corrupt church,—a firmness which, with increasing illumination, might be expected to give way,—prevents the gospel from advancing in its con-quests, through the salubrious highlands of Abyssinia, into the interior of Africa.

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ARTICLE VI.

CHURCH DISCIPLINE.

CHURCH DISCIPLINE; *An Exposition of the Scripture Doctrine of Church Order and Government.* By Rev. WARHAM WALKER, Homer, N. Y. Boston. Gould, Kendall & Lincoln. 1844.

JESUS CHRIST came into the world to save sinners. All that he did, and all that he suffered, had reference to this one great object. The precepts he enjoined, the doctrines he taught, the institutions he established, had all one end and aim; they were all directed towards the moral elevation, the spiritual improvement of men—the restoration to fallen and immortal beings, of the lost image of their Creator. This is the object of all religious culture, and the highest aim of all true philosophy. This is seen and acknowledged by Christian philosophers. "The most important subject," says Schlegel, "and the first problem of philosophy, is the restoration in man of the lost image of God; so far as this relates to science. Should this restoration in the internal consciousness be fully understood, and really brought about, the object of pure philosophy is attained." But Christ alone has pointed out the way in which a solid foundation can be laid for any permanent improvement in the human character. He has said, "Except a man be born again, he cannot see the kingdom of God." Without this, there can be no return to holiness; whatever be the external virtues which may be cultivated, there can be no real transformation of character. Man must first be born of the Spirit. This is the beginning of all spiritual life—the starting point of all permanent and valuable improvement. Now, it is true, the preaching of the gospel has been ordained as the grand instrumentality, by which this important change is to be effected. Hence, Paul could say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Hence, too, the cross of Christ has become the glory of every true Christian minister. While this is the case,

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wever, it is by no means to be overlooked, that the public eaching of the gospel is not the only means to be employed perfecting the Christian character. The preaching of e gospel calls into exercise only the agency of the com-ssioned heralds of salvation; but Christ, in his infinite and orable wisdom, has so organized his church, as to bring e united and concentrated influence of all its members to ar, in the most efficient manner, upon the spiritual im-ovement of each other, as well as for the diffusion of the re gospel throughout the world. So that if we overlook e organization of Christ's church; if we fail to see its ject, and if we disregard the principles of order and dis-oline, which he has sanctioned, we shall assuredly overlook d neglect the most important and efficient arrangement for e improvement of human character, ever submitted to the nsideration of men. Of this, we are in great danger at the esent day. Preaching is regarded as every thing; the der and discipline of the church, as nothing. It is the rt of wisdom to give its due importance to every system of eans which Christ has established. Preaching is good in place, and no other means can be allowed to usurp its ace; but it should never be forgotten, that the ministry of e gospel itself is an institution which Christ has subjected the vigilant supervision, and, in many respects, to the tire control, of his church. Although he retains in his vn hand the prerogative of calling and sending his minis-rs, yet the organization which he has sanctioned for a urch of believers, redeemed and sanctified by his blood, is e medium through which he calls, sends forth, and sustains s servants, who are to proclaim the way of life. As long, erefore, as this organization is preserved in its simplicity, d its discipline administered in accordance with the require-ents of Christ, so long, it is morally certain, must the hristian ministry be preserved in its purity. None would en be introduced into the sacred office, but those who give idence of possessing the qualifications which Christ requires; one would be sustained in this office, after they had betrayed want of these qualifications. But should this organization e allowed to change its character, the institution of the spel ministry is liable to become corrupt, and the streams f salvation to be poisoned at their very fountain. On the ne hand, we might see the professed ministers of Christ

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ascending, by means of church forms and ceremonies, to various grades of distinction, and magnifying themselves into prelates and popes. On the other hand, we might be surrounded by a host of noisy pretenders to a divine commission, who affect to despise all forms, and boast that they are responsible to none but the Most High, either for what they preach or for what they practise. Tendencies to both these extremes are sufficiently visible at the present day.

Should the discipline of the church, also, be neglected, formality would soon take the place of vital piety; profession, that of principle; and every important distinction between the church and the world would gradually fade from the sight. But let the individual disciples of Christ understand distinctly the specific purpose of their organization into a church, and they will then have continually before their minds an object worthy of all their energies; that is, to maintain the ordinances, to propagate the doctrines, to cultivate the virtues, and diffuse the principles of the gospel. Let them also understand the means by which the gospel is to be propagated; they will then ask, and receive from the great Head of the church, a constant supply of faithful ministers of the New Testament, who will be sustained and encouraged in the work for which they are sent. Let personal watchfulness, fraternal counsel, private admonition, and social labor, be employed for each other's spiritual improvement, in accordance with those sacred obligations which rest upon brethren in covenant-relation to each other; then will personal piety be brought to the highest state of cultivation attainable in the present life; private example will yield support to the public administration of the divine word; the union of Christians, in principle and heart, will furnish the strongest argument for the divine authority of the religion they profess; and the prayer of the Saviour be realized,—"that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

With these views of the importance of church discipline, we are prepared to welcome the appearance of any work adapted to cast light upon the general subject. The author of the book mentioned at the head of this article is well known in the State of New York, as a discreet pastor, and an able minister of the New Testament. He has presented

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with a neat, well written, and well printed volume, which tains sound and discriminating views, and a rich variety instruction, well adapted to the present wants of our rches. Never was there a period, when the instruction e afforded could have been more needed. The Lord has, nin a few years past, been graciously pouring out his rit, and reviving his work. While there has doubtless n seen much false excitement, much that is spurious, and ing only the semblance of religion, it remains an unstionable fact, for which our praise is due to the Giver of good, that there have been many cases of genuine version, and many additions to our churches, of persons of ages, possessing true piety, and an anxious desire to erstand and follow the will of their divine Master. This s will appreciate and welcome the instruction contained his little volume.

Mr. Walker restricts himself principally to the subjects ounced in his title. In a brief introduction, he presents views of the design, constitution, and organization of a istian church, and of the true idea of church discipline. Part First, he treats of what he denominates *formative rch discipline.* Under this head, he includes all the ans to be employed for the promotion of a healthy and orous piety among the members of churches. It was not design to exhaust this subject; he modestly says, "a few gestions, of a brief and general character, must suffice." e Second Part is occupied with the subject of *corrective rch discipline.* Under this head, he treats of the power the churches to maintain corrective discipline—the limions of this power—the obligation of churches to employ its design, and the spirit in which it is to be exercised. treats, also, of the law of corrective discipline—of the ences requiring discipline—of the process to be pursued—exclusion and restoration.

As this article cannot be expanded, we shall satisfy ourves with a few remarks on the several parts of the work s announced. Since it was not the design of the author write a large book, we approve of his plan in confining nself to those practical topics upon which the members of churches need most to be enlightened. Yet the subjects erred to in his introduction are of very great importance, d deserve a more ample treatment than his plan has owed them to receive from his pen.

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The design and object of Christian churches,—their relation to each other, and the authority which they may have over their individual members, or which the majority may have over the minority—whether churches are at liberty ever to make laws for themselves, by which they may either change, abolish, or institute offices and ordinances, at their own discretion, by which they may determine their own terms of admission and exclusion, or in any way bind or liberate the conscience, where Christ has not bound or liberated—what are the proper officers of a church—their qualifications—their mode of introduction into office—their duties, and the nature of their authority; all these are subjects which need, at the present day, a thorough investigation, and a complete treatment. On several of these topics, important suggestions may be found in *Wayland's Limits of Human Responsibility.* We hope the community may be favored with a new edition of this little work. The principles it contains have not yet received their full share of attention. The chapter on the subject of slavery cannot, indeed, be expected to unite the suffrages of the whole Christian community; but aside from this, the volume is, on many accounts, one of the most important contributions to our literature, which the present age has produced. On the topics we have named, much information may also be derived from a valuable work by Lyman Coleman, on *The Apostolical and Primitive Church,* which has been issued from the press of Gould, Kendall & Lincoln. Still, a work in which all the subjects shall be fully investigated, and which can fully command the confidence of Baptist churches, remains to be written.

Before passing to other considerations, we cannot withhold a few suggestions expressive of our own views on some of these particulars. If we keep in mind the nature and design of a Christian church, it will be seen that churches are far more restricted in their powers, than those combinations which are generally called *voluntary associations.* These may be formed for any purpose whatever, not contrary to the civil authority, or the law of God. They may adopt any laws they please for their own regulation; they may determine their own terms of admission and exclusion, and exercise any authority overt heir individual members, which these members may concede to them by assenting to their

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onstitutions. They may also adopt any enactments, publish ny decisions and resolutions they may see proper. Not so ith Christian churches; the object for which they are rganized, the laws by which they are to be governed, their rms of admission and exclusion, are all settled by Christ. hurches can enjoin on no individual member what Christ as not enjoined. The majority has no right to bind the onscience of the minority. Majority and minority, in all at pertains to moral duty and the rights of conscience, are ike amenable to one and the same law. As churches are rganized in the name, and upon the authority of Christ, so, all their meetings, they meet in the name, and on the uthority of Christ; nor have they any right to meet in a hurch capacity, or transact any business, except in the ame of Christ, and except business committed to them by m. Every thing which is done by Christian churches, herefore, is professedly done in the name, and upon the uthority, of Christ, and by virtue of power invested in them y him. Whatever they do, within the limits and in accordnce with the laws of Christ, has all the weight of a divine nction; but when they act beyond their sphere, claim the owers of legislative bodies, issue their decisions, and publish heir resolutions, this is worse than nugatory; it is assumpon. It is either to decide what Christ has not decided, or intimate that his decisions need the sanction of human uthority. It is a dangerous approximation to the arrogance the man of sin, who, "as God, sitteth in the temple of od, showing himself that he is God."

In these remarks, we have no reference to those transacons of a church, which relate merely to the management of heir prudential and economical affairs. Churches are under he necessity of raising and disbursing money; they must have ome mode of doing this; they have to select and support a astor, fix the time of religious meetings, and decide upon arious measures which can interfere with no man's conience, and compromise no moral principle. In all these ases, churches, after imploring divine direction, must act ccording to their best wisdom; and while unanimity is very esirable, and at all times carefully to be sought, yet, should he majority violate no rule of the gospel, their acts should ever be the occasion of division; but should be made the alutary means of cultivating Christian forbearance and self-

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denial, so essential to the peace and prosperity of a church. But Christ has no where authorized his churches to seek to promote his cause by issuing their decisions and publishing their resolutions on great moral questions. The moment they do this, they lay aside the high dignity with which he has invested them, as the depositaries and only authorized propagators of truths which are divine, and take rank among those mere voluntary associations, whose organizations, laws, opinions and measures can boast no higher sanction than that of human wisdom. While churches are united in supporting the public preaching of God's word, at home and abroad; while they are maintaining in their purity those simple ordinances which are symbolical of the great and cardinal truths of the gospel; while their individual members are sustaining among themselves high examples of personal piety, and a devout conformity to every religious duty, and are exerting their individual and united energies in diffusing the principles and spirit of the gospel, they are letting their light shine before men, and pursuing the most successful method, and the only one authorized by the great Head of the church, for promoting the triumph of truth and righteousness. They are sending out a moral influence, which must and will be felt; and are diffusing God's own truth, which must and will be made effectual, by the Holy Spirit, for the salvation of men. Every man who has experienced the grace of God, is morally bound to unite himself to one of these societies; and this is the only society to which he is bound to unite himself. Indeed, a Christian church is the only society to which he can safely unite himself; for it is the only one which is protected, by the very nature and design of its organization, from ever being prostituted to improper purposes, and from becoming the mere tool of parties and designing demagogues. The duties devolving upon a Christian, in a Christian church, ought to claim all his energies. He may combine with others for the advancement of science and literature, and for the diffusion of correct political principles; he may also occupy places of public trust under the civil authority. But, so far as his religious and moral duties are concerned, the moment he enters a Christian church, he has taken a public stand against all moral evil, and in favor of all moral good. If all Christians would be faithful to the obligations necessarily devolving upon them in the churches to which they belong,

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other societies would be needed. The expenses of merous agents might be dispensed with, and the churches ould only need to combine among themselves, and appoint eir own public servants, for the disbursement of their funds r benevolent purposes, and to carry into execution the rious plans which may be devised for educating the rising inistry, for distributing the Bible, and for the support of issions.

With regard to the *officers* of churches, there is quite a neral agreement among Baptists. The necessity of at class of ministers usually denominated *evangelists*, has cently been much questioned; but the term, εὐαγγελιστης, nslated 'evangelist,' simply signifies, a proclaimer of glad lings, a preacher of the gospel. It appears to be a generic rm, occasionally used in the New Testament to designate inisters of the gospel, in contradistinction from pastors, ostles, and New Testament prophets. The term is appli- ble, though no where *actually applied*, in the Scriptures,— less 2 Tim. 4: 5 be an instance,—to those itinerant preach- s who labored under the direction of the apostles, planting urches, supplying them with pastors, and sometimes accom- nying and assisting the apostles in their work. We have, en, at least an inspired example, for the employment of min- ers who are not pastors; and as there are no apostles now, appoint and direct such, if their services are needed, it is ident they are to be appointed and directed by the churches d pastors. Such men will, doubtless, always be needed, foreign and domestic missionaries, and may be usefully nployed among weak and destitute churches; but we have scriptural example of evangelists being sent to labor with urches already supplied with pastors. Yet, all such minis- rs should be held responsible to the churches of which they e members, for their doctrine and practice; and the pastors churches should exercise over them a careful supervision, d should countenance and encourage their labors. Such as been the general practice, and such we are willing should ontinue to be the practice in the Baptist denomination. If here have been a few erratic men, calling themselves evan- elists, proclaiming themselves independent of pastors and urches, and responsible to none but God; unsound in octrine, loose in morals, breathing forth a spirit of denunci- tion, and creating divisions and dissensions wherever they

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go, this ought not to be allowed to throw the whole denomination off the track we have always pursued, and lead us to indulge in unfounded distrust and suspicion of a most important and useful class of men. If there have been such, we trust they are rare exceptions, and never found among our missionaries, either at home or abroad. They can be found only among that class of evangelists who covet the vicinity of wealthy churches, as the field of their labor; and who, considering it a merit to decline any stipulations for a fixed and honorable compensation, present themselves before the Christian community as objects of charity, with open hand ready to accept whatever may be humanely bestowed. A system like this must spoil even good men; and if a bad man should happen to enter the service, it is but a natural and necessary consequence, that the very worst elements of human depravity should receive a complete and rapid development.

The church of Christ cannot inflict a worse injury upon any of her ministers, than to allow them to roam abroad, appealing to public charity for a support. This is to subject them to temptations of the most dangerous and seductive kind, where deception is liable to be practised, truth sacrificed, and every sermon modelled with reference to dollars and cents. If evangelists are ruined by such a system, let the blame rest, where very much of it, at least, belongs,—upon pastors and churches.

We pass to notice the manner in which the ministers of Christ are to be introduced into their sacred work. In the first place, the candidate must have a strong persuasion in his own bosom, that he is called of God to preach the gospel; in the next place, the church to which he belongs must obtain good evidence of the same. No church has a right to urge a man into the ministry, contrary to his own convictions. On the other hand, no man has a right to urge himself into the ministry, contrary to the convictions of his brethren. However strong his own desires for the sacred work, he should hold himself in doubt of his divine call, unless he is sustained by the concurrent convictions of his brethren. We have frequently heard young men complain that they were anxious to commence a preparatory course of study for the ministry, but that they could not obtain the recommendation of their church. They have not scrupled to ascribe this to some unjust prejudice; and have seriously inquired whether

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ey ought not to ask a letter of dismission, and unite with me church more likely to favor their wishes. In such cases, young man has reason to distrust his own feelings. He ght to wait, and pray that the same God who, he trusts, s led him to desire the ministry, would also dispose his ethren to encourage him to enter the sacred work. He s no authority for leaving the church for such a reason; d we question whether any other church has a right to ceive him for such a reason. A young man carries with m but a poor recommendation, when he represents himself standing much higher in the confidence of God, than he es in the esteem of his brethren.

But where an individual is himself convinced that God has lled him to the work of the ministry, and the church re-ives the same conviction, it is as much the duty of this urch to encourage him, as it is his to enter upon the work; r this is one main design for which churches are organized, -that they should search out, and send into the ministry, d sustain, those who give evidence of being divinely called r this purpose. It is of little importance how such convic-n first came to take possession of the candidate's mind;— may have originated in his own meditations, or in some ason of prayer; or some brethren in the church may have st communicated to him their own convictions as to his ty; or the attention of the pastor may have been directed him, as one whom the Lord seemed to be preparing for s work, and he may have pressed the young man to a seri-s consideration of the subject; this would be perfectly oper; it is one of the important duties of the pastor to seek t and bring into exercise all the gifts with which God is essing the church. All that is necessary is, that the candi-te himself, and especially the church to which he belongs, ould have good reason to believe that he is called of God. hen, after he has been properly instructed, there is a divine-sanctioned mode by which he may be appointed to his ork, and officially invested with authority to discharge all e duties of the sacred office. This is usually denominated *dination.*

What, then, is ordination, and to whom does the ower of ordaining belong? The advocate of prelacy ould entrust this power only to a prelatical bishop. Others, ishing to be as far removed from this system as possible,

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would invest the church with this power, and make ordination consist simply in the election or choice of the church. We cannot regard either of these views as correct. There is no one word which is uniformly employed in the Scriptures to express the act of ordination. Wherever the word *ordain* occurs in our version, as having any reference to the act of setting one apart for the work of the ministry, it will be seen that different terms are used in the original, whose signification may be expressed in English by the simple word, *appoint*. Comp. Mark 3: 14. Acts 1: 22. 14: 23. 1 Tim. 2: 7. Tit. 1: 5. Heb. 5: 1. But neither of the words here used can be fairly rendered by the words, *choose* or *elect*; and, consequently, could not have been designed to indicate the election or choice of a church. In Acts 14: 23, it is said, "When they had ordained them elders in every church," &c. *Χειροτονήσαντες δε αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν.* The verb, *χειροτονέω*, here used, is thought to be sufficiently explicit as to the manner in which these elders were appointed. The word, in its literal and etymological import, signifies to stretch forth the hand; and is the same which is employed among the Greek republics to signify an electing or choice to office in a popular assembly, which was done by raising the hand. But usage often invests words with a secondary signification, in which their strict etymological import is neglected; and this is undoubtedly the case with the word in question. It is no where used in the New Testament to signify an election by popular suffrage. To say that Paul and Barnabas ordained elders in every church, by simply presiding at a church meeting, and taking the suffrages of the people, is to say nothing more nor less, than that Paul and Barnabas did not ordain elders at all; but that the churches themselves ordained them by their own election. But this is not the inspired testimony. It is expressly stated, that Paul and Barnabas ordained or appointed elders *for the people*. The same word is used in 2 Cor. 8: 19, in reference to one who was chosen of the churches to travel with Paul, for the purpose of conveying their contributions to the saints in Jerusalem. But here it is very plain, that the apostle designed to indicate the appointing power, rather than the mode by which the appointment was made; and for such a purpose as is here alluded to, undoubtedly, the churches had the appointing power; they could appoint whomsoever they pleased, to accompany Paul to Jerusalem. But this was a

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ry different thing from appointing men to the work of the nistry. When the act of election or choosing is designed be indicated, there is another word which is generally used the New Testament; this is ἐκλέγομαι (Acts 1: 24. 6: 5). farther proof of the supposition that the ordaining power longs to the churches, the language of Ignatius, in his pistle to the Philadelphians, is sometimes referred to:— ἔπον ἐστιν ὑμῖν, ὡσ ἐκκλησία θεοῦ, χειροτονῆσαι ἐπίσκοπον; e ought, as a church of God, to choose your bishop or pastor.' ut no one will dispute that the power of appointing their n pastors belongs to the churches. If a church finds one no has been appointed or ordained in a proper manner to e work of the ministry, they are at liberty to appoint him their pastor; this is a matter with which the surrounding nistry have nothing to do. But if they choose one for the stor who has not been ordained as a minister, they must st present him to those to whom the ordaining power longs, that he may be ordained or appointed to the work of e ministry, according to the divinely sanctioned mode. ow, if inspired precedent is to be our guide, the ordaining appointing power resides with the ministry themselves, and ot with the church, as a popular assembly. Hence Paul nd Barnabas ordained elders for the churches; and Titus dained elders in all the cities of Crete, in accordance with postolic directions. Timothy was set apart to the work of e ministry by the laying on of Paul's hands, and the hands the presbytery; and as he was authorized, by virtue of is office as a minister, to ordain or appoint others to the inistry in the same way, he was exhorted to "lay hands ddenly on no man." Indeed, the principal directions in e Scriptures, relating to the qualifications of ministers and eir introduction into the sacred office, are contained in epis- es directed, not to the churches, but to ministers,—to Titus, nd especially to Timothy.

But if the ordaining power belongs to ministers, does it llow that they are to exercise it independently of the church, nd that they are at liberty to ordain whomsoever they lease? Assuredly not. They are at liberty to ordain no ne who has not first been chosen and presented by some hurch. But they are not under obligation to ordain all whom the churches may choose or recommend. They them- elves have a distinct responsibility, in a matter of so much

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importance. They are to examine the candidate for themselves, and judge of his qualifications and of his divine call; if they are not satisfied, the mere election of the church cannot constitute ordination. Such, at least, is the case, where there is an existing and authorized ministry. But should a church be raised up in a region of country where there are no ministers, or in the midst of an heretical and corrupt ministry, then this church must, from the necessity of the case, ordain her own minister, and the consecrating hands of private individuals may be laid upon him, to set him apart for his sacred work. Should any one ask for our authority for this, we reply, that the same divine requirement which obliges a church to have a pastor at all, would constitute a sufficient divine authority for such a procedure. The Bible is an all-sufficient book. With this in their hands, private Christians have a divine warrant for organizing themselves into churches, and for supplying themselves with teachers and pastors. As ordination at the hands of ministers does not confer qualifications, but is only a public recognition of those which God confers, therefore, where the aid of Christ's ministers cannot be obtained, churches must content themselves with exercising their own judgment in relation to the evidences of the divine call of one whom they may wish to introduce into the ministry; and their own public recognition of him, as one called of God to preach the gospel, is all that is necessary to invest him with the sacred office. But where the ministers of Christ are accessible, no church is at liberty, as a mere matter of convenience, to dispense with their aid: to do this, would be to despise the inspired precedent, and to trample upon the authority of Christ. So, where the aid of ministers is sought by a church on such an occasion, they are not at liberty to withhold it; and where they become satisfied in relation to the divine call and qualifications of a candidate for the ministry, it then becomes their duty to admit him to a participation in their labors, and to recognize him, by a public act of theirs, as one called of God to preach the gospel. This was done in the primitive church, it seems, by prayer and the laying on of hands. It matters not whence this custom was originally derived; it is sufficient that it constitutes an inspired precedent which we are to follow.

Ordination, it should be remembered, is an appointment on the part of the ministry only in this sense, that it is a

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blic recognition and acknowledgement of what is believed be the appointment of God. It is, therefore, one of the ost solemn and responsible acts in which a minister can ssibly engage.* It requires the exercise of a careful and partial judgment; it does not supersede or dispense with e judgment of a church, but it presupposes their choice and ection; it does not arrogate to man the authority to send rth ministers; it distinctly recognizes this, as belonging clusively to God; it is also the acknowledgement of a lemn duty on the part of the officiating ministers to second d sustain God's appointments, and carefully to protect e churches from sustaining any other.

Ordination is of great utility to the candidate. He receives e advice of men older and wiser than himself, at a most portant crisis of his life; and, if sincere in his profession, has reason to expect and confidently to believe, that the ayer offered while consecrating hands are upon his head, ill be heard and answered in his behalf, and that he will ceive grace and wisdom from above, to qualify him for s work. In addition to this, although it does not invest m with a *character indelebilis*, yet a certificate of his ordiation will always be evidence, wherever he goes, that he as furnished some church, and some minister or body of inisters, reason to believe that he was called of God to reach the gospel; and that, therefore, he is one of Christ's wn ministers, introduced into his work in Christ's own way. nd this is a kind of evidence that no church would be at berty to despise, so long as he does not nullify it by some efect in his moral and religious character. Ordination to he work of the ministry is an essential pre-requisite to the astoral relation; yet it does not necessarily constitute a man he pastor of any particular church. This can be done by he election or choice of the church alone; and this relation

* It is customary, in this country, when a candidate is to be ordained to the inistry, to call a council for the purpose, composed of laymen and ministers. his, in our view, is improper. If churches wish advice with regard to *presenting* man for ordination, they are at liberty to consult as many other churches as ey please; but when it comes to the *ordaining act*, this belongs to the ministry one,—it is an act for which they are individually responsible, and of the proprie- of which, each is to form his own individual judgment. In a mixed council, e lay-members may be the majority; they may out-vote the ministers present; d, contrary to their views, may declare in favor of proceeding to ordination. that case, who would lay hands upon the candidate? We prefer the practice f our English brethren: among them, when a candidate is to be ordained, minisers alone are called for this purpose.

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exists only by the mutual consent of the church and pastor, and may be dissolved at the will of either, provided the interests of Christ's kingdom require it. But the dissolution of this relation does not deprive the pastor of the character of a minister, which was accorded to him by his ordination. He is at liberty to enter into the same relation with any other church.

We have seen the manner in which an individual is to be introduced to the work of the ministry, and into the pastoral office. Let us now inquire, wherein consists the authority with which a Christian pastor is invested. That he has authority of some kind, no one can question who carefully studies the Scriptures; but with regard to the nature of this authority, there is much misconception, among both pastors and churches. Pastors sometimes assume too much; and churches often encroach upon the just rights of pastors; so that disaffection, alienation, and the disruption of the most sacred ties, are often the consequence. It is very evident, in the first place, that the pastor's authority does not extend to the management of the temporal affairs of the church. Even the apostles, who had more authority than pastors can now claim, chose to decline, as far as possible, all connection with such matters. This occasioned the origin of deacons (Acts 6: 1—6). It is sometimes necessary for churches to raise money for temporal purposes; to purchase property, to build meeting-houses, &c. It is the part of wisdom for pastors to leave the entire management of such things to the church; the most they should do is to give their advice; and this should not be too strenuously urged. Pastors have authority only as religious guides and instructers; but even in this sphere, their authority is not of such a nature as to allow them to be "lords over God's heritage." (1 Pet. 5: 3). They have no right to enjoin any laws, measures, or commands, which Christ has not enjoined; they have no authority over the conscience of any individual member, nor any right to interfere with him in any of his public or private duties, interests, or relations. Yet after all, pastoral authority is not a mere shadow, an empty name; it involves responsibilities of the most momentous and sacred character, and is an authority which every member of the church is bound to respect. The inspired injunction, binding on all, is, "Obey them that have the rule over you, and submit yourselves."

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he reason assigned is indicative at once of the sphere of storal authority, and the nature of pastoral responsibility— for they watch for your souls, as they that must give count." If then, it be asked, wherein does pastoral au- ority consist? We answer, it consists in being pastor. hen an individual is once invested with the pastoral office, one else has a right to be pastor. Neither private mber, nor deacon, nor the whole church together, have y right to interfere with the pastoral relation while it sub- ts. This relation does not exist at the option of a church; ey cannot annihilate the pastoral office. They have, deed, a choice as to who shall be their pastor; but they e bound to have a pastor where it is possible, and to pect his authority.

The pastor, then, is, by virtue of his office, modera- or president of all the meetings of the church. When ce chosen pastor, it is unnecessary to have another election make him moderator; and no meetings should be ap- inted or held without his knowledge or consent. He is und to use his efforts to give such a direction to all these eetings, as will best promote the harmony, brotherly love, d spiritual interests of the whole body; and the church bound to second and aid all his efforts in this respect. nd, so far as superiority is concerned, he is the greatest an in the church who is willing to be the least, and to ake any sacrifices for the spiritual welfare of all.

Again, the pastor is, by virtue of his office, teacher and in- ucter of the church. It is his duty to teach the doctrines, d inculcate the precepts of the religion of Jesus; it is the ty of the church to hear and obey these instructions, hich, when rightly administered, will require nothing more r less than obedience to the instructions of Christ. The lpit and the conference room belong to the pastor, so far least, as this, that he is responsible for the kind of instruc- n which is there given; and no one has a right to enter ere to instruct the people without his permission. He is see that no man is allowed to poison the flock of which is overseer. No church has a right to place a man in their lpit a single Sabbath, contrary to the wishes of their vn pastor; much less have the church, or any of its embers, a right to set him aside, and make a stranger astor *protem.*, for six or eight weeks together. This, indeed,

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until very recently, has been an unheard-of anomaly; and even now, few churches would venture to do it in form; yet it is done in reality, where pastors are compelled, from deference to their people, to invite men into their pulpits in whose character, doctrines, and measures they have no confidence whatever. This, in every aspect in which it can be viewed, must be regarded as a violation of Christian order, and an encroachment upon the institution of Christ. No church, pursuing such a course, can expect the blessing of Heaven; alienation and discord, and the ultimate disruption of the most sacred ties, must be the inevitable consequence. On the other hand, a pastor's authority does not entitle him to introduce any man into his pulpit contrary to the wishes of his people, or any respectable portion of them. They may be willing that he himself should be their teacher; they have chosen him to be such; but this does not invest him with authority to place any one else over them as a teacher, without their consent. Should it become necessary for a pastor to abandon his pulpit for a few weeks, he should, indeed, be allowed to select some other one to supply his place, in whom he can have confidence; but this must be a matter of deference upon the part of the people, and not of obligation.

Finally, in his private visits among his people, a Christian pastor has an authority which no other man can claim. He is the shepherd of their own choice. He is to strengthen the weak, and reclaim the wandering. He has a right to interrogate individuals with all particularity, as to the progress of piety in their own souls, to inquire carefully after the causes of spiritual declension, and to administer instruction suitable to the case of each. However desirable it may be for Christians in a social way to converse with, and admonish each other, for their spiritual good, yet, for a mere private person to go from house to house, instituting an inquisition in regard to the particular spiritual state of individuals, might be regarded as a mark of great assumption. Not so with a Christian pastor; this would be no assumption in him; it is a part of his duties, to which he is most solemnly bound by his sacred office, and which, if properly discharged, must result in great spiritual good to his people.

Thus far we have spoken of mere official authority; and this is far from being of little importance. No pastor has a

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ht to waive or disclaim it. He has no right to say to his ethren, "I have no authority, I am as one of you." The th is, if he is a pastor, he has authority; and if he has htly come by his sacred office, it is an authority conferred the Holy Ghost; and it is consistent with the most fect humility for him to acknowledge it, and use it to the ise and glory of God's holy name. But besides this, re is an authority which is not official, which every pastor uld aim to possess—an authority which can neither be rrowed, nor successfully counterfeited, and which no titles suffrages can confer; it is the authority of a pure char-ter and a cultivated mind. There is a majesty in holiness. e man who possesses this, will never be left to contend his official rights. His authority, none will dispute. He ed never resort to coarse epithets, in order to rebuke sin. e himself is a rebuke to all iniquity; and the noiseless luence of his example adds power to his religious instruc-ns. With such authority as this, giving weight to his nisterial character, the Christian pastor carries with him influence more powerful for the reformation of men, than t which is wielded by any earthly potentate; and which, rough the blessing of the Holy Spirit, is destined to be the ans of the reformation of the world.

We should have written less on the above topics, had our thor written more. We pass to a brief notice of his views the subject of formative church discipline. The chapter relation to the qualifications requisite for membership in a ristian church, deserves to be printed in letters of gold. e cannot withhold from our readers the following para-aph, containing the main idea which is here expanded and ustrated.

"The most perfect system of discipline, when applied to unsuitable bjects, cannot be expected to produce valuable results. A careful herence, therefore, to the scriptural terms of church-membership, if t strictly a part of the formative process under consideration, may at ast be regarded as essential to its success. A military officer, sent t to enlist and train recruits, will not receive the crippled, the par-ytic, and the blind. He wants perfect and able-bodied men, who are pable of rendering active service, and of enduring hardness as good ldiers. The same principle is applicable to those who aspire to be mbered with the soldiers of the cross. None are wanted in the ristian army but such as actually possess, through the enlightening, d quickening operations of the Holy Ghost, spiritual perceptions, nsibilities and capacities. None are wanted, but such as have been born of the Spirit.' (John 3: 5, 6). Every attempt to br ng persons

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of an opposite character under the influence of a salutary formative church discipline, must necessarily prove unavailing. 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned,' (1 Cor. 2: 14)."

A church composed only of members who have thus been born again, must be a band of brethren indeed, united to each other and to their Saviour by the common bond of love. The simple laws of Christ's kingdom will be found abundantly adequate for the government of such a body, under all circumstances; and Christ never intended the admission of any others into his church. And churches cannot take a better course to destroy their own peace, and to bring reproach upon the cause of Christ, than to throw open their doors to the hasty admission of all who can be persuaded, under the high pressure of excitement, to believe themselves Christians. The chapter on the importance and necessity of formative discipline, cannot be too highly recommended. Mr. Walker very justly remarks, "that great accessions to the churches—especially if many of the converts have but little knowledge of the Scriptures, must have an unfavorable modifying influence upon their character; and that the only way to save them from a rapid deterioration, is to instruct the new members faithfully in the doctrines of Christ, and to train them carefully to discharge the duties he has enjoined." In the measures recommended for forming and developing the complete Christian character, great prominence is justly given to the labors of a faithful Christian pastor. In addition to the usual teachings of the pulpit, catechetical and Bible class instruction is highly recommended. Much reliance is also placed upon the pious example of the older members. We should have been glad, had this part of the book been more expanded. If more attention could be given to the various means for enlightening and instructing young converts, and bringing to perfection among them all the Christian virtues, there would be less occasion for those corrective measures which constitute, alas, the principal burden of the discipline of our churches. Before leaving this part of the subject, we are constrained to say, that the importance of instructing the young cannot be too highly estimated. And, as the young and unconverted part of every congregation is the principal source from which the pastor may hope for the increase of the church, the instruction of this class should be

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as early as possible commenced. The Sabbath school and Bible class are the nurseries of the church. We rejoice that some of our experienced pastors have been induced to turn their attention to the preparation of suitable books for their benefit. The Sabbath school books prepared by Mr. Hague, are exerting their silent, but all-powerful influence. We welcome the appearance, also, of Mr. Stow's Doctrinal Question Book. We trust it will find its way into the Sabbath schools and Bible classes of every congregation. It is admirably adapted for the instruction of the young in Biblical theology.

The second part of the work before us contains much that is rich and valuable. The following just remarks are from the section which treats of the power of the churches to maintain corrective discipline.

"We have thus seen, that the power to maintain the salutary corrective discipline prescribed by the law of Christ, was originally vested in the churches. We have not seen, nor can it be made to appear from the New Testament, which is our only source of information on the subject, that this power was ever committed to any man or body of men, other than the churches. The conclusion, therefore, is unavoidable, that the churches alone can rightfully exercise it. The charter and basis of their prerogative in this respect, is the law of Christ; and his disciples need no higher authority for doing whatever he has commanded. Their right to associate themselves together for the observance of his ordinances and worship, and to assume the form and organization of churches, after the New Testament model; the privilege of each church, so constituted, to manage its own affairs, and to discipline its own members, according to its best judgment of what the Lord requires, and the exemption to which each is entitled from foreign interference, supervision, or control, either ecclesiastical or civil; in short, all the powers and privileges of the churches rest upon this ground. The law of Christ has conferred these powers and privileges, and they may not rightfully be invaded. They belong to the churches; and rightfully may be neither delegated nor surrendered, neither transferred nor alienated. Every other ecclesiastical tribunal, however constituted,—every other body, claiming and exercising disciplinary powers, from the petty church session to the grand consistory, is guilty of usurpation,—exists and acts, lives, moves, and has its being, in violation of the law of Christ, and of the rights of his people. And every church, submitting to such usurpation, and relinquishing its right to be the conservator of its own purity, is recreant to the solemn trust it has received from the Master."

In this section, we also meet with a few incidental remarks which do not precisely harmonize with the views we have expressed upon the same subject. The author says, "It is supposed by some, that the power of ordination resides not

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in the church, but in the council assembled at the call of a church, and acting through a presbytery of its own selection." But his own view is, that it resides with the church, and that a council ought to be called, not to ordain, but to advise the church, in respect to the expediency of ordination; and that the officiating presbytery should be regarded as acting, not in behalf of the council, but in behalf of the church.

Undoubtedly, the ordaining power does not belong to a promiscuous council. There is no such body recognized in the Scriptures; and it resides in the church, only so far as the ministry reside in the church. The inspired precedent commits the ordaining power to ministers, and to them alone. Ministers, therefore, have something more to do, than merely to advise the church with regard to the expediency of proceeding to ordination. The responsibility of ordaining a candidate must rest with them. A church has, undoubtedly, the right to withdraw the hand of fellowship from a minister, if they see occasion; for they can judge of immoral conduct in him, as well as in any other man. Yet, as it involves a most solemn responsibility to depose one who has been acknowledged as a Christian minister, it is rarely expedient for a church to proceed to such a measure, without the advice of a number of judicious ministers, so that the act may not seem to be the result of haste, of indiscretion, or of party prejudice. And, where a minister has been excluded, or where he has fallen and been guilty of gross immorality, a church has a right, if she obtain evidence of penitence and reform, to restore or retain such an one in her fellowship, but has no right to restore him to the work of the ministry.

But this article is growing far beyond our intention. Yet we cannot close, without a few remarks in relation to the method to be pursued in order to reclaim the erring, and to purify the church from incorrigible offenders. It is very evident that the arrangements in our churches for bringing offenders to justice are generally very imperfect. This, in any government, cannot but be regarded as a great and dangerous defect. When the civil authority begins to connive at crime, the very foundations of social order tremble, and the whole frame-work of society is threatened with dissolution. So in ecclesiastical bodies, if sin can be practised with impunity, the bonds of fraternal union are loosened; and men of character and principle cease to regard it as any

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recommendation for a man to hold a good standing in a Christian church. Christians are in danger of being infected by the spirit of the age. Every where there is a growing sympathy for the criminal. No one weeps for the murdered man; but if the perpetrator of the horrid deed is brought to justice, there is at once a general interest awakened in his favor. Petitions are circulated for his pardon, and prayers are sent up to legislative bodies for a mitigation of the laws. Should a professed Christian church become infected with such a spirit, it would be hazardous to undertake to enforce the requirements of the gospel in relation to any species of sin whatever; and should any one attempt this, there are a thousand ways to frustrate the designs of justice, where the will of a corrupt majority is acknowledged as the highest law. But when the laws of Christ are allowed to reign, and when members are carefully instructed in all his requirements, as fast as they are introduced into the church, then each church will find herself in possession of an arrangement for detecting and reforming offenders, which, for kindness and efficiency, can be excelled by nothing which human wisdom can devise.

We are much gratified with Mr. Walker's general views in relation to what he denominates, "the law of corrective discipline," contained in Matt. 18: 25—27,—especially in relation to "the process of corrective discipline." We are not prepared, however, to concur with him fully as to the extent of this rule. It is very evident that the most serious difficulties which arise in churches, to threaten their peace, and retard their prosperity, are those which spring from what are called personal offences. And where an offence is of this nature, the injured individual is very liable to magnify his own injury. His prejudices are liable to get the ascendency of his judgment. He may misconstrue the motives, and exaggerate the guilt, of the offender. He is liable to make his grievance a topic of common conversation and complaint, and prematurely introduce them into the church, which may soon become embroiled with little unimportant family difficulties and personal altercations, in which prejudice and revenge may have a much more active part, than an enlightened zeal for the honor of religion, and the purity of the church. Now it is obvious, that this class of offences need a peculiar treatment. If the parties possess any thing

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of the spirit of Christ, one or two judicious brethren can do more to aid them to a proper adjustment of their difficulties, than all the ecclesiastical bodies or councils they could invoke. Consequently, the Saviour has enjoined upon his disciples a rule in reference to all personal offences, which is peremptory and authoritative. The case in which the rule is positively obligatory is very explicitly stated—"If thy brother shall trespass *against thee.*" In order to make it appear that the rule is authoritative as to all cases of sin, it would be necessary to adopt a latitude of interpretation of very dangerous tendency. Our author, we trust, will not complain that we should differ from him in this particular, as he himself does not hesitate to express his dissent from Andrew Fuller on the same point. We have given due consideration to his exegesis of the passage containing this rule. We think his arguments need fortifying. They fail to convince us.

But the question, whether the rule is divinely obligatory as to all offences and crimes, is one thing; and, whether it is safe and expedient to follow it as a general rule, is another. If the Saviour has enjoined it as a universal rule, this brings all questions as to its expediency to an end. If he has not thus enjoined it, then no one else has a right to enjoin it. No church has a right to say, we deem this a safe rule in all cases; therefore we will make it obligatory in all cases upon our members. We can conceive of instances where gross public sins have been committed, and sins which have become the topic of public and general conversation, and the occasion of grief to many brethren, when it would be perfectly proper for any individual to bring the subject to the knowledge of the church. The church might then appoint a judicious committee to visit the offender, to labor with him for his good, and to examine and report all the facts in the case. Such action might then be adopted, as circumstances may require. This course would be as likely to bring matters to a favorable, and speedy termination, as any that could be adopted. Or, if the individual who first names the subject, declares himself in full possession of all the facts in the case, and that he is prepared to furnish the proof that the offences which are the topic of public conversation, were actually committed, and that, in his opinion, any labor on his part with the offender, either alone or in company with others, would be entirely useless,—then, in this case, the

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church is competent to judge what disposition of the matter should be made. They may proceed at once to hear the charges and the proof; or, they may refer the matter to a committee, which may examine and report the facts. There may be instances of this kind, where an individual may feel oppressed and grieved in view of facts which have come to his knowledge, and which he knows are fully within the knowledge of other members of the church; yet he is convinced that his own situation and circumstances are such, that it would be highly inexpedient for him to institute a protracted course of labor with the offender. Or, the individual who may first mention such offences to the pastor, or the church, may not always be competent for the requisite labor. He may be wanting in experience and judgment, so that it might be the height of indiscretion to remand him back to the offender, and require him to enter upon the prescribed course of gospel labor. He might greatly embarrass the case, and occasion the church much more trouble than he could save them. Or, he may be one whom the offender may easily impose upon, and deceive with false explanations, and make him, and those whom he may select to labor with him, accept of a very inadequate adjustment of the matter. Now a judicious pastor would greatly prefer to bring the wisdom of the church at once to bear upon the case in question, rather than to allow it to become complicated by falling into indiscreet hands, or to leave iniquity unrebuked. Still, if our author should contend that the rule in Matt. 18th, is a safe general rule to be followed in all cases, this point would be scarcely worth disputing. The question would then resolve itself into a mere matter of opinion. But where the subject relates to the settlement of a divine command, it assumes a more serious aspect. On such a question, no man can be indifferent.

So far from this rule being binding in all cases, we have an inspired precedent, and directions which seem to involve a different procedure in relation to a gross sin, and one which had become a subject of common report. "It is *reported commonly* that there is fornication among you," etc. Paul addresses himself directly to the church, as a body, in this case. He rebukes the *church* for allowing such sin to pass uncensured; and it is to the church he says, "I have written unto you not to keep company, if any man that is called a

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brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner,—with such an one, no not to eat." But if a church, as a body, is prohibited by a divine rule from taking any cognizance of offenders until presented by individuals in a certain way, then we see not how a church, as such, can be the subject either of blame or command, or how they can be considered as having any responsibility whatever, unless individuals should first do their duty. And they have no arrangements even for enforcing this; for if a man will not be grieved with an offender, so as to institute a course of labor with him, surely no church can compel him to be grieved. But when he is personally injured, his sensibilities will not need to be quickened.

We have thus ventured, with great reluctance, to dissent in a single instance from the views expressed by our author. Amid so much that is excellent, we find but little to disapprove.

In relation to the law of corrective discipline, we should have been glad, had he been more explicit as to the duties and powers of the brethren who are to be chosen in a second step of labor. Much misunderstanding, we fear, prevails upon this point. They may suppose themselves possessed of all imaginary power, and may proceed to try, condemn, or acquit the accused; or, leaving the brethren still at variance, they may report to the church, if interrogated, that there is nothing in the case deserving of their attention. Now if such be the understanding, the law is susceptible of the greatest abuse. The complainant is laid under great temptation to select brethren of strong party feelings, through whose agency he may hope to secure any sentence he may desire. Or, if the brethren selected be not men of decision and discernment, they may be seduced by the offender himself, and may endeavor to screen him from deserved censure. But how have these brethren become invested with the power to try and decide the case? Christ surely has committed to them no such power; they have no right to assume it, and the church have no right to delegate it. Now we think the duty of these brethren is clearly limited and settled by the language of the rule. It is very simple, and need not necessarily involve them in any party feelings, nor expose them to party prejudices. In the first place, they are to labor to reclaim the offender, when his guilt is obvious; this is plainly implied

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n the expression, "if he neglect to hear them." And this onstitutes the whole of their duty, before the case comes nto the church. But in many instances, the question conerning the reality and degree of guilt becomes very delicate nd complicated, and the accused at least can be convinced f no wrong, and all labor with him is vain. The aggrieved rother is then at liberty to mention his grievance to the hurch. Now the duty of the brethren in the second step of abor is equally clear and simple. They are still unprejudiced nd uncommitted persons, and may be appealed to by either arty as witnesses; but as witnesses of what? Why, of very thing that has fallen under their notice, which can hrow any light on the case,—of all the facts relating to the ause or proof of the offence; and of all the language and xpressions employed, illustrative of the Christian or unchrisan spirit of either party. It was the design of the Saviour, that in the mouth of two or three witnesses every word may e established." It is the duty of these witnesses, then, to estify these facts to the church, with as much care and npartiality as if they were on oath. They are not to retail neir mere opinions. Opinions are not facts, and can furnish o adequate materials for an impartial judgment. They are ot to prepare a decision for the church. Christ has comnitted it to the church herself to decide such cases, and to no ther body of men on earth. If they decide with strict eference to the requirements of the gospel, then their decision s authoritative; it is accepted in heaven, and should be cquiesced in by the parties. But should the spirit of party ain ascendency in a church, should they lose sight of Christ's equirements, and treat right and wrong as things to be altered n their nature by the mere vote of a majority, then their ecision can receive neither the sanction of God nor the favor f man; and is deserving of no more regard, than the opinion f the common rabble collected in a political caucus.

Should Mr. Walker conclude to favor the public with a ew edition of his book, which we trust he will, there is one ther suggestion which we would submit to his consideration. We should be glad to see, in some part of his book, more rominence given to the rule which our Lord has enjoined pon the offender. Indeed, this is so generally passed over n silence, that many pastors and churches seem scarcely aware of its existence. But it is very evident, that for the

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adjustment of all difficulties, and for the restoration and preservation of peace in the churches, much more will depend upon the spirit and conduct of him who is so unfortunate as to give offence, than upon the one who is offended; and had there been wanting a rule for the guidance of his conduct, the deficiency would have been one of a very serious nature. But our Saviour has not left such deficiency in his code. He has supplied the rule,—a rule, which, for beauty, wisdom, and simplicity, it is impossible to transcend. It is contained in Matt. 5: 23, 24. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Why is not this rule as imperative and obligatory as the other? It is enjoined by the same Saviour and upon the same disciples; it has the precedence as to the *time* of its announcement, and, if uniformly followed, would leave but little occasion for the application of the other. Moreover, it is of most solemn import. It is the language of our adorable Mediator, who holds in his hands the keys of the kingdom of heaven; who shuts, and no man can open; who opens, and no man can shut; and through whom alone we can obtain access to God, and the forgiveness of sin. He hereby solemnly and formally closes the doors of heaven against the man who is reckless of his brother's peace, who inflicts a wound, and refuses to heal it. To the offender who approaches his altar, he says, "leave there thy gift, and go thy way; first be reconciled to thy brother." This is not addressed exclusively to those who are conscious of guilt; but to every man who has not used the last effort which kindness and patient explanation can put forth, to remove the cause of a brother's grief. He says, "be reconciled." This does not necessarily imply that there is any real enmity on the part of the offender; but that there is alienation upon the part of his aggrieved brother, which he is to try to remove. But when this is done, Christ says, "then come." Yes, then, and not till then, is the door of mercy open; the offender may then approach the altar, and his gift meet with a gracious acceptance. Thus, while anger is so fearful a thing, that the Saviour would have no man allow the "sun to go down upon his wrath," he, on the other hand, withholds his own mercy from one who will not, in the true spirit of

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nciliation, endeavor to remove every occasion of stumbling
om the way of his fellow-men.

When this rule is overlooked by Christian pastors, they
rego a most efficient means of moral discipline to their
arers. If the offender is allowed to forget that there is such
rule in the Bible, he remains at peace; but when this is
esented, explained and enforced, he soon finds it grappling
th his inmost conscience. Every time he approaches a
rone of grace, he meets the prohibition, "leave there thy
ft." In every act of professed religious worship, he is
minded that the way of access to God is for ever barred
ainst him, till this duty is discharged.—Fuller has some
cellent remarks upon the point. "'What must I do,' say
ou, 'who have offended my brother? Must I not worship
od, nevertheless?' 'No, not in that state, for God will
ot accept thy gift.' 'What, then, must I keep away?'
No! but go immediately to thy brother, and acknowledge
y fault; or, if no offence were intended, explain matters to
y brother, then come and offer thy gift.' If the door of
od's house were shut against every one who refused to
mply with this direction, it would make many feel; yet the
oor of mercy, or divine acceptance, is shut, which is of far
reater account." This rule has not entirely escaped the
tention of Mr. Walker; but he has not given it sufficient
rominence; he has introduced it at the close of a section,
y way of casual observation. He says:

"In concluding this section, it should be observed, that no church
ember who is conscious of having committed a disciplinable offence,
an rightfully receive the Lord's supper, or bear an active part in any
ublic religious service, until he has confessed, and if practicable, re-
aired his wrong. 'Therefore,' says our Lord, 'if thou bring thy gift
the altar,' &c. (Matt. 5: 23, 24.) This injunction is binding upon
he secret, as well as upon the open, offender. Though his brethren be
ot grieved or offended, yet if he have given them occasion of grief or
ffence, he must not omit to offer satisfaction. Though they may not
old aught against him, yet if he remember that they have aught against
im, he is under obligation to take it out of the way. Nor can he
easonably hope for acceptance with his Maker, until, in this respect,
e is ready to comply with his righteous demands. The same rule is
pplicable to the supposed offender, in whose case a process of discipline
pending, even though he may be conscious of innocence. If his
rethren have aught against him, though it be without just occasion, he
ught to abstain from all active participation in the public services of
eligion, until the matter is satisfactorily arranged."

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Were this rule always followed, few difficulties would exist among brethren. It is, however, more likely to be complied with by an innocent man than a guilty one. The unblushing effrontery of guilt can put on the appearance of more devotion, when under impeachment, than at any other season; and be more forward in the things of religion. And a man who can inflict the deepest wounds upon his brethren by gross departures from truth and righteousness, may begin to kindle with such a zeal for God, that he has no time to explain his conduct or clear his character; and the cry of persecution is raised, as the only proof he can give of his innocence. When such cases fall under the notice of a judicious pastor, he will be likely to quicken the sensibilities of the offender, by reminding him of the rule of our Lord. A professing Christian cannot do greater service to the cause of religion, than to vindicate his own character from moral imputation; nor should any minister of Christ ever enter the pulpit to break the bread of life with suspected hands.

The application of the above rule will, of course, require discrimination. There may be cases where unreasonable and malicious persons will allow nothing to satisfy them; and they may attack the character of a Christian, or of a Christian minister, for no other purpose than to interrupt his usefulness, and to bring him into disrepute. Or, the person whose moral character is justly impeached, may enter an impeachment against his accuser, for the very purpose of bringing him upon a level with himself, and to deprive him of the privileges of the church, at the same time that his own case is under investigation. But in all such cases, the character, principles and spirit of the innocent man will carry with them their own vindication, and the malignity of the false accuser will appear obvious to all.

In concluding this article, we would earnestly recommend to the members of our churches the perusal of this little volume. Its defects are very few, its excellences numerous. Few will peruse it, without obtaining clear views of their duty as Christians. No one can follow its suggestions, without improving in piety.

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ARTICLE VII.

INFANT CHURCH-MEMBERSHIP.

BY THE EDITOR.

Infant Church-Membership, or the Relation of Baptized Children to the Church. By WILLIAM A. STEARNS. Boston: Crocker & Brewster. 165 pp., 12mo. 1844.

It is gratifying to have, at last, a somewhat distinct and satisfactory reply to the long-mooted question, What is the relation of baptized children to the church? We congratulate ourselves in having obtained, in this treatise, not the irresponsible opinion of a single writer, but an opinion sanctioned by the implied approval of the respectable body of Congregational clergymen, called the Suffolk North Association. The performance before us originated in a dissertation assigned to the author, as an exercise before that Association, which "succeeded in harmonizing the views of all the members present. After the lapse of several months, a vote was passed, requesting its publication." The writer proceeded to examine the subject anew, and develop more fully the principles contained in the manuscript, and thus produced the present treatise.

As a merely literary effort, the work deserves high commendation. The style is, in all parts, well adapted to the nature of the discussion; and where the form of the argument renders any thing admissible beyond bare statement and proof, the author writes with much beauty and force. As a logical, or a theological effort, we cannot award similar praise. To us, it seems that both his theology might have aided his logic, and his logic, his theology; so that, by a mutual influence, each might have been more sound. We are aware, that when a man is fully convinced of the truthfulness of any theory, it is hard for him to assign their due weight to opposing facts and arguments. From the position which he occupies, he cannot see them in their real form, and relations, and proportions. This was, doubtless, the case with Mr. S., as he, in turn, will think the same of ourselves. We respect his amiable character and earnest spirit. We highly esteem

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him, both personally, and as the representative of a large body of excellent Christians, whose organ he is in this treatise. And we have no design to make him responsible for conclusions from his premises, which seem to other minds, viewing the subject in a different light, truly legitimate. But as his performance is now public property, and as it is based on a principle which is no where else, within our knowledge, so largely argued and defended, in either American or English theological literature, we have thought it due to the cause of truth, to enter into a somewhat extended examination of the principles maintained. As Christian reviewers, who, in that character, are set for the defence of the gospel, we feel that it is demanded of us. For, to use the language of our author, "True wisdom requires that we understand ourselves, maintain our ground firmly, defend the ordinances as well as the doctrines of Christ, opposing heathenish ceremonies, papal superstitions, antiquated additions, and modern innovations, but sacrificing no jot or title of what God has appointed."

The clearness with which the author pursues his argument adds to our pleasure in examining it. We feel that we have a substantial antagonist to assail, capable of being seized and held, and not a misty shadow, whose precise nature we are unable to define. The statement of his position can be best given in his own words.

"The position to be maintained is briefly this:—The baptized children of professing Christians are, strictly speaking, members of the church; and, with exceptions made necessary by their incapacity and their personal character, should be treated, in other respects, as such. They are not, of course, members by profession, nor are they members in full communion, nor are they in complete standing. Still, they are truly members of the church; they are entitled to its prayers, to a Christian education, and an affectionate supervision; they are standing candidates for full communion, and are to be received to the table of the Lord as soon as, but not before, they give evidence of possessing the requisite knowledge and faith, and are prepared to take upon themselves the baptismal obligations by a public profession of religion."

The work is divided into five chapters, embracing, 1. The proof of the doctrine of infant church-membership. 2. Nature and degree of church-membership. 3. Practical advantages of infant church-membership. 4. General sentiment of New England Congregationalists, and other reformed churches, on the subject. 5. Hortatory addresses to pastors, churches, parents, the baptized and the unbaptized. The argument is confined, chiefly, to the first half of the volume.

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In the proof of infant church-membership (Chap. 1), he considers the Abrahamic covenant, our Saviour's treatment of the little children who were brought to him, that he might bless them, the apostolic commission, the remarks of Paul, in 1 Cor. 7: 14 ("Else were your children unclean, but now are they holy"), household baptisms, and the assumed identity of circumcision and the Jewish state, under the first dispensation, with baptism and the Christian church, under the second. In exhibiting the nature and degree of infant church-membership (Chap. 2), he shows, first, that it is a peculiar kind of membership, different from membership in full communion, and complete standing, then, to what privileges the children are entitled by virtue of this church-union, and, thirdly, the restrictions upon church privileges to which they are subject.

Mr. S. remarks, that "the doctrine of infant baptism cannot be powerfully defended without that of infant church-membership, *upon which it is properly based.*" This impresses us as a correct view of the case. The one doctrine implies the other. Most of the arguments which are produced to sustain the one, are used, also, in supporting the other. This may be seen in the "Lectures on Infant Baptism," by Dr. Woods, in which the same train of argument is adduced as in this treatise, by Mr. S., and the passages quoted from the Scriptures are employed nearly in the same way. We feel that in the frank assertion of the connection of these two doctrines, something has been gained to the cause of truth. For, although infant church-membership has been the current doctrine of the Congregational churches from the beginning, as this volume abundantly shows, yet it has been little insisted on, and, we believe, acknowledged, at least of late, only in a modified sense. It will be more easy to some minds to see the absurdity of the doctrine, that infant children are *bona fide* church-members, and continue to be such, through all the folly, sin, and acknowledged unregeneracy of their youth and their riper years, than the absurdity of the doctrine of infant baptism. The latter can be invested with an apparent fitness and beauty, and clothed with attractions, at least as a matter of feeling, to an affectionate, pious, parental heart. The other is so unnatural, so unscriptural, so entirely at variance with the genius of the spiritual dispensation of the gospel, that we instinctively shrink from it, as

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neither beautiful nor fitting. If the two doctrines are so closely associated that they must stand or fall together, it seems to us that, even with many of the present advocates of infant baptism, they are more likely to fall than to stand.

We beg leave, at the outset, to make one or two remarks on some things in the introductory chapter, which impair the value of the book as an argument on the topic in question. There is one instance in which we have the show of confirmation of the author's theory, without any true confirmation of it; presented, too, not in the form of an argument, but as a statement of facts universally acknowledged,—presented as if they furnished a parallel case, and were, therefore, fundamental principles of the divine procedure, and fundamental in this discussion, while the cases are easily seen to be by no means parallel. The author speaks of the sacred and indissoluble connection between parents and children; their near relationship, recognized by the laws of society, and by the law of God; the fact, that children are often made partakers both of the blessing and the curse which attends the parent, —as God threatens to visit the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate him, and to show mercy to thousands of them that love him, and keep his commandments; the depravity of the whole human race, in consequence of the fall of our first father; and God's recognition of the relationship, when, in setting apart Abraham as the favored progenitor of a chosen *nation*, he included, in the blessing of that selection, his seed, who were to constitute that nation. The fact of this relation between parents and children, and of the recognition of it, both by divine and civil laws, is conceded as much by those who oppose, as by those who favor, infant baptism. The only difference is, that the former deny that the existence and recognition of the relationship furnishes any foundation for the application of the ordinance of a positive religious institute to the children, seeing that the application of the ordinance is in no manner demanded by the relationship; the conditions of the relationship do not necessarily make it either imperative or proper, nor does the withholding of it violate the terms of the relationship, or the duties springing out of it. To speak more briefly, a near relation subsists between parents and children; children often reap the consequences of the good or evil deeds of their parents; the ordinance of

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circumcision was to be applied to the descendants of Abraham, simply as his descendants and as members of the chosen nation, without regard to the moral state of the parent; hence Mr. S. concludes that the ordinance of baptism, a new ordinance, belonging to a new and more spiritual dispensation, and applied to the believing parent, ought to be applied, also, to the child, which is incapable of believing,—a plain instance, as it seems to us, of that mode of deducing conclusions from premises, which is called a *non sequitur*.

In speaking of the covenant of God with Abraham, he says, "This covenant not only indicates the intimacy of relation which exists in a moral and religious respect between parents and children, but is supposed to extend its benefits to all the spiritual posterity of Abraham, i. e., to all who resemble him in respect to faith, and, also, in an important sense, to the children of true believers, for ever." This sentence contains three clauses. In respect to the first, we say that we suppose the covenant of God with Abraham was not designed to indicate the intimacy of the moral and religious relations existing between parents and children generally, but the relation between God, on the one hand, choosing and setting apart Abraham and his natural descendants, as the representatives, first of the Jewish nation, and then of his peculiar people, on the other. And the legitimate descendants of God's peculiar people, to whom the promises of his grace are made, are not their children after the flesh, but their spiritual successors till the end of time. The second clause is in accordance with our own views of truth. The covenant of God with Abraham extends its benefits to all his spiritual posterity. This is in harmony with the New Testament doctrine,—"If ye be Christ's, then are ye Abraham's seed, and heirs according to promise." But it is also fatal to the whole theory which our author, and the writers on infant baptism generally maintain. For the converse of the apostle's text must be also equally true,—If ye are not Christ's, then ye are not Abraham's seed, nor heirs according to the promise; and, of course, are not entitled to its outward token and seal. The third clause,—"And, also, in an important sense, to the children of true believers, for ever,"—is that which is to be the basis of the argument of the volume, viz., to show what that "important sense" is, and that the children of believers by natural descent, are those whom God designed

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to include in the covenant. But, "*hic labor, hoc opus est.*" We foresee that the author has set himself a hard task. It remains to consider the manner in which the task is performed.

We anticipate that he will meet with difficulty on account of the spiritual nature and claims of the gospel dispensation, the nature and meaning of the ordinance of baptism, and the nature of a Christian church and the qualities demanded of its constituent members. It seems to us that each of these places insuperable obstacles in the way of his success. They furnish standing arguments, in our view, in favor of the principles that we have ever maintained, and on the ground of which we regard our churches as "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

We must, also, demur from his account of the efficacy of baptism, unless what he says of it be limited to the case of adult believers. He says that baptism is not "considered by him as a saving ordinance, nor as imparting mysterious efficacy to the infant soul, but only as one of the divinely appointed means of grace, bringing the recipients into a peculiar relation to God and his people, and preparing the way for the realization of covenant blessings." In respect to the true Christian, we have no doubt that baptism is a divinely appointed means of grace. He who solemnly remembers Christ in it, and views it as the symbol of death to sin, and living again to righteousness, acknowledging it as such in his own person, cannot submit to the ordinance without finding it a means of spiritual good. But it is not designed to have a vicarious efficacy, exerting no influence upon the subject, but only upon the parent presenting the unconscious subject at the font. And to represent the ordinance of baptism, administered to an unconverted person, as a means of grace, seems to us a dangerous doctrine. It is but a step to the view maintained with such zeal in New England, a hundred years ago, before the powerful mind of Edwards had dissipated the mist, that the Lord's supper is also a means of grace, and that the unconverted may, therefore, partake of it, as one of the instrumentalities of conversion. We say, in like manner, of the statements contained in the latter clauses, that we can only agree to them, as exhibiting the influence of baptism in respect to adult believ-

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ers. Baptism in water has no efficacy to create any new and holy relation between any unconverted person and God; nor, in the case of the unregenerate, can it be regarded as "preparing the way for the realization of covenant blessings." Supposing that the infant, on whom the name of the Trinity is put in the ordinance of baptism, grows up in profligacy, and dies the sinner's death,—a case, confessedly, not impossible,—the great blessing of the covenant,—"I will be thy God," is, in such a case, never realized. The way for its realization has not been prepared; certainly, baptism has not prepared it. Or if any inferior blessings be meant, such as Christian instruction, parental influence and the like, then we say, the efficacy of baptism is nugatory; because, so far as these blessings are concerned, the way to the realization of them is as much prepared, through the solicitude of Christian parents, for the unbaptized as for the baptized.

In examining our author's main positions, we shall find it most convenient to show why the doctrine of infant church-membership seems to us unnatural, unreasonable, and unscriptural, and then to weigh the arguments on the other side which he adduces in its support.

The nature of the gospel dispensation, as compared with the ante-Mosaic and the Jewish, renders the doctrine unnatural, unreasonable and unscriptural. God has always had a church in the world, distinguished by its spiritual character. But it has not always been a visible church, separated by outward ordinances from the rest of mankind. There are no traces of a visible Jewish church, properly so called, distinct from the Jewish congregation. The rite of circumcision was applied indiscriminately to all males in Israel. The passover was eaten by all. The privileges of Jewish nationality were enjoyed by all, without reference to moral character. Many were destitute of true grace. They were idolaters in heart. They were stiff-necked and rebellious, provoking God to anger by their sins, and filled with mischievous devices. But so long as they adhered to the outward ceremonies of the Jewish faith, frequenting the altar of daily sacrifice, going up at the appointed times to Jerusalem, to worship, observing fasts and feasts, agreeably to the directions of the ceremonial law, performing the outward purifications demanded by the ritual, in the manner which that ritual prescribed, the national covenant, which God made with their fathers, was kept, and

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all its blessings were enjoyed. There is no instance in which any man was cut off from any sort of nominal, or real, church privileges, under the Jewish dispensation, for the want of faith, or love to God, or zeal, or inward purity. There are threatenings that the uncircumcised child should die; and that the man who neglected the observance of the rites enjoined upon every Hebrew should perish from among his people. But it was a dispensation of carnal ordinances, and a worldly sanctuary. Its service was an outward service, its purification, an outward purification, and its seal, an outward seal. With how little reason can we assert, that it was actually in itself, or was even a precursor of, the Christian church, except it be in a dim and shadowy symbol! The requisites for admission into it were not spiritual requisites. The conditions of the enjoyment of its privileges were not spiritual conditions. Its ordinance was a token of nationality, a sign of legal descent from Abraham, or of alliance, by voluntary consent, with the Jewish people. It implied no faith in those upon whom the seal was placed. It bore no testimony to their renovation of heart and newness of life. But such is not the Christian dispensation. Its spirit is a spirit of inward purity. Its claims reach to the heart. Its church is a spiritual church, whose members are living branches of the living vine. Its first ordinance is a spiritual ordinance, appointed to be applied to believers, in token of their dying to sin and their living again unto righteousness. Its privileges are spiritual privileges. Though the Lord's supper be an outward ordinance, yet is it to be eaten with an inward, holy remembrance of Christ,—an ordinance, for the enjoyment of which, not natural descent, not national alliance, not external morality, is the all-sufficient and universal requisite recognized in the New Testament, but a pious, humble, affectionate heart, self-examination, the discerning of the Lord's body, deadness to the world, and communion with Christ. When we consider the characteristics of a true church of Christ, such as the churches to which the apostolic epistles were addressed, their regeneracy, their holiness, their purity, their conscientious excision of the unspiritual and profane, and ask, where shall we find a parallel in the former dispensation,—when we inquire, where is the evidence of such a church, so separated from the world, so distinguished from the worldly and unspiritual part of the Jewish nation,—echo answers, where? But

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no seer rises from the grave, to point us to such a church. No sentence from the book of inspiration guides us to such an holy, separate organization. No solemn feast gathers its guests on the principle of such exclusive (we use the term in a good sense) qualifications. The Jewish code no where says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise;"—but, "Every man-child among you shall be circumcised."

As the gospel dispensation is a spiritual dispensation, admitting none but spiritual qualifications, in order to the enjoyment of its privileges, so also it admits no vicarious performance of duties. It recognizes no vicarious guilt or innocence. The sacrifice of Christ, the innocent for the guilty, stands alone in the system. His righteousness is imputed to the believing penitent, and on this ground the lost sinner is acquitted and saved. But the doctrine of substitution stops in that single application of it. Human merit is untransferable. As the proverb was done away in Israel, in Jeremiah's time, "The fathers have eaten sour grapes, and the children's teeth are set on edge,"—so in the gospel dispensation, no man can repent for another, or exercise faith for another. Every one must stand or fall, on the ground of his own submission to the divine requirements. The child cannot repent for the parent, nor the parent for the child. And, in like manner, the ordinance which is emblematic of the believer's dying to sin and rising again to newness of life, can be properly applied only to the believer, in whom that experience is realized. There is no scriptural account of any substitution of this sort in the Christian dispensation. God does not thus deal with men, under the present order of the divine government. The gospel needs not to be prostituted for the preservation of nationality. There is no longer any reason for God to interpose in respect to that matter. There is no such immediate necessity for the application of the ordinance of baptism, that it must be applied on the strength of the parent's faith. The parent can believe only for himself. He cannot believe for his child. He has no faith to be communicated in another's behalf. It is not necessary as a means of introducing the child to the kingdom of God. If he die, he will be saved, unbaptized. It is not necessary to open the way for him into the church. He is confessedly unregenerate and depraved. And the constitution of the

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church precludes the admission of unregenerate persons. It is not necessary as a testimony to the parent's faith. That was testified by his own baptism. Thus far the testimony of his baptism extended, and no farther. If it be said, it is a sign of his faith in respect to the child, then why should not the rite be administered to the subject in which the faith exists, rather than to the subject which is without faith? It is not necessary as a sign of the child's faith, prospectively. The child may never have faith; and wherefore should the sign be put upon him, when the thing which it signifies may never exist? It is not necessary as a sign of the parent's promise to see that his child shall be a believer. He has no right to make such a promise; and hence, if he make it, it has no validity. He cannot compel his child to believe. Why should he put upon him a sign, whose meaning is, that he will do it? It is not necessary as a means of grace; God has not appointed either of the two ordinances of the New Testament to be the means of grace to the unconverted. It is not necessary to secure the child's religious education. The pious and faithful parent will seek to lead his child to heaven, whether he be baptized or unbaptized. It is not necessary as a token of God's covenant; for it cannot be known that God has entered into covenant with the child. He may live in unregeneracy, and die, impenitent and unsaved. What does the token of the covenant signify, if the covenant itself do not exist? It is not necessary in respect to any covenant with the parent; for a covenant with the parent can have reference to the parent only. God has given no pledge for the salvation of the child, merely on the ground that he is the child of a believing parent.

Again, the church is a purely spiritual organization. It is designed to embrace only saints. Whatever definition we give to it, embracing its main elements, that definition will exclude infant children. If it is a body of believers, associated together for mutual edification, the maintenance of the worship of God, and the observance of the ordinances of the New Testament, these things lie beyond the capacities of the infant. If the qualifications of church-members are repentance, regeneration and newness of life, together with a hearty self-dedication to God, and an engagement to live to his glory, then, these are qualifications which exclude the infant child from a place in the visible church. If the church

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is the body, of which Christ is the head, then the body must be composed of pious persons, with whom Christ will choose to be allied; but infants are not pious persons. They are not only unregenerate, but they may grow up to be exceedingly vicious. If the church is to be the opposite of the world, infants cannot belong to it; for although in their infancy, they are not chargeable with the sins of the world, after several years of guilty moral agency, during which, our author contemplates their continued union with the church, they will be the world itself; and we shall have the world embraced within the bosom of the church. If the church is the assembly of the saints, what claim have infants to be numbered with its members, since, if they are not sinners in the sense of actual transgressors, they are confessedly not saints in any sense, positive or negative? If the church is a society of believers, infants are not believers, and have no right to be counted among them. If it is composed of Christians, infants are not Christians. If it is made up of those who shall persevere in holiness to the end of life, and be saved with an everlasting salvation, the church on earth being, as it were, the outcourt and emblem of the church in heaven, and the church militant composed of those who shall form the church triumphant, then infants have properly no place in it. Holiness is not implanted in them as yet; and, instead of being holy to the end of life, they may become more and more sinful, without ever affording any sign of penitence, and perish for ever. If certain moral requisites are necessary to constitute any one a member of the church, and an ornament to his profession, then infants are excluded on account of their deficiency of these moral requisites. If the act of uniting with the church, or the fact of being a member, implies a profession of religion, so that he who is a member of the church lays claim to something different from him who is not, infants are incapable of being in the church, because they are incapable of making a profession of religion. They can lay claim to no character nor qualities, which are not possessed equally by infants that are not in the church.

It is of no avail to say, in reply to all this, that such requirements as have been spoken of, are made on the supposition that the subject is of age to possess and exemplify them—that these views belong to the adult members of the church, who are competent to them, and have no respect to the infant portion of it, who are incompetent. For the answer imme-

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diately forces itself upon us, if they are incompetent to the duties and relations of church-members, they are incompetent to be church-members. By the force of New Testament principles, they are necessarily excluded. From the nature of a church, they cannot be members of it. The elements of church constitution oppose it, and prevent it.

The nature of the ordinance of baptism, and of the Lord's supper, also, preclude infant children from the privilege of participating in them. The first is the introductive ordinance, the initiatory rite, entitling those who receive it to the privileges of the church; as circumcision, among the Jews, entitled the young child, or the proselyte, to all the privileges of the Jewish congregation. Hence, a subject incompetent to be introduced to the church, with all its privileges, is incompetent to undergo the administration of the introductive rite. The second is an ordinance belonging to the church only, because none but true Christians can rightly appreciate or partake of it. Both the ordinances are symbolical. Their meaning, as explained in the New Testament, is such as to confine them to intelligent agents, capable of thought, recollection, purpose, and voluntary action. Baptism is intended to indicate the believer's dying to sin, and rising again to newness of life, as the apostle shows in Rom. 6: 3, 4; not, as our author assumes, "to indicate the necessity of spiritual cleansing;" or, as others have said, to symbolize the purifying influences of the Holy Spirit. These wrong definitions might seem to sanction the application of the ordinance to infant children, as well as to adults. But if either of these be its signification, there is no more occasion for applying it to the children of believing parents, than of unbelieving. They alike need spiritual cleansing; and the ordinance, as the sign of an acknowledged fact, may be administered, for aught we can see, with equal reason, wherever the thing which it signifies exists. But, allowing that baptism implies "the necessity of spiritual cleansing," or, in the words of Dr. Worcester, "the necessity of a regeneration, or renovation of the heart, by the Holy Spirit,"—two consequences will follow; the first is, by baptizing the infant, in token of the necessity of his regeneration, is implied his unregeneracy, and therefore his unfitness for membership in the Christian church, unless baptism be regeneration, so that the child becomes regenerate in the act of being baptized; secondly, in the case of adult believers, baptism

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implies the absence of that renovation, whose very presence is the ground and condition of the administration of the ordinance. Or if, to avoid this dilemma, we assume the correctness of a subsequent definition given by our author, which is, however, *toto cæo* different from the other,—baptism is a seal of the righteousness of faith, a sign of the circumcision of the heart,—this, though only paraphrastically, and by implication, Pauline and scriptural, will furnish a reason for the baptism of regenerate persons, but surely no shadow of reason for the baptism, and much less for the church-membership, of infants. What scriptural authority can there be for setting upon the infant's brow the sign of the circumcision of his heart, when his heart has never been circumcised? Or, if it be said, the child's baptism is a token of the parent's renovation and faith, the suggestion immediately arises, is it the New Testament doctrine, that the parent's faith shall be signified by his own baptism and his children's?—by the baptism of one or more unbelievers, associated with him by natural relationship, in addition to his own?—or, is it sufficient that he only who believes be baptized? But if baptism signify the believer's death to sin and his newness of life, then is it applicable only to such as have renounced sin, and begun to live anew in Christ Jesus. If the Lord's supper,—which is a church ordinance, and open, of course, to every member in good standing,—to every member who is not under punitive discipline, or discipline implying the suspicion of unfitness,—demand a grateful remembrance of Christ's death, and imply the participator's belief of his personal interest in its saving benefits, then infants have no right to a place in the church, nor are they "entitled to the initiatory rite, which, when performed, constitutes them members of the church."

We proceed now to a more direct examination of some of the principles of Mr. S. He asserts in Chap. I, that "the doctrine of infant church-membership is derived from the Abrahamic covenant." The following are his heads of reasoning:

"The visible church on earth had its commencement as a publicly organized body with Abraham, and, with some modifications, has preserved its identity to the present day.

"There is, strictly speaking, but one church; there never has been but one general, regularly constituted, visible church in the world. For though the kingdom of God anciently dwelt in many families, and

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the patriarchal ancestor was the priest of his own household, it does not appear that there was any religious institution, sufficiently catholic in its character, to be dignified with the name of church.

"This one church, beginning with Abraham, has existed under two dispensations or organizations, corresponding to two different states of society and degrees of light enjoyed.

"It is, however, the same body under the Christian dispensation that it was under the Jewish, preserving its fundamental principles, though with such alterations in its constitution as either were explicitly made by Christ and his apostles, or such as circumstances rendered necessary.

"Now, under the old dispensation infants were included, by divine command, with their parents, as members of the church. They must therefore, be included as church-members under the new dispensation, unless there is some express command to the contrary, or some peculiarity in the nature of the case, which has the force of a command. But it may be safely affirmed, that there is neither statute nor circumstance, which excludes the young children of believers from the Christian church. They are, therefore, to be recognized as members of it."

This argument is presented in a very lucid manner, but its defectiveness is easy to be perceived. The fault of it lies in the author's conception or exposition of the term *church*. He is in error in respect to the extent of its meaning, the spirituality of its constitution, and the proper conditions of union with it. We suspect that his idea of a church, especially in regard to the second of these particulars, is extremely defective, or else that his usage of the term differs in different parts of his treatise. If he designs to use the term *church* in its purest sense, signifying, as the term is commonly employed in the New Testament, the *saints, faithful, believers*, congregated into one visible body, and associated, both in an external and spiritual fellowship,—which appears to be his design, at least in the principal part of his discussion,—we should demur from such an employment of the term, in reference to the whole period designated, as unauthorized. We cannot concede that the visible church was organized in the time of Abraham, and has continued the same visible body, till the present day. If he uses the term *church* in a less exact sense, as he afterwards intimates may be done, where he says, "the kingdom of heaven," whose "only visible presentation is the church," "consists of a mixed community, foolish virgins among the wise, tares among the wheat, good and bad in the same net," containing "some unworthy, uninvited members,"—ἡ βασιλεία τῶν οὐρανῶν being equivalent to ἐκκλησία—then we should conclude, dif-

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ferently from him, that the infants, introduced to the church without scriptural authority, constitute a large class of these "unworthy, uninvited members;" and that the *βασιλεία τῶν οὐρανῶν* must be purged of these unworthy, uninvited members, before we can have a true *ἐκκλησία*, composed, on the apostolic basis, of those who are "called, and chosen, and faithful." But we doubt the propriety of using the word *church* in so loose a sense, under the present spiritual dispensation. Indeed, our author can scarcely be interpreted as meaning to use the term in this manner, since he would thus leave his readers to conclude that while he maintains the church-membership of infants, he does not regard them as belonging to the church of Christ, in the New Testament usage of the word, at all; but only to a mixed community, partly sinful and partly holy,—just such a community as the world itself.

What was it, that was organized in the time of Abraham? What were the principles of that organization? What were the conditions of union with it? And what benefits were promised to those who entered into its covenant? Was it a spiritual or a national league? Were the requisites of admission moral requisites, or natural,—dependent on faith, or on descent? Was the absence of a holy heart ever made the ground of discipline and exclusion, so long as the Jew faithfully performed the outward duties of the ritual?

These questions suggest some of our difficulties in the way of conceding that the visible church was organized in the time of Abraham, and has continued, the same church, till the present day. We form as distinct an idea as we can of the apostolic church, and then ask, where we can find any visible organization like it, based on the same principles, or built up on the same conditions, from Abraham till Christ? We take the best definitions of a church, as they have been received from "holy men of God,"—and we look in vain under the ancient dispensation, for a visible body, separated from the world, and associated together on similar grounds and for kindred purposes. "A church," says Cotton Mather, "as the Greek name for it allows us to think, is to consist of a people *called out* from the ways of sin, by the powerful and effectual work of God upon their souls. Regeneration is the thing, without which a title to the sacraments is not to be pretended. Real regeneration is the thing, which,

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before God, renders men capable of claiming sacraments; and visible and expressed regeneration is that which, before men, enables us to make such a claim." "A church," says the confession of Helvetia, is "a company of the faithful, called and gathered out of the world." "A church," says Mastricht, "is no other than a congregation of men, efficaciously called or converted to Jesus Christ." "The church," says John Cotton, "is a mystical body, whereof Christ is the head. The members are saints called out of the world, and united together into one congregation by an holy covenant, to worship the Lord, and to edify one another in all his holy ordinances." We compare such definitions, which certainly harmonize with apostolic usage, with what existed both in the palmiest days of Israel, and in its seasons of distress and gloom. But we look in vain for the realization of the idea. There was no such visible church, separated from the world by its holiness, raised above it by moral traits, united by spiritual ties, and destined,—except the hypocrite and the false professor, who might accidentally have intruded,—to the heaven of the justified.

In his effort to show that the church is the same under both dispensations, he first affirms that the covenant with Abraham was the covenant also of the Christian church. This was, doubtless, true of the covenant of grace, but not of the covenant of circumcision. Abraham was distinguished as the father of the faithful; and, in the language of Mr. S., "all believers in after ages, resembling him in faith, were to be recorded among his children; by the *seed* of Abraham, the rightful heirs of promise, we are to understand, primarily, Christ, and secondarily, all true believers as connected with Christ—'For if ye be Christ's,' says the apostle, 'then are ye Abraham's seed, and heirs according to the promise.'" The covenant of grace is made with believers, as such, and with their spiritual successors. The succession of saints from the beginning of the world to its close are heirs of the promise made to Abraham. The covenant of circumcision was of a different nature. It had reference chiefly to temporal blessings; it was based on natural descent, without respect to moral qualities; its violation was punished by temporal penalties. In the language of Carpzov, "The covenant of circumcision is very closely connected with the promise of multiplying Abraham's posterity;

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of bestowing on them a large country, and very great honors; and it was a mark of difference by which they might be distinguished from other nations. Whence it followed, that the Jewish republic being abolished, and the land of Canaan lost, this covenant expired at the same time." The covenant of grace is that in which believers and their spiritual seed are interested. They share in its blessings, not on the ground of circumcision, but on the ground of their union with Christ. They are sealed, not by any carnal ordinance, either of an earlier or a later dispensation, but "with the Holy Spirit of promise." It is not easy to see, therefore, what bearing the covenant of circumcision has on the question. It is not easy to see how the fact that children, under this covenant, received circumcision as a national badge of distinction, should be cited as a reason why children, who are not, so far as now appears, under any covenant at all, should receive an ordinance which implies penitence, faith and newness of life. Because infants, under a carnal dispensation, received an ordinance distinctive of nationality, and in no way based on moral character, we see no reason herein, why, under a spiritual dispensation, infants should receive an ordinance wholly based on moral character, although confessedly they are destitute of the moral characteristics which it implies. In other words, we see nothing in the nationality of a Hebrew infant equivalent to the church-membership of a child of our own; for the plain reason that Hebrew nationality demanded no requisite but natural descent; church-membership demands the moral qualifications, which entitle their possessor to the appellation of a believer or saint.

Mr. S. remarks that "the church under the new dispensation, has the same covenant which it had under the old, and in fact as it had from the first existence of the church as a public body, in the world."

We must beg leave to respond, it has not yet been shown by Mr. S. that the church, "as a public body," had any visible existence in the world, during the ante-Mosaic or the Levitical dispensations. If it had, it must have been distinguished by some other sign than circumcision; for circumcision, most evidently, did not mark the distinction between the church and the world, the holy and the profane. Many

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circumcised Israelites were profane, licentious, and open idolaters.

Mr. S. remarks, secondly, that "the sign and seal of the covenant have been essentially, *i. e.* spiritually, the same, from the beginning," and that baptism, under the present dispensation, has taken the place of circumcision under the former. This view has so often been met by sound argument, that we forbear to go into a full examination of it. A few words only will suffice. Mr. S. says, "circumcision, the initiatory rite under the old dispensation, is declared to be *a seal of the righteousness of faith;* and is not baptism, in like manner, a seal of the righteousness of faith, under the new?" We reply, first, it is not said, in general, that circumcision was a seal of the righteousness of faith; but that it was "a seal of the righteousness of the faith *which Abraham had*, yet being uncircumcised." It is not affirmed, that it was a seal of the faith of all others, of every age, who were circumcised. Hence his argument proves too much. Again, if circumcision were a seal of the righteousness of faith, and therefore Abraham received it, and baptism has taken the place of circumcision, as a seal of the righteousness of faith also, it will follow that baptism can only be administered where faith exists previously; and thus infants will be debarred both from baptism and from membership in the church. If baptism is no otherwise a seal of the righteousness of faith than circumcision was, then it is no proof of the possession of the spiritual qualities which entitle the possessor of them to church-membership.

Our author also affirms that baptism has taken the place of circumcision, because its import is the same; that both imply the necessity of cleansing. To this point we have already sufficiently attended. The two rites are not established for the same purpose. Their import is not the same. The candidates for them are not to be selected on the same grounds. The end accomplished by them is not the same. He who was circumcised received all the blessings belonging to the covenant of circumcision, personal, social, civil, and religious; but the baptized child does not certainly receive all the blessings of the covenant of grace, as he ought to do, if the parallel be correctly drawn. On the contrary, he often falls into ruinous sin, and perishes in the downfall of the ungodly. He that was circumcised was acknowledged of God as belonging to the chosen nation, and entitled to par-

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ticipate in all its privileges. He who is baptized in his infancy may never be acknowledged of God as a friend; he may receive from God no welcome to the spiritual passover, and have no part in the feast of joy in heaven, which it shadows forth.

In his further comments on this point, Mr. S. seems to us to come very near an assertion of the doctrine of baptismal regeneration. He says, in his parallelism between the ancient and the Christian rite, "both are seals of the righteousness of faith; both are signs of the circumcision of the heart." Now, if this be so, either the infant child was circumcised in heart before submitting to baptism, or else he becomes so by the fact of his baptism; and his baptism is the "sign of the circumcision of his heart." If this be the case, we have no difficulty with the doctrine of infant church-membership.

In the third place, our author affirms that in Rom. 11, Paul "virtually affirms and conclusively proves the identity of the church under both dispensations." Whether it was the design of Paul, in this chapter, to prove "the identity of the church under both dispensations," we seriously question. If we have rightly caught the point of his argument, it is this: In the preceding chapters, he had shown that on account of their unbelief and hardness of heart, the Jews had been rejected from being God's chosen people, and the Gentiles had been taken, in their stead, into his favor. This train of statement would lay the apostle open to this objection: If the Jews have been thus cast off, and the Gentiles have come into their place, receiving the favor and blessings of God's chosen people, what has become of the divine promise? "Hath God cast away his people?" And he proceeds to show that the nation were rejected for a season, as a disciplinary measure, but that they would at length be restored again, with the fulness of the Gentiles, and so the divine promise should be made good. How any one can imagine that in such an argument Paul "conclusively proves the identity of the church under both dispensations," it is not easy for us to understand. Such a theme is not even suggested by the passage.

Mr. S. further remarks, that "the church underwent some alterations after the coming of Christ. Among other things, he changed the initiatory rite from circumcision to baptism." We wish the passage had been cited from the life of Christ,

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by which this appears. He adds, "No modification, express or implied, was ever made by Christ and his apostles, in reference to the privileges and duties of parents, as entitled and required to introduce their young children into the same fold of covenant protection with themselves." To this we say, Christ had no need to modify any requirement of the Jewish law in reference to the children of believers. He made a new law, which superseded the necessity of modifications of the old one. The new law demanded the baptism and church-membership of believers only, and thus covered the whole ground. He says, further, "It follows that as such children were included with parents, as members of the church, under the first dispensation, they must, of course, be included with them under the second." This conclusion proves too much for his argument. It affirms more than Mr. S. allows. It makes the infant a member in good standing and in full communion with the church, which, as will appear by-and-by, he does not concede.

In replying to the argument, that faith in the subject is essential to baptism, and therefore to church-membership, Mr. S. makes a distinction between what he denominates church-baptism, *i. e.*, the baptism of infants who are already in the church, and whose baptism is a token that they are so, and the baptism of proselytes or adult persons, converted from the world. He says, the exhortation, "*believe* and be baptized," was given to those to whom the apostles preached, "as though personal faith was essential to baptism, as indeed it was for the persons to whom the apostolic message was immediately addressed. But it does not follow, that when parents had been converted, and had thus become the spiritual children of Abraham and heirs of the promises, and had received the appointed sign and seal of the covenant, viz., baptism, their children should be excluded from any participation in those blessings of church-membership, which had heretofore been accorded to them in connection with parental faith, ever since the patriarchal age." In like manner, afterwards, he affirms that both circumcision and baptism are "the seal of the righteousness of faith;" and yet, that while baptism is the introductive rite to church-membership,—the righteousness of faith being the qualification, and baptism, the seal of it, being its visible sign,—"the children of believers are not disqualified, through want of personal faith, to receive

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its administration." Such remarks lead us to the important inquiry, What is the church? Is it a spiritual organization, or a social one? Does it acknowledge two sets of qualifications for membership,—the one, personal faith, and the other, the faith of a proxy? Is one permitted to claim and hold his seat, because he is a penitent, humble, sincere believer, living for the glory of his divine Lord,—qualifications without which he never would have been a member,—while another, confessedly without these qualifications, holds and claims his seat, because his parents are Christians? If there be, by Christ's appointment, this twofold method of entering the church, there must be, by the same appointment, a twofold character of the lawful tenants of the living temple. The church must be a heterogeneous mixture, a body whose energies can never be combined for the promotion of holiness. Or else, church-membership must be of two kinds, the one real, the other nominal; the one partial, the other entire; and this seems to us an absurdity. The subject of baptism, already born in the church, as our author affirms, and then, in addition, sealed with its visible token, that his relations may be defined and known, has his dwelling-place among the saints, and his membership fixed by a double security; and yet he is confessedly destitute of the New Testament qualifications of faith and holiness. Is this the church of Christ? It may be like the net, which gathered both bad and good, of which the one is to be preserved, and the other, cast away. But it is a serious question, whether, with the models of the apostolic churches before us, we have any reason to think that it is the appointment of Christ that we should voluntarily render his church so incongruous a compound.

We deny, however, that there is, in this respect, a sufficient parallel between the ancient dispensation and the Christian. The blessings of the ancient covenant were not granted to children "in connection with parental faith," but in connection with parental circumcision. The rite of the ancient covenant introduced the circumcised child to a national organization, not to a spiritual one. The ends to be answered by the ancient covenant were different from the ends to be answered by the new one. The privileges and promises of the former were different from the privileges and promises of the latter; and, finally, faith, which is declared to be the essential prerequisite of baptism, we do not find to be required

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in the New Testament, as the essential prerequisite of circumcision.

The writer sums up the reasonings of this section in the following manner:

"It follows, then, that as the church under the old dispensation certainly included infants, and as nothing appears to the contrary in the teachings of Christ, or in the necessities of the case, the church under the new dispensation must include infants also."

To this we reply, that we do not find it proved that there was, under the old dispensation, a visible church, constituted, like the church of the New Testament, on the basis of moral qualifications. Hence the membership of infants in a body of a different character, constituted on a different basis, under the first dispensation, can furnish no sufficient ground for their membership in the Christian church, under the second. Moreover, we believe that something to the "contrary appears in the teachings of Christ," in his requirement of faith and voluntary baptism on the part of those who believe, as essential prerequisites to the privileges of his church.

[TO BE CONCLUDED.]

ARTICLE VIII.

LITERARY NOTICES.

I. CLASSICAL PHILOLOGY.

1. *Des Q. Horatius Flaccus Satiren erklärt von* L. F. HEINDORF. *Neu bear beitet von* E. F. WÜSTEMANN. *Mit einer Abhandlung von* C. G. ZUMPT, *über das Leben des Horaz, und die Zeitfolge seiner Gedichte, namentlich der Satiren.* The Satires of Horace, explained by L. F. HEINDORF; with a Treatise on the Life of Horace, and the Chronology of his Poems, especially the Satires. Leipzig, bei F. L. Herbig.

Our classical readers may not yet have been apprized of this new accession to the already rich store of German classic criticism and interpretation. It is a new and greatly improved edition, under the care of Professor Wüstemann, of Gotha, of Heindorf's Satires of Horace, accompanied by an essay, by Professor Zumpt, of Berlin, upon the life of the poet, with a chronological account of his writings. Heindorf was a disciple of Wolf, and one of the most eminent of the earlier German philologians, and was at first a teacher in one of the gymnasia at Berlin, and afterwards professor in the University at Breslau. His commentary on the Satires of Horace has been acknowledged, since its

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first appearance in 1815, as the best on the subject, and has always held rank, as Prof. W. observes in his preface, in that class of philological works, which may be designated, in the pithy language of Thucydides, as a κτῆμα ες ἀεἰ, and not as ἀγώνισμα ἐις το παραχρῆμα ἀκούειν. Besides its immediate influence in promoting a more accurate and thorough acquaintance with Horace, it has been of great service in its day, in the whole province of classical philology, in awakening a profound and earnest spirit of inquiry into the genius and literature of classic antiquity, and in opening the way to a more generous and comprehensive criticism and interpretation of its standard productions. But nearly thirty years have now passed away, since its first publication, and this interval has been one of extraordinary philological activity. From the ceaseless operation of German industry, and the successive studies and investigations of distinguished laborers in the widening field, there has been a vast accumulation of new philological material, in grammar and lexicography, and all that pertains to the scientific knowledge of the Latin language, and in the life and manners, history and literature of the Roman people, and also in the criticism and illustration of the works of Horace. These circumstances, in addition to the fact of the original work being out of print, have given rise to this new edition. The work of revision could not have fallen into better hands. The ripe, classical scholarship of Professor Wüstemann, his experience as an editor, and as an instructer for many years in the celebrated Gymnasium at Gotha, his deep respect for the character and memory of Heindorf, and his intimate acquaintance with his style and spirit as a commentator, fitted him, in an eminent degree, for the execution of this task. In addition to the many published works at his command, in the preparation of this edition, he was favored, by the kindness of his numerous personal and literary friends, with a rich treasure of unpublished and hitherto unemployed material. His friend Grübitz, of Magdeburg, furnished him with a copy of the lectures of Reisig, formerly of Halle, prepared by himself, when a student; and Prof. Welcker, of Bonn, procured for his use the original manuscript of the lectures of the late K. F. Heinrich. The venerable Frederic Jacobs, of Gotha, and Obbarius, of Rudolstadt, the learned commentator of Horace, generously placed at his disposal their copies of Heindorf's edition, enriched by their own notes, written from time to time, during a long course of years, while instructers. He was also aided in various ways by other friends, Dr. Dübner, of Paris, Dr. Georges, of Gotha, Dr. Seebode, of Wiesbaden, Dr. Jacob, of Schulpforte, and other distinguished classic scholars. It will occur to all acquainted with these matters, that great skill and judgment were necessary, in the use and arrangement of all this mass of material, especially as the work to be revised was already sufficiently large. A careful examination of the new edition, in addition to the fact that it scarcely exceeds in size the original work, affords conclusive proof that Prof. W. is not wanting in these not unimportant editorial qualifications. He has condensed much that has been reserved, and has made way for the new material by the omission of less important notes, especially of many observations, now to be found in all the school grammars. The scattered biographical and chronological notices, in the introductions to the separate satires, and in the comments upon particular passages, have been removed, and their place has been supplied by an original and complete life of Horace, embracing a chronological account of his writings, from the pen of Professor Zumpt, of

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Berlin, which forms an elegant and valuable introduction to the present volume. One of the minor excellences of this edition consists of the careful preparation of the two indices appended to it. The *Index Rerum* of the former edition has been thoroughly revised, and more conveniently arranged, with reference to the number of the line in the satires, in which the subjects occur. The *Index Auctorum* is entirely new, and peculiar to this edition. For the rest, we are glad to observe in the external appearance of this book, an improvement upon the common German editions of the classic authors. J. L. L.

II. BIBLICAL PHILOLOGY.

2. *Kurze Erklärung des Briefes an die Epheser.* Brief Explanation of the Epistle to the Ephesians. By Dr. W. M. L. DE WETTE. 1843.

The Epistle to the Ephesians is distinguished for marked peculiarities of style and thought, and presents, we are inclined to think, a greater number of difficult passages to the critical interpreter, than any other writing of the great apostle, of the same extent. After having been comparatively neglected by the more recent commentators on the New Testament, it has begun, at length, to receive a fuller share of attention, and we are now furnished with very competent aids to the study of the Epistle. Till 1834, the indifferent work of Koppe was the only one of any critical pretensions, which could be recommended to the student; but in that year, five different commentaries, those of Rückert, Mathies, Holzhausen (possibly in 1833), Meier (Fr. C.) and Harless, made their appearance, and to these several others have now been added. That of Harless is undoubtedly the most complete, and is regarded by many of his countrymen as realizing the idea of a perfect commentary, so far as human powers are adequate to the achievement. The work, in its present form, however, is often needlessly minute; and it is to be hoped, that the learned and able author will soon find leisure to execute his declared intention of giving us an abridgement. The commentary of Olshausen on Ephesians was published as a posthumous work, in 1840; and although inferior decidedly to his great work on the Gospels, is a valuable contribution to the literature of the Epistle.

The characteristics of de Wette, as a writer, are well known. His works are all distinguished by ample learning, clearness of method, and the most perfect taste. His religious views, on the contrary, are exceedingly vacillating, and have been observed to vary, from time to time, in somewhat singular correspondence with the changes of public opinion. Hence Tholuck, in reference to this indecision, introduced a review of his on de Wette's commentary upon the Gospels, with the motto from Shakspeare, "Yes and no is no good theology." His exegetical manual of the New Testament, so far as completed, has enjoyed great popularity, and the parts of it first published have passed through several editions.

The last volume contains the Epistles to the Ephesians, the Colossians, the Philippians, and that to Philemon. We have named above only the first of these, because it is the only one which we have had occasion particularly to examine. It is comprehensive, succinct, learned, and in most instances, we should accept his exposition of the meaning. On the question of the destination of the Epistle, he adopts the more prevalent view, that it was probably a sort of encyclical letter, addressed in the first place to the Christians at Ephesus, but intended, at the same

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time, for the other churches, in the surrounding country. His singular assertion, in which, by the way, he stands quite alone among the Germans themselves, that the Epistle to the Ephesians is a mere diffusive paraphrase of that to the Colossians, by the hand of an imitator, we cannot but regard, in the first place, as false; since it overlooks the differences which still distinguish these Epistles, notwithstanding all that is common to them; and in the second place, as palpably inconsistent, since he would deny the Pauline origin of the Epistle in this case, because it resembles the other writings of the apostle too much; while he would reject it for just the opposite reason, that it resembles them too little, when he urges against it, in another part of his argument, that it contains numerous words and phrases which are not found elsewhere. The similarity between the two letters, presents really no difficulty, if we merely suppose, that they were composed at nearly the same time, and that the contents of the first, being still fresh in the mind of the apostle when he wrote the second, he fell naturally, here and there, into the same strain of remark, and into the use of the same or similar language. Hence Paley has argued, in his Horae Paulinae, from this relation of the Epistles to each other, that they must have proceeded from the same hand; and has shown, in the most conclusive manner, that the correspondences which exist between them are of such a nature, that no art or effort of imitation could possibly have produced them. The facility with which de Wette disposes of the external evidences for the genuineness of the Epistle, is truly surprising. He says nothing about it; and yet it is notoriously sustained by the unanimous voice of the earliest Christian antiquity. It is impossible to establish the genuineness of any ancient work whatsoever, by external testimony, unless that which exists in favor of this Epistle be admitted as genuine.

We see, from the German periodicals, that Meier (H. A. W.) has also now brought his commentary on the New Testament so far, as to include the Epistle to the Ephesians. His general method is the same as that of de Wette; but in execution he falls far behind him.

3. *Pauli ad Romanos Epistola. Recensuit et cum Commentariis perpetuis edidit* Dr. Car. Fred. August Fritzsche. Tomus III. 1844.

With this volume, the author has, at length, completed his commentary on the Romans. The two preceding volumes were published, the first in 1836, and the second, in 1839. He has written also on Matthew, in 1826, and Mark, 1830, and is known, besides, as the writer of several minor miscellaneous compositions.* His exegetical works are all in the Latin language. His eminence at the present time, as representing the extreme direction of the rigid grammatical method of interpretation, will justify a few words respecting his history. He was born at Steinbach, in 1801, and is the son of Dr. C. F. Fritzsche, formerly at Wittenberg, but now, at an advanced age, professor of theology at Halle, whither he was transferred on the suppression of the university at the former place, in 1815. He received his earlier philological training

* Perhaps the most famous of these is that entitled, "*Ueber Tholuck's Verdienste um die Schrifterklärung,*"—Tholuck's Merits as an Expositor of Scripture; which, however deficient in a just appreciation of the merits of that distinguished scholar, elicited much useful discussion between the parties, and helped to settle various important principles of philological interpretation. To this controversy, we owe Tholuck's interesting work, "*Beiträge zur Spracherklärung des N. Testament,*" etc., 1832.

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under Rost, and subsequently under Hermann, at Leipsic; and, while yet a pupil, in the earlier stages of study, conceived the design of the course which he has since carried out with so much ability and reputation. He commenced his career at the university of Leipsic; but in 1826, followed a call, as professor of theology, to Rostock, where he now is. As an exegetical scholar, he has great excellences and great defects. Hengstenberg pronounced him, in the hearing of the writer, decidedly superior to Winer himself, in critical acumen, and in the precision of his scholarship. It is probable that a student may obtain from his commentaries on the New Testament a deeper insight into the more refined and subtile laws of the Greek language, than from the similar works of any other single author who can be named. A mere beginner, however, could not use them with advantage. He is often the dupe of his own ingenuity, and will be found carrying his attempts at refinement so far as frequently to be visionary, and sometimes actually ridiculous.* He brings also the language of the New Testament too much to the test of classical usage, and fails to make sufficient allowance for the influence which the Hebrew must be supposed to have had upon its writers. In his theological views he is lax, and can afford one but little assistance beyond the letter of the text. H.

III. GENERAL LITERATURE.

4. *An Elementary Treatise on Mineralogy; comprising an Introduction to the Science.* By William Phillips, F. L. S., &c. Fifth edition, from the fourth London edition by Allan, containing the latest Discoveries in American and Foreign Mineralogy. By Francis Alger, A. A. S., &c. Boston: W. D. Ticknor & Co. 1844. 8vo. pp. 662.

Among the duties which devolve on men of letters, or those who occupy commanding stations in society, is that of recommending text-books for persons who are pursuing their elementary studies. This may respect schools over which they may have supervision, or individuals. On no class of men does this task fall more frequently than upon clergymen. They are the confidential advisers of the great mass of the people, in matters of intellect as well as of conscience. Hence they are consulted on all important subjects, and often on those about which they have very little knowledge. It is important, therefore, that they should in some way be furnished with the information requisite to meet inquiries; and hence it is, that works on science may be appropriately noticed in a periodical of a professedly literary or theological character. In America, attention to the natural sciences has greatly augmented of late; and every well-informed man is expected to have formed a general acquaintance with some of its departments.

The department of mineralogy has had as many devotees in this country as any other one of the natural sciences, and more than any other, if we except botany. Besides the real splendor of minerals, and their imperishable nature, the idea that they also possess *real worth*, has had its influence among our utilitarian countrymen. So that mineralogy is ever likely to command attention, and to be honored by numerous students.

To such, we think we may honestly recommend Mr. Alger's edition of Phillips' Mineralogy. From what we know of it, and more still,

* See, for instance, his remarks on Mark 11: 13.

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from the opinions of those more competent to judge than ourselves, we are satisfied that no better book, on the whole, is available. The work of Phillips, as Mr. Alger found it, was, probably, more extensively used than any other text book. But Mr. A. has purged this of many errors; and his numerous additions of species, and more especially of American localities, by which the contents of the volume are nearly doubled, have nearly swallowed up the original work, and have greatly augmented its value to the American student. For this, his splendid private cabinet and his extensive excursions have given him special facilities.

To expect that it should be void of errors, in all its details, is too much to expect of any work on any of the progressive sciences. But it is not too much to say, that there is no work, now extant, which imbodies more that is useful to the American mineralogist, than Alger's Phillips' Mineralogy. G.

5. *Old Christianity against Papal Novelties*, including a Review of Dr. Milner's "End of Controversy." By GIDEON OUSELEY. First American from the Fifth Dublin Edition. Philadelphia. Sorin and Ball. 1844. pp. 406. 12mo.

The present volume is a series of letters, examining and refuting the claims of Roman Catholicism. It is by an Irish clergyman of the Methodist denomination, who seems to have brought to the work sound judgment, good learning and an earnest spirit. The dogmas canvassed are Extreme Unction, Infallibility, Purgatory, Indulgences, Transubstantiation, the Sacrifice of the Mass, the Worship of the Host, and Half-Communion. The last letter is on the Latter Day Apostacy. The Preface and Appendix, also, both contain much information useful to those who engage in the Papal controversy. The demand for the book in Ireland, where it originated, shows in what estimation it is held at home, and also indicates the prevalence of Protestantism among the intellectual and reading classes in that oppressed and debased country. The constant influx of Catholic strangers creates a necessity for similar works in America. This necessity is not felt equally in every part of the land, nor in many parts of it is it felt at all. We are fortunate, however, in being provided against the day of our need, with clear, forcible, brief and appropriate manuals, setting forth the true nature of papal error, and fortifying our minds and our institutions, with an exhibition of the superior value and stronger claims of scriptural truth.

6. *Lectures on the Nature and End of the Sacred Office, and on the Dignity, Duty, Qualifications and Character of the Sacred Order.* By JOHN SMITH, D. D. Philadelphia. Sorin & Ball. 1844. pp. 284. 12mo.

The highest value ought to be set upon every attempt to render the Christian ministry efficient and successful. The spiritual interests, the virtue and the stability of the body politic, are nearly concerned in the faithfulness and zeal of those who assume the responsibility of guides to the souls of their fellow-men. The treatises which occasionally issue from the press, designed to elevate the ministry, and to assist the younger portions of it in the attainment of the requisite qualifications, doubtless exert a beneficial influence wherever they are known. Baxter's Reformed Pastor is still performing its high mission, as powerful to do good as when it was first written. Other works of the same character,

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less known, have produced a tide of blessing in the sphere of their circulation. The lectures of Dr. Smith are a valuable reprint of an English book, adapted to be useful to students in divinity, and to ministers who have already entered on their solemn calling. The table of contents shows him to be a writer not unmindful of the extent and importance of the task he had undertaken. Without any pretensions to originality or brilliancy, the work exhibits truth such as commends itself to every man's conscience. It awakens attention to duties, which might otherwise be overlooked, and presents affectionate appeals concerning ministerial faithfulness, which cannot be lightly passed by. It deserves a place on the table of the pastor and the theological student, by the side of Baxter and Gresley.

7. *The Sacred Order and Offices of Episcopacy asserted and maintained*: to which is added a Discourse of the office Ministeriall. By JEREMY TAYLOR, D. D. New York. D. Appleton & Co. 1844. pp. 361. 16mo.

The Unity of the Church. By HENRY EDWARD MANNING, M. A. Same publisher. 305 pp. 16mo.

These exquisitely manufactured works are, as it will be seen, reprints, designed to meet the demand of the times. In the latitude of New York, Catholicism and Episcopacy have assumed temporarily, a vast degree of importance; and books, pro and con, are continually appearing. It is well to enlist in this contest so sturdy a churchman as Jeremy Taylor. Even the opponents of Episcopacy will listen with deference to what he has to say. His work appeals chiefly to the learned, being interlarded with innumerable Latin and Greek quotations, which would often disturb and embarrass the English reader. It is astonishing how differently from Archbishop Whately he has viewed the subject. He seems to us to begin by assuming the thing to be proved; and he has infinite difficulty in finding any thing but Episcopacy in the Scriptures, the fathers, or the church of Christ. Every thing, by some strange alchemy, falls down into his theory. The crosier, like the philosopher's stone, touches nothing which it does not transform into Bishop's gold. His arguments, however, as might be expected, are not to us conclusive. The fallacy of some of his positions could very easily be pointed out.

The treatise on the Unity of the Church is a learned, interesting, and well written production, containing much truth, notwithstanding the vein of sectarian feeling which runs through it. The writer takes strong views, and supports them with large quotations from the fathers and other sources. He imagines that there is no church on earth but his own, and affirms that he who departs from that, is guilty of the sin of schism. It occurs to the mind of the reader, however, that after it is shown that there is only one true apostolic Church, it is by no means proved that that church is the Episcopal Church; and hence if it be sin, as the writer intimates, to separate from the church of apostolical institution, it may be by no means sin to separate from the modern Episcopal church of England and America. What if it should turn out, on investigation, that they who claim to be the only true church, have swerved from the apostolical model, and are themselves guilty of the sin of schism? It seems to us that the author of this volume overlooks too much, in his discussion, the unity of the church, in his anxiety to promote its uniformity. Many of the passages which he cites in support of the latter belong to the former.

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8. *The Forgiveness of Sin*, illustrated in a practical Exposition of Psalm CXXX. By JOHN OWEN, D. D. American Tract Society. pp. 429. 12mo.

The name of Owen is a recommendation of any book in which it appears. The plain directness of his manner, his searching faithfulness, his close application of divine truth, his vigorous piety, his unfeigned sincerity, his earnest love of the souls of his fellow-men, and his evident desire to promote their spiritual welfare, distinguish him even from the great divines of his own age, as a man of rare elevation. Communion with such a man by the daily reading of a few pages of one of his devotional works, is almost like holding communion with the unveiled world of light and glory. We learn in such employment, what is meant by "the communion of saints." The one hundred and thirtieth Psalm was blessed to his own deliverance from a state of fear and guilt, when he was ready to sink into despair. It was in these words of the inspired volume that he first realized the meaning and felt the blessedness of the forgiveness of sin. It was very natural, therefore, that he should select this Psalm as the theme of a composition which has come to our own times, rich in theology, and every way worthy of any age that has been, is, or shall be; and of which we have this fine reprint by the Tract Society. The volume is full of sound divinity and Christian advice. It preaches the gospel in a scriptural manner, with a heavenly unction and power. It is to be hoped that other specimens of the practical theology of former ages will continue from time to time to issue from the same source.

9. *Christian Morals.* Miscellaneous Essays, Experimental and Practical, by JOHN FOSTER. New York. D. Appleton & Co. 12mo.

The Christian public will cordially hail a new work from the pen of Foster. The present little volume, edited by Mr. Ryland, consists of Essays, as they are entitled, on Christian Morals. They are twenty-six in number, and were originally preached as sermons in Bristol, by special request—the opening sentence of each essay being the text of the discourse. The work comes out under the disadvantages of a posthumous publication. The author's keen discernment, had the project of publication been submitted to him, might have rejected some of the pieces and modified others. Many of the thoughts would doubtless have been fully elaborated, which are now left in the form of mere suggestions. The volume bears evident marks of having proceeded from the same source with the celebrated essays on Decision of Character, etc. If it lacks the strength and finish of that remarkable production, still it plainly originated with no common man. The pieces are all short and full of thought. The subjects are well chosen and well treated. Some of the chapters exhibit specimens of the highest qualities of pulpit-discourse; striking thoughts, clothed in the exactest language, pungency, strength, apt illustrations, and capability of the closest application.

10. *Synopsis of Missions.* Brief History of Evangelical Missions, with the date of commencement, and progress, and present state. By ANDREW M. SMITH. Hartford. Robins & Smith. 1844. pp. 193. 12mo.

This is an interesting and useful summary of missions, as its title indicates. It gives a condensed account of the missions now in successful operation, under the patronage of all denominations and in every part of the world. It is well composed, and will serve as an admirable com-

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panion to the minister and the private Christian. Such an effort to impart information on the great subject of missions ought to meet with universal favor.

11. *Memoirs of Distinguished Christians.* American Baptist Publication Society. Philadelphia.

The Pilgrim's Progress from this World to that which is to come. American Baptist Publication Society. Philadelphia.

The first of these books is a collection of eleven of the smaller publications of the Society, bound together in a handsome volume. By far the most considerable of the number is the Memoir of the Rev. Samuel Pearce. The others are marked by some peculiar excellence, rendering the several memoirs interesting and profitable. It is a cheap religious volume, which, in the operations of the Society, and in the community generally, is adapted to be eminently useful.

The edition of the Pilgrim's Progress is a very fine one, with a beautiful likeness of Bunyan in front. It omits the third part, which appeared in many of the ancient editions, but which is generally believed to be a spurious appendage. It is appropriate that this Society should issue the principal composition of our own brother according to the faith. We should be glad to see his complete works, coming from the same source.

12. *Emmanuel on the Cross and in the Garden.* By Rev. R. P. Buddicom. New York. John S. Taylor & Co. 1844. pp. 224. 12mo.

This book, we understand, has found a very rapid sale since its publication a few weeks since. Its title and method commend it to the spiritually-minded Christian. It consists of ten chapters, which, we suppose, were originally sermons, preached to a British audience, during the week of religious festivals celebrated in the English church, under the name of Passion-week. The first eight of the chapters are founded on the several expressions uttered by our Lord, upon the cross; and the last two, on expressions uttered by him after he had risen from the sepulchre. The book is to be commended for its devout character. It cannot be perused without spiritual profit. It brings the reader into close connection with that source of highest moral power, the cross of Christ. And it is not possible that he should remain wholly unaffected. The work bears a general resemblance to another, published several years since, entitled, "The Last Days of Christ," though we think it inferior in merit. The style is not, by any means, attractive. The sentences are often very long and involved. Too many things are heaped up within the limits of a single period. This rhetorical blemish, however, can be easily pardoned by the Christian reader.

13. *The Life of Benjamin Franklin, containing the Autobiography, with Notes and a Continuation.* By Jared Sparks. Boston. Tappan & Dennet. 1844. pp. 612. 8vo.

This splendid volume is truly worthy of the eminent man whose name and character it embalms. It is meet that the old printer should have such an enshrinement—an honor, far more desirable, and more in keeping with his own spirit, too, than the honor of canonization. Mr. Sparks, the editor, had access to the most ample materials, and no historian of modern times knows better than he, how to use them. The work contains a *fac-simile* of Franklin's hand-writing, in a curious letter, addressed by him to Mr. Strahan, of London, two fine engravings of Franklin, as he appeared at different periods of his mature age, and a beautiful engraving of his wife.

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ARTICLE IX.

LITERARY INTELLIGENCE.

AMERICA.

Gould, Kendall & Lincoln have in press a new volume of their miniature library, composed of poetical contributions, and entitled, "The Mourner's Chaplet."—A volume of miscellaneous poems by Rev. C. W. Denison, will appear in three or four months, entitled "The American Village, and other Poems." It is to be dedicated to W. C. Bryant, and accompanied by an introduction by Rev. R. W. Griswold.—A gratifying feature in the literary market, at present, is the disposition of the publishers to issue new editions of the complete works of authors of established reputation. Thus we have recently had, from the press of Mr. Carter, the Works of Chalmers, Butler, Newton, etc; from the Harpers, the Works of Hannah More; from Mr. Dodd, the first vol. of the Works of Charlotte Elizabeth; and we now find announced for immediate appearance in New York, the Works of Archbishop Leighton, in 1 vol. 8vo., of 800 pages, the Theological Works of Dr. Barrow, 3 vols., large 8vo., and the complete Works of Mr. Richard Hooker, in 2 vols., 8vo.; also, the complete Poetical Works of Mrs. Hemans, from the last English edition, edited by her sister.

ENGLAND.

Among the announcements of new publications, it is stated that in October next will appear "The Letters and Official Documents of Mary Stuart." They are in number 700; collected from the original MSS., and issued under the superintendence of Prince Alexander Labanoff. About 300 of the number have appeared already in various works. Most of them were obtained from the national archives, from the British Museum, the archives of the kingdom and the Royal Library of Paris, the libraries of Aix and Besançon, the Imperial Library at St. Petersburgh, the archives and libraries of Turin, Florence, Rome, Belgium, the State Paper office of London, and from the collections of private statesmen, and branches of the royal family. They are expected to throw new light on the life of the unfortunate Mary, and the history of Europe during the sixteenth century. The letters are mostly in French; many of them, however, are in English, Scotch, Latin, and Italian; without a translation, but accompanied by a glossary. They will be comprised in five or six octavo volumes.

GERMANY.

Statistics of the German Universities for the Winter-term, 1843—4.

BONN.—The whole number of students was 709. Of these, 122 were Catholic theological students, 70 Protestant, 212 jurists, 107 in medicine, 141 in philosophy, etc.

BRESLAU.—The total number was 703, an increase of 50 over that of the preceding term. Besides these, 63 not matriculated, were allowed to attend the lectures.

GIESSEN.—The whole number, 478. The Faculty here is both Catholic and Protestant. In the department of Catholic theology were 28, in the Protestant 78, in that of jurisprudence 112, of medicine 55, etc.

GÖTTINGEN.—The number in theology was 154, in jurisprudence 189, in medicine 217, in philosophy 88; hence, in all, 648. This is less by 29 than the attendance of the preceding term. The diminution is chiefly in the legal department. This has been for many years declining, partly through the death of distinguished professors, and partly through their removal to other places.

KIEL.—This is one of the smallest of the German Universities. The whole number of students was 227, of whom 66 pursued theology, 84 law, 45 medicine, 15 pharmacy, 17 philology and the philosophical sciences.

MARBURG.—The catalogue shows here an increase of 22 over the previous term. The theological students numbered 73, those of law 95, of medicine 72, of philology and philosophy 21, in all 283. Some of the ablest professors at the more celebrated universities have commenced their career here. Hupfeld, now at Halle, as successor of Gesenius, was taken from Marburg.

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BERLIN.—The number in winter exceeds uniformly that in summer. The difference, the present year, was 102. The whole number amounted to 1656. The students in law are most numerous, viz., 550, those in theology, 343, next; those in medicine, 320. The Faculty of instruction consists of 55 ordinary, 46 extraordinary professors, and 52 private docents.

HALLE.—This university maintains its pre-eminence as a seat of theology. Not merely the relative, but absolute number of theological students is greater here than any where else. The total number exhibits a decrease as compared with former years,—the present number 645. Of these, 391 studied theology.

LEIPZIG.—The number here was 869—of whom 228 devoted themselves to theology, 338 to law, 208 to medicine, 22 to philology, etc. The ordinary professors here are 40, extraordinary 34, private docents 26. WINER is, at present, the most distinguished professor. TUCH, who has been recently promoted to the rank of ordinary professor, is one of the most active of the younger class of oriental Biblical scholars. HERMANN, the renowned Grecian, still goes to the lecture-room, but has few hearers, and has out-lived himself.

TÜBINGEN.—This is one of the universities with a mixed Faculty, consisting of Protestants and Catholics. The whole number is reported as 554—145 Protestant theological students, 122 Catholic, in medicine 122, in law 161.

The following is a list of the subjects, on which some of the most distinguished members of the Theological Faculty at Berlin have been lecturing the present summer.

HENGSTENBERG, on Theological Encyclopedia and Methodology, connected with the history of the theological sciences, and an account of theological works, four times a week; on Genesis, twice a week, and Exodus, once a week.

UHLEMANN, on the prophecy of Isaiah, and introduction to the books of the Old Testament, each four times a week.

VATKE, on the Psalms, four times, on dogmatics once, and general philosophical theology, six times a week.

NEANDER, on the gospel of Matthew, compared with the two other synoptical Evangelists, six times, on the progress of the Christian church, six times, and on Biblical theology, especially as contained in the writings of Paul, twice a week.

TWESTEN, on the smaller Epistles of Paul, five times, Christian apologetics, six times, and the doctrine of the supreme good and its elements, twice a week.

MARHEINEKE, on practical theology, five times, and the symbols of the church, also, five times a week.

It will be observed that, unlike the general practice in this country, the same men teach, at the same time, exegesis and theology. They acknowledge, in theory, at least, that these two studies, in order to be correctly prosecuted, should go hand in hand.

The Berlin *Jahrbücher*, or Annals of Criticism for January of the current year, has an article on the Journal of the American Oriental Society, Prof. Salisbury's Inaugural Discourse on Arabic and Sanscrit Literature, and on Prof. Anthon's Greek Prosody and Remarks on Indo-Germanic analogies. The writer, after expressing a heart-felt satisfaction that our countrymen are beginning to perceive the value of studies not immediately utilitarian, and that they have evidently received a strong literary impulse from Germany, adds, that the acknowledged superiority of our practical energy, will undoubtedly end in an equal intellectual and literary superiority; and that the day may yet come, when Germany will be taught by America.

Schelling's "Philosophy of Revelation at last Revealed," by Prof. Paulus, of Heidelberg, is a merciless criticism of the philosophical course of lectures delivered by Schelling in Berlin, but published surreptitiously by Paulus, with a bitter running commentary. Whatever may be thought of the mode of the warfare, the inference, universally drawn, will be, that the revelation of the new philosophy is little adapted to exalt our estimation of the mystery.

Mr. Waitz published in 1840 a valuable fragment from a lost work of the fourth century, from which he has been able to settle several doubtful points in the history of Ulfilas, bishop of the Goths. From this it appears that Ulfilas was born in the year 318, and died in 388; that the Goths, at the time of his birth, still had their abodes in Dacia, beyond the Danube; that he was made their bishop at the age of thirty; that he employed not only the Gothic, but the Latin and Greek languages, such was the commingling of men of different origin and language, at that time of disorder. In 355, the Christian Goths were so persecuted that they crossed the Danube, with Ulfilas at their head, and were allowed a residence on the northern borders of the Greek empire, at Hæmus.

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Mr. Wm. Roscher, of Göttingen, has commenced a work of great importance to classical scholars, under the general title of "Clio, or Contributions to the History of the Historical Art." Only one volume, "the Life, the Writings, and the Times of Thucydides," has yet appeared. The second volume will treat of Herodotus and Xenophon; the third, of the five great Roman historians. Among the more important topics discussed at large in this volume are, the events of the life of Thucydides; the sources from whence he drew the materials of his history; the character and design of the speeches introduced into his work; his philosophic treatment of history; characteristics of the age of Pericles; religious views of the author; his impartiality; a comparison of him with other historians of the age, and with Aristophanes; his language and style; the unity of the work; the political revolution; the change of foreign policy; the navy and the successive supremacy of the Athenians and the Spartans. It will be seen, from this outline, that the work is devoted more to historical and political, than to philological subjects. But his German reviewer, from whom we take this notice, speaks highly of the philological, as well as of the critical, talent of the writer.

Prof. W. A. Becker, author of "Gallus" and "Charicles," the most distinguished of living writers on the antiquities of Rome and Greece, has commenced an extensive work on Roman antiquities, (Handbuch der Römischen Alterthümer), the first volume of which contains, besides a survey of the sources of our knowledge on the general subject, the topography of the city. He has found a very able, and somewhat severe reviewer in Preller, formerly professor in Dorpat, but now in Rome, where he is laboriously studying the antiquities of the place. His article is the result of such immense labor, and is written in such a tone of conscious power, as to make us believe he expected to be rewarded with a new professorship in his own country, in place of the one which he voluntarily resigned, because he could not be a Russian slave.

The late Frederic Perthes, the well-known bookseller of Hamburg, who has done more, perhaps, than any other person in improving the external appearance and mechanical execution of recent German books, commenced a work which is to contain true likenesses of all the German emperors from Charlemagne to Francis II, with biographical sketches, prepared by the historian Kohlrausch. The first number appeared a few months since. It will be finished in the same thorough manner of preparation in which it has been begun.

A reviewer, in the Halle Literary Gazette, speaks in very high terms of K. Schneider's translation of Plato's Republic (Plato's Staat, übersetzt von K. Schneider), placing it above all other recent translations of Greek prose writers. He gives the preference to no one, older or more recent, except Lange, in his version of Herodotus. Next to these, in merit, are placed Wieland's Lexicon and Jacobs' political orations of Demosthenes.

F. E. C. Dietrich, has just published an *Altnordisches Lesebuch*, or a collection of Scandinavian poetry and prose, down to the fourteenth century, with an outline of the grammar of the language, and a glossary.

FRANCE.

The Prize Essay of M. Depping, Histoire des Expéditions des Normands et de leur Etablissement en France, which was first published in 1822, has been rewritten by the indefatigable author, after a careful study of the new documents, brought to light since that time, and a re-examination of the old; so that the work, as it now comes from the press, has a rare degree of perfection.

Of the Recueil des Lettres de Henry IV par de Xivrey, two volumes in quarto, (price 12 francs) have already appeared. The letters, 1066 in number, are accompanied by all needful explanations in the very elaborate notes of the learned editor. He has undertaken to give notices of every person, so far as possible, whose name is mentioned in the correspondence.

The history of William Tell has been a subject of dispute among the learned, for more than two centuries. Since 1834, the skeptical party have been gaining ground fast. Few historical skeptics now believe the tradition, as represented by Johnson, Müller, and Schiller. The work which comes nearest to settling the question on intermediate ground, is that of J. J. Hiseley, Recherches critiques sur l'Histoire de Guillaume Tell. Lausanne, 1843. The story of shooting the apple from the head is given up, as well as many other lesser embellishments of fiction. The historical existence of Tell, however, his participation in the conspiracy, his refusing to bow before the duke's hat, hung out at Altdorf as a symbol of authority, and his shooting the prefect of Hapsburg, who, when a storm arose on the lake, gave the rudder to Tell, his prisoner, on account of his

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being a skilful navigator, are maintained. Still, very many regard the whole account as a fiction.

A Tableau Synoptique et comparative des Idiomes Populaires ou Patois de la France, in a volume of about 300 pages, was published by J. F. Schnakenburg, at Berlin in 1839. It contains an account of the various Patois dialects, and of the districts where they are spoken. But the larger part of the volume is occupied with specimens in verse and prose, of all the dialects. Such a work will offer means for interesting comparison to the curious.

QUARTERLY LIST.

DEATHS.

NORMAN BENTLEY, Rome, Oneida Co., N. Y, May 13, aged 44.
JOHN O. BIRDSALL, Perrysburg, O., June 11, aged 33.
JOHN BOURLAND, near Madisonville, Ky., May 11, aged 80.
A. BUSH, Tyringham, Mass., June 17.
JESSE BUSHYHEAD, Cherokee West, July 17.
RICHARD CLARK, Salem, Montg. Co., O., Jan. 1, aged 45.
GROVER S. COMSTOCK, Missionary, Akyab, Arracan, April 25.
THOMAS DONOHOE, Perry Co., Mo.
GEORGE LEWIS RUSSELL, Bradford, Con., July 11, aged 38.
ALEXANDER SMITH, Chardon, Ohio, Jan., 27.
FRANCIS G SMELLINGS, Chesterfield Co., Va., July 8, aged 30.
ALANSON M. TYLER, Marlton, N. J., July 22, aged 32.
ABRAHAM VAN GELDER, New York, N .Y., July 16.
EBENEZER VINING, Rochester, N. Y., Aug. 24, aged 90.

ORDINATIONS.

ALFRED N. ATWOOD, Shelby Co., Ind., April 6.
ALFRED BUCKNER, Forsyth, Monroe Co., Ga., March 17.
JONATHAN D. CARR, Bath, Steuben Co., N. Y., July 10.
ALFRED CORNELL, Macedon, Wayne Co., N. Y., April.
THOMAS T. DEVAN, New York, N. Y., May 31.
GEORGE FISHER, Burke, Frank. Co., N. Y., June 25.
STEPHEN FISKE, Blountsville, Tenn.
MERRILL FORBES, Sodus, Wayne Co., N. Y., Jan.
NAHUM P. FOSTER, Cornish, N. H., June 24.
G. W. FREEMAN, West Rupert, Vt., June 19.
SANFORD GUSTIN, Hubbardton, Vt., June 20.
AMOS HADAWAY, Bay Creek, Walton Co., Ga., March 28.
JOHN HALSTED, Benton, Ind., June 4.
JEREMIAH H. HAZEN, Salem, Pa., April 24.
HARLEM HEDDEN, Anguilla, Con., June 6.
PETER HUMMER, Mercer, Mercer Co., O., June 15.
LELAND J. HUNTLEY, Sandbornton, N. H., July 2.
W. H. JOHNSON, Woodburn, Ill., May 26.
H. S. KELLY, Rockville, Adams Co., O., May 16.
ROBERT KELSEY, West Henrietta, Mon. Co., N. Y., July 1.
A. S KNEELAND, Prattsburg, Steuben Co., N. Y., July 10.
W. P. LAURIER, Ray Co., Mo., March 22.
JOSEPH MURRAY, Enosburg, Vt . June.
W. H. NEGUS, Northampton, Fulton Co., N. Y., May 29.
LEMUEL C. PATTENGILL, Jacksonville, Otsego Co., N. Y., June 5.
CHARLES PITFORD, Perrysburg, O., July 4.
HIRAM W. READ, Oswego, N. Y., June 12.
——— ROBB, Mt. Pleasant, Iowa, June 2.
CORTLAND A. SKINNER, Jonesville, Mich., May 22.
——— STARKWEATHER, Canaan, N. Y., July 10.
G. S. STOCKWELL, Weston, Vt., June 13.
ALANSON M. TYLER, Marlton, N. J., May 16.
ISAAC WHITTEMORE, Peru, Me., June 27.
THOMAS G. WRIGHT, Lyons, Wayne Co., N. Y., Aug. 7.

CHURCHES CONSTITUTED.

Near Springfield, Ia., Feb. 20.
Rich. Creek, Marshall, Co., Ten., March 22.
Greene Co., Ind., April 6.
Reed's Creek, Lawrence Co , Ark., Apr. 20.
Newark, Kendall Co., Ill., May 9.
Union, Tioga Co. Pa., May 9.
Union School House, Dearborne, Ind., May 13.
Clarence, Clarence Co., Mich., May 15.
Prospect, Oneida Co., N. Y., May 16.
Glen's Creek, Wash. Co., Ky., May 17.
Lime M. H., Ga., May 18.
Washington, Clark Co., Ia., June 4.
Jacksonville, Otsego Co., N. Y., June 5.
New Washington, Ia., June 5.
Chest Creek, Clearfield Co., Pa., June 8.
Johnson Co., Ia., June 8.
Kalamo, Eaton Co., Mich., June 8.
St. Paris, Champlain Co., O., June 8.
Clarence, Calhoun Co., Mich., June 13.
Lodi, Mich., June 13.
Winchester, Va., June 25.
Howerton's M. H., Essex Co., Va., June 26.
Muddy Prairie, Fairfield Co., O., June 28.
Yanceyville, Milton Co., N. C., June 29.
Kittanning, Pa., June 30.
Enosburg, Vt., June.
Jamestown, Martin Co., N. C., July 1.
Carmel, Me., July 10.
Cameron, Steub. Co., N. Y., July 11.
Otsego, Muskingum Co., O., July 20.
Spring Garden, Philadelphia, Pa., July 23.
Newburgh, N. Y., Aug. 8.
Cambridge, Mass., 3rd chh., Aug. 17.

DEDICATIONS.

Uniontown, O., 2d church, May 9.
Alexandria, O.
James City, Va., May 26.
Bloomfield, Me., June 27.
Alfred Gore, Me., July 3.
Frankfort, Me., July.
Mount Holly, N. J., Aug. 15.

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THE CHRISTIAN REVIEW.

DECEMBER, 1844.

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THE CHRISTIAN REVIEW.

NO. XXXVI....DECEMBER, 1844.

ARTICLE I.

INFANT CHURCH MEMBERSHIP.

BY THE EDITOR.

[CONCLUDED FROM PAGE 466.]

INFANT CHURCH-MEMBERSHIP; *or the Relation of Baptized Children to the Church.* By WILLIAM A. STEARNS. Boston. Crocker & Brewster. 165 pp. 12mo. 1844.

§1. *The argument from our Saviour's treatment of children.*

IN the second section of his first chapter, Mr. S. endeavors to sustain the doctrine of infant church-membership "from our Saviour's treatment of children in reference to his church and kingdom." A fallacy meets us, however, at the beginning. There is an element of error in the bare question, What was our Saviour's treatment of children in reference to his church? It seems to imply that he held them as, in some manner, related to the church. It is put as if he treated them, in some way, in virtue of his recognition of such a relation, as he would not have treated them if he had not recognized the existence of such a relation. But the evidence that those who brought them were believers, is merely conjectural, or, at the best, only circumstantial. Parental anxiety, mingled with an indefinite impression of the dignity and power of Christ, might have prompted unconverted persons, of a tender and susceptible spirit, to

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bring their children to him for his blessing, as to a wonderful and revered man. The ancient Jews were accustomed to seek the blessing of prophets and holy men for their children; and when these persons prayed for the children, it was common to place their hands upon the heads of those for whom they prayed. The evidence that in what our Saviour did to them, he designed to treat them in any way in reference to their acknowledged connection with the church, is still more obscure and far-fetched. What did he do to them, or say of them, which he might not have done precisely in the same manner, if they had been, as perhaps they were, the children of unbelieving parents? Our Lord, indeed, expressed an affectionate interest in them. He took them up in his arms and blessed them. But how these things had any reference to the church, which is a spiritual organization of believers, we are unable to see.

In his discussion on this part of the subject, Mr. S. quotes Matt. 19: 14. "But Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." Of this passage, he says, "There is especially one passage which bears upon the subject of infant church-membership with great force, and is therefore entitled to careful examination." Olshausen, on this passage (I, 721), has a remark which may not have come to the knowledge of Mr. S. He says, "Of the reference to infant baptism, often sought in this narrative, manifestly not a trace is to be seen."

In commenting on the passage, Mr. S. expresses the opinion, as we have already remarked, that the phrase, *kingdom of heaven*, does not generally imply *heaven*, in the common acceptation of the term; but the kingdom which Christ came to establish on earth, and which "consists of a mixed community, foolish virgins among the wise, tares among the wheat, good and bad in the same net. . . The only visible presentation of it is the church." We do not deny that this interpretation may, in some passages, be the true one. But we have been surprised that our author should propose it, with reference to its application here. Let us make the substitution of terms in the passage: Suffer little children, and forbid them not to come unto me; for of such is the mixed community of bad and good, tares and wheat, etc. Or, as Dr. Woods explains the verb involving the relation of possession,—to such belongs the mixed

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community, etc. If we use the term "church," instead of "mixed community, etc.," with the recollection of the spirituality of character, and holiness of habit in its constituent members, which that term, in New Testament language, implies, it is but little better:—Of such is the church; to such belongs the church; or, adopting the explanation of τῶν τοιουτῶν, given both by Mr. S. and Dr. Woods,—to these, and such as these, belongs the church; or these, and such as are like them, are fit members of the church. What church? we ask. A spiritual, New Testament church?—or, a mixed community, etc.?

But we cannot assent to the view of Mr. S., that the church is "the visible presentation" of a kingdom containing "some unworthy, uninvited members," and others, "properly belonging to it." If such a heterogeneous mixture is, by divine appointment, the kingdom of heaven, whatever that kingdom be, and the church is, by divine appointment, its visible presentation, then the church must be, by divine appointment, constituted like that which it symbolizes,—partly of good, and partly of wicked persons; partly of the regenerate and holy, and partly of the unregenerate. Neither do we think that our author himself adheres to this definition of the term *church*. If he should, we see not but the very thing contended for falls to the ground of itself. The children who by baptism are brought into the church, are no otherwise situated than the children, who, being unbaptized, are out of the church. For as the church, in this view, embraces within its bosom, confessedly, a portion of the ungodly world, the baptized children, unless they became regenerate either before, or in the moment of their baptism, must belong to the world within the church, instead of belonging to the world without the church. And as it is, in either case, the world, the unholy, whom God does not own as his people, nor bind himself to be their God, as distinguished from those who are "called to be saints," their condition is, in no wise, improved. In their relations to God and pious persons, their claim upon the promises, and the blessings of God's covenant with his people, and their prospect of heaven, they are precisely on a footing with those who, by the omission of baptism, or by reason of the impiety of their parents, are supposed to be outcasts from the covenant, and rejected from visible union

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with God. But it was the object of our author to prove the opposite of this. Hence we infer that he does not himself adhere to such a definition of the church. He uses it to signify the true people of God, the regenerate, the holy, the heirs of heaven.

But that a church, on the New Testament model, cannot be built of such ill-assorted materials, we think sufficiently evident. On this point New England has experimented once to her sorrow. The evils of it, though not fully apprehended so early as the days of Pres. Edwards, already began to be felt, and called out his energies to stem the tide of corruption which this theory had begun to pour over the garden of the Lord. We are delighted with the clearness with which he exposed the several errors included in the theory of church-membership, which our author's system forces him to entertain. He saw that a church, on the New Testament model, is a society of believers, and that it can embrace no others. Whatever unscriptural views he might have held concerning the ecclesiastical condition of baptized infants, he clearly saw, that there could not be two sorts of church-membership, by virtue of which, some should be introduced to the church on one ground, and others on another. He saw that the church, properly speaking, could not consist merely of a smaller body within the larger body of the church visible; while a part of the visible church which embraces the true church, belongs to the world of the ungodly. Such an ἐκκλησία ἐν ἐκκλησίᾳ, could he have conceived it, would have obviated all the difficulty he felt in the sacramental controversy, which cost him his settlement at Northampton. He saw, moreover, another point, which his brethren of the same faith, in later ages, have overlooked, to wit, that baptism is the proper act of intelligent persons, implying the believer's dying to sin, and rising again to newness of life. On these matters, his statements are so much to the point, that we take the liberty to quote his own words.

"Baptism, by which the primitive converts were admitted into the church, was used as an exhibition and token of their being visibly 'regenerated, dead to sin, alive to God, having the old man crucified, being delivered from the reigning power of sin, being made free from sin, and become the servants of righteousness, those servants of God that have their fruit unto that holiness whose end is everlasting life;' as is evident by Rom. 6, throughout. In the former part of the

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chapter, he speaks of the Christian Romans, as 'dead to sin, being buried with Christ in baptism, having their old man crucified with Christ,' etc. He does not mean only, that their baptism laid them under special obligations to these things, and was a mark and token of their engagement to be thus hereafter, but was designed as a mark, token, and exhibition, of their being visibly thus already."

The same is stated elsewhere in another form, but in a manner quite as satisfactory.

"There are some duties of worship that imply a profession of God's covenant; whose very nature and design is an exhibition of those vital, active principles and inward exercises, wherein consists the condition of the covenant of grace, or that union of soul to God, which is the union between Christ and his spouse, entered into by an inward, hearty consenting to that covenant. Such are the Christian sacraments, whose very design is to make and confirm a profession of compliance with that covenant, and whose very nature is to exhibit or express the uniting acts of the soul. Those sacramental duties, therefore, cannot be attended by any whose hearts do not really consent to that covenant, and whose souls do not truly close with Christ, without either their being self-deceived, or else wilfully making a false profession, and lying in a very aggravated manner."

In the same treatise, he speaks of the unscriptural union of believers and unbelievers in church-relationship, forming the absurdity of which we spoke, of a church within a church. The remarks of President Edwards were made with reference to the communion of adult persons, supposed to be unregenerate, with true believers, in the same church. They have, however, equal force in the case before us; inasmuch as the children, introduced to the church in their infancy, in most cases soon become unbelieving adults.

"In a word, the practice of promiscuous admission,—or that way of taking all into the church indifferently as visible saints, who are not either ignorant or scandalous,—and at the same time that custom taking place of persons publishing their own conversion in common conversation, where these two things meet together, they unavoidably make two distinct kinds of visible churches, or different bodies of professing saints, one within another, openly distinguished one from another, as it were, by a visible dividing line,—one company consisting of those who are visibly gracious Christians, and open professors of godliness; another, consisting of those who are visibly moral livers, and only profess common virtues, without pretending to any special and spiritual experiences in their hearts, and who, therefore, are not reputed to be converts. I may appeal to those acquainted with the state of the churches, whether this be not actually the case in some, where this method of proceeding has been long established. But I leave the judicious reader to make his own remarks on this case, and to determine, whether there be a just foundation in Scripture or reason, for any such state of things; which to me, I confess, carries the face of glaring absurdity."

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President Edwards shows, in an extended and most satisfactory manner, that the New Testament churches were composed only of saints. He examines the character of each church, and the quality of its constituents, as they may be inferred from the manner in which they were formed, and the mode in which they are addressed. We quote a few only of his remarks.

"We have an account concerning these, of their being first awakened by the preaching of the apostles and other ministers, and earnestly inquiring what they should do to be saved; and of their being directed to repent and believe on the Lord Jesus, as the way to have their sins blotted out, and to be saved; and then, upon their professing that they did believe, of their being baptized and admitted into the Christian church.

* * * * "These things evidently show how all the Christian churches through the world were constituted in those days, and what sort of saintship it was, that all visible Christians in good standing had a visibility and profession of, in that apostolic age; and also what sort of visibility of this they had, viz., not only that which gave them right to a kind of negative charity or freedom from censure, but that which might justly induce a positive judgment in their favor." * * * *

"If we should suppose, that, by reason of the extraordinary state of things in that day, the apostles had reason to think the greater part of the members of churches to be true Christians; yet, unless profession and appearance of true Christianity was their proper qualification and the ground of their admission, and unless it was supposed that all of them esteemed themselves true Christians, it is altogether unaccountable that the apostles, in their epistles to them, never make any express, particular distinction between those different sorts of members.

"If the churches were made up of persons who looked on themselves in so different a state—some the children of God, and others the children of the devil, some the high favorites of Heaven and heirs of eternal glory, others the children of wrath, being under condemnation to eternal death, and every moment in danger of dropping into hell—why do the apostles make no distinction in their manner of addressing them, and in the counsels, reproofs and warnings they gave them? Why do they never direct their speech to the unconverted members of churches, in particular, in a manner tending to awaken them, and make them sensible of the miserable condition they were in, and press them to seek the converting grace of God? It is to be considered, that the apostle Paul was very particularly acquainted with the circumstances of most of those churches to whom he wrote; for he had been among them, was their spiritual father, had been the instrument of gathering and founding those churches, and they had received all their instructions and directions relating to Christianity and their souls' concerns from him; nor can it be questioned but that many of them had opened the case of their souls to him. And if he was sensible that there was a number among them who made no pretensions to a regenerate state, and that none had reason to judge them to be in such a state, he knew that the sin of such—who lived in the rejection of a Saviour, even in the very house of God, in the midst of gospel-light, and in violation of

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the most sacred vows—was peculiarly aggravated, and their guilt and state peculiarly dreadful. Why should he therefore never particularly and distinctly point his addresses to such, applying himself to them in much compassion to their souls, and putting them in mind of their awful circumstances? But instead of this, we observe him continually lumping all together, and indifferently addressing the whole body, as if they were all in happy circumstances, expressing his charity for them all, and congratulating them all in their glorious and eternal privilege. Instead of speaking to them in such a manner as should have a tendency to alarm them with a sense of danger, we see him, on the contrary, calling on all without distinction to rejoice. Phil. 3: 1. 'Finally, my brethren, rejoice in the Lord.' So 2 Cor. 13: 2. 'Finally, brethren, be of good comfort.' Phil. 4: 4. Rejoice in the Lord alway, and again I say, Rejoice.' The matter is insisted upon, as though rejoicing were a duty especially proper for them, and what they had the highest reason for. The apostle not only did not preach terror to those to whom he wrote, but is careful to guard them against fears of God's wrath. In 1 Thess. 5, at the beginning, the apostle observes, how that Christ will come on ungodly men as 'a thief in the night; and when they shall say, Peace and safety, then sudden destruction shall come upon them, as travail on a woman with child, and they shall not escape:' then immediately he uses caution, that members of the church at Thessalonica should not take this to themselves, and be terrified, as though they were in danger, and says, in the next words, 'But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of light, and the children of the day.' Vs. 9—11. 'For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another; even as also ye do.' And v. 16, Rejoice evermore.' How diverse is this way of treating churches, from the method in which faithful ministers are wont to deal with their congregations, wherein are many that make no pretence to true piety, and from the way in which Mr. Stoddard was wont to deal with his congregation. And how would he have undoubtedly judged such a way of treating them the most direct course in the world eternally to undo them! And shall we determine that the apostle Paul was one of those prophets who daubed with untempered mortar, and sewed pillows under all arm-holes, and healed the hurt of immortal souls slightly, crying Peace, peace, when there was no peace?"

Such is a church on the New Testament model. How it could embrace unconverted children, and baptized children, grown up to be ungodly adults, and hold them tenaciously in its sacred fellowship, we do not see. If a church admit such a mixture, of what use would be the corrective discipline of the body? It could neither be wisely and efficiently begun nor carried through, unless by the immediate and formal excision of those who had been formally admitted in acknowledged unregeneracy, and by declining ever to receive another who did not approve himself

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a worthy member, by a voluntary profession of his faith in Christ, and newness of life.

Having finished his remarks on the nature of the kingdom of Christ, Mr. S. proceeds to show that our Saviour designed to include the infants brought to him for his blessing, as fit members. This view he sustains by four reasons. The first is stated as follows: "It can hardly be supposed that those who resemble such children are entitled to membership *because of that resemblance*, while the children themselves whom they resemble are excluded." He says also, that, "under all the circumstances, such a mode of speaking would be peculiarly liable to mislead, and should not be attributed to the Saviour without sufficient reason." But our author's position, most evidently, lies open to criticism. If it be admitted, it will necessarily involve consequences from which every evangelical theologian must recoil. In saying that the kingdom of heaven belongs to such as resemble the little children brought to him for his blessing, our Saviour must have designed to speak either of a partial resemblance, or a universal one. It is the office of the critic to discover which is the more probable; and, if only a partial resemblance was designed, in what respects it is to be sought. If exact, universal resemblance were meant, then we are conducted to the interpretation, that the kingdom of heaven properly belongs to very young children only. Or, if merely a moral resemblance be implied, then it follows that the kingdom of heaven properly belongs to those who are throughout, in moral respects, like infant children. But as the youngest children, by their constitution, have, confessedly, a depraved and unregenerate nature, this view would commit our Saviour to the absurdity of saying that the kingdom of heaven properly belongs to the unregenerate and depraved. If a partial resemblance only were meant, then it is reasonable to say that the kingdom of heaven, and heaven itself, belongs to those who resemble little children in one or two particulars, though they may be unlike them in all others. This we believe to be our Saviour's meaning. He designed to teach that the kingdom of heaven belongs to those who resemble little children in trustfulness, in humility, and in freedom from actual sin; in a guileless spirit, in tenderness, and in absence of ambition. They may be very unlike them in many other points; but it is likeness in these, which constitutes their

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claim. On account of the presence of those qualities as mere instincts in the little ones brought to our Saviour, he was moved with affection for them and blessed them. But when, on growing up, the children should lose those endearing qualities by contact with a wicked world, and by the development of their own depravity, the same that were thus clasped to the bosom of the Saviour, and his words of blessing pronounced upon them, might be, by the same Saviour, rejected as unconverted persons. If the children were as young as the argument and the circumstances seem to demand, they could not have possessed these qualities, as moral qualities, but only as instincts.

This is perfectly intelligible. And hence, our Saviour's mode of speaking is not justly chargeable with a liability to mislead even a cursory reader. It is, moreover, a consideration of some importance, that the spirit of the requirement does not demand precisely the same affection, under the same circumstances and relations, exercised in the same manner, springing from the same source, manifested by the same outward exhibitions, and tending to the same ends. This would be evidently impossible, owing to the difference in the subjects in whom the affection subsists. The demand is that the affection resemble that of little children. "Except ye be converted, and become *as* little children, etc." The state of mind in the adult candidate for admission to Christ's kingdom, must be similar to that which exists in the little child—producing the same conduct, tending to the same fruits; and this similarity may appear, even though the affection be, in the one case, a mere instinct of childhood, disconnected from any regenerate qualities, and in the other the result of the operations of renewing grace.

The notion of a partial resemblance which we have just exhibited, Mr. S. himself presents afterwards, in commenting on Matt. 18: 3, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." He says,—

"By conversion, in this place, we are not to understand, spiritual birth; for, in that respect the disciples of Christ were converted already, but conversion from a particular state of mind, viz., from an ambitious desire of pre-eminence, to childlike humility. In this respect, it was essential for the disciples to become like children, in order to a worthy membership in Christ's kingdom."

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We are surprised, however, to find him speaking of the children brought to our Saviour, as capable of the voluntary and intelligent exercise of religious affections; for if they had attained an age in which they were competent to such exercises, and actually exhibited them, they are not suitable examples of infant church-membership, and the case has no relation to his argument. He says, "How did these children receive the kingdom of heaven, as its privileges were conferred on them by the Saviour's words? Undoubtedly, with humility and trustful affection, without self-seeking or ambition. In this way adults must receive it, or not at all." He had before remarked that "these children, some of them at least, were infants." On this quotation we have also to observe, that it does not appear from the Scripture that Christ conferred by his words, upon the children whom he blessed, the privileges of the kingdom of heaven—neither the right of membership in the church, nor a claim to a seat in the heavenly mansions, nor any peculiar dignity or privilege pertaining to the Christian dispensation.

Our author's second reason for believing that Christ designed to include the children brought to him as fit members of his kingdom, is stated thus: "Our Saviour's *treatment* of these children implies a recognition of their title to membership in his kingdom." He proceeds to remark, that our Saviour was displeased, when the disciples rebuked those that brought the children, that he said, "Suffer the little children, etc.," and "by prayer and imposition of hands he signified to the by-standers, that these children, though some of them infants, and all of them, probably, very young, were yet capable of receiving, either immediately or prospectively, spiritual blessings. And not only so, but by an act of religious consecration, he hallowed and blessed, and set them apart for himself, saying at the same time, *of such* is the kingdom of heaven."

But we are at a loss to discover in our Saviour's treatment of the children brought to him for his blessing, any thing that implies his recognition of their title to church-membership. He neither affirms nor intimates that they have any such right. He neither puts upon them the introductive symbol of membership, nor directs it to be put upon them by his disciples. What he said, he might as well have said, and what he did, he might as well have done, if there were not a

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church on earth, and if there never should be any. They were brought to Christ, not for the sake of his recognizing their church relationship, but that he might bless them. He did that for which they were brought, and nothing more. In the words which he spake, he said nothing of church connection, but only urged permission for them to come, on account of their meek, trustful, loving spirit, in which they resembled those who shall inherit the kingdom of heaven. This characteristic touched his affectionate heart. And, as it seems to us, he treated them no otherwise than, in view of such instinctive traits of childhood, such a being would have treated any other infants. In speaking of the parallel passage in Luke 18: 15, Mr. S. says, "these children thus received as members of his kingdom, etc." But if he would be understood to mean, thus received or recognized as members of the church, we ask, how they were received as members of the church? Indeed, as he gives us assertion only, on this point, and not proof, we may repel assertion with assertion. We may truly assert that Christ did not receive them as members of his church, because the New Testament gives us no such information.

The third reason assigned by our author seems to us equally unsound. He says, "the reason assigned by our Saviour for receiving these children, implies a recognition of membership in his kingdom. The reason is, because the kingdom of heaven is composed of such." We find ourselves here, as often elsewhere, perplexed by the author's use of the term *kingdom*, as being indefinite. But, in view of the point which he is endeavoring to defend, perhaps we should do him no wrong in supposing him, in all such cases, to mean *church*. In respect to the point itself, even if we grant that by the closing phrase our Saviour meant to say that the society of heaven is composed of such children, that would be a special reason why Christ should take them in his arms and bless them; and this the New Testament affirms. But why should we take it to be the ground of his recognizing the children as church-members, in respect to which, the Scripture affirms nothing at all?

His fourth reason for supposing that our Saviour designed, in this passage, to recognize the church-membership of the children brought to him for his blessing, is founded by our author on the use of the word τοιούτων, *of such*. He thinks

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that "it implies both the persons compared, and those to whom they are compared,"—these children, and such as are like them. He supposes that the parents of the children were pious parents, and that they brought their infants in faith, to Christ, that he might bless them. On these two points he rests the church-membership of those whom our Saviour blessed, and in these two points of likeness, essentially, he places the right of other infants to the same privilege; to use his own words, "to all children of the same age and circumstances as the children in question, i. e., to all the infants and young children of believing parents, who bring their offspring in faith to Christ for his blessing." But the New Testament does not so much as inform us that it was the parents who brought them. And certainly, that the parents were believing parents, and that they brought their infants to Christ in faith, after the manner of believing parents in Pædobaptist churches at the present day, seems to us a gratuitous assumption. We see quite as much ground for supposing that they sought the blessing of our Saviour for their children, perceiving him to be an excellent man, under the influence of that feeling so common among the Jews, which led them always to desire a blessing from the hand of the worthy, the esteemed, and the renowned. He has, moreover, evidently mistaken the force of τοιούτων, *of such.* Instead of referring its interpretation to qualities existing in the children, he refers it to states of mind in the parents, and acts performed by them. Of such, i. e., according to his interpretation, not, such in reference to themselves, but such in reference to their parents. This seems to us an unwarrantable stretch of exegetical license, to meet a supposed theological necessity. It is certainly going away from the text to find an argument, instead of finding the argument in the text.

The passage, with Mr. S.'s interpretation of τοιούτων in the first instance—"these, and such as are like them"—presents, indeed, no real difficulty. It does not commit our Saviour to any inconsistency. It does not pledge him to the salvation of unregenerate persons. His mind in this part of the passage, as we have remarked, substantially rested on qualities more than on individuals,—on affections, more than on those who were the subjects of them. Hence, observing humility, tenderness and trustful affection in the children, an absence

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of self-seeking and freedom from actual sin, he said, to all that possess such qualities, belongs the kingdom of heaven. These are the affections, on the ground of which men are saved. And we infer the rectitude of this reference from the fact, that in the parallel places, both in Mark and Luke, the verse in question is followed by another, showing the necessity of the qualities which attracted his attention in the little children, — "Whosoever shall not receive the kingdom of heaven as a little child, he shall in no wise enter therein." These texts determine the meaning of τοιούτων, as indicative of resemblance—"ὡς παιδιον"—as a little child.

But we are not prepared to admit our author's philological reasoning on the force of the word τοιούτων — of such. He says:—

"For the use of the word τοιοῦτος in other connections, see Mark 4: 33—'And with many *such* parables spake he the word unto them,' i. e., with these, and many that are like them. John 4: 23,—'The Father seeketh *such* to worship him,' i. e., such as true worshippers, including of course the true worshippers themselves. John 9: 16—'How can a man that is a sinner do *such* miracles?' i. e., these miracles now witnessed, and such as are like them. In several other instances the word is used in the same manner, nor am I apprized of any opposing usage. It seems necessary, therefore, to suppose the Saviour to have recognized these children, thus brought to him, *as themselves members of his kingdom.*"

In the first place, we do not think the passages adduced by Mr. S. clear cases of such a use of the Greek word as he maintains. The evangelist, Mark, records a few parables, as a specimen, and then adds, With many parables of this kind he spake the word unto them; meaning, not with these and such as these, but with parables of which these are examples. In like manner, in regard to his second passage, we should say that Christ has described certain traits of a true worshipper, adding, the Father seeketh such as have these traits, to worship him; the interpretation of Mr. S. being a manifest tautology. In respect to the third, either one of the two exegeses which we are about to propose seems to us preferable to that given by Mr. S. The first has reference to the healing of the blind man, as a model-miracle; and the question then would be, How can a man that is a sinner perform a miracle or miracles, of which this is a specimen?—not this miracle and others like it, but miracles resembling this in their convincing character, and in the difficulties standing in the way

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of their accomplishment. The other and kindred interpretation is one in which the force of the question rests upon the contrasted terms, "a man that is a sinner," in one member of the sentence, and "such miracles," in the other. The greatness of the miracle is contrasted with the incompetency of the man, by reason of his being a sinner, for the performance of it.

But, again, even if these were clear cases of such a meaning of the word τοιοῦτος, this is not the universal, nor perhaps even the common usage. So that, instead of serving as a decisive philological argument in his favor, it cannot be regarded as any argument at all. The term τοιοῦτος is used most evidently in two other senses;—one is, these very, or this very one; and the other, those who resemble, necessarily excluding the object of comparison. Of the former sense, we select from many examples which we have marked, the following: Matt. 9: 8. "And they glorified God, who had given *such* power unto men," i. e., the power by which Jesus wrought miracles. Luke 13: 2. "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered *such* things?" i. e., this very calamity, that Pilate mingled their blood with the sacrifices. Acts 16: 24. "Who having received *such* a charge," i. e., this very charge or command. Acts 22: 22. "Away with *such* a fellow from the earth," i. e., this very fellow. 2 Cor. 12: 3. "I knew *such* a man," i. e., this very man of whom he was speaking. For a similar usage, compare 1 Cor. 5: 5. 7: 15, 28. 2 Cor. 2: 7. 3: 4, 12. 10: 11. 11: 13. 12: 3, 5. Gal. 6: 1. 2 Thes. 3: 12. Tit. 3: 11, etc. As an example of the other sense, resemblance, we give the following: Acts 26: 29. "I would to God that not only thou, but also all that hear me this day, were both almost and altogether *such* as I am, except these bonds." 2 Cor. 10: 11. "Such as we are in word by letters, when we are absent, *such* will we be also in deed, when we are present." Eph. 5: 27. "That he might present it to himself a glorious church, not having spot or wrinkle, or any *such* thing." In each of these cases, any thing more than the idea of resemblance is evidently absurd. In the Odyssey of Homer (Δ, 269) we find a similar usage of the word.

ἀλλ' οὔπω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν.

I have never seen *such* an one;—where, of course the one

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seen cannot be included, for this one he had seen. A like case occurs in the Antigone of Sophocles, *γινώσκων ὅτι τοιοῦτος ἐστιν, οἵσπερ ἥδεται ξυνών*, that he is *such* as those with whom he loves to be. Fritzsche, on the passage we are considering, quotes with approbation the criticism of Theophylact—*τῶν τοιούτων—τῶν μιμουμένων την ἁπλότητα τούτων*—resembling their simplicity. With this agree Beza and Wetstein. Olshausen, in the same spirit, remarks, "The Redeemer proposed the children to the apostles as symbols of the spiritual birth, and of the childlike and simple feeling which accompanies it." Rosenmüller espouses the same view, and adds, "It is not said *τῶν τούτων*, of these infants, viz., the infants that were brought to Christ."

Mr. S. proceeds to say, "Now from Luke 18: 15, it appears that these children, thus received as members of the kingdom, were some of them at least *infants*. It is evident, also, that these infants were the children of believing parents; for they brought them to Jesus in faith, that he might bless them." On these sentences we remark, that the views above given on the meaning of *τῶν τοιούτων*, of such, do not permit us to regard it as certain that the children themselves were received as members of Christ's kingdom, or church. Nor is it evident that these infants were the children of believing parents, by whom they were brought to Jesus in faith. For, as we have remarked, we have no information in the New Testament that it was the parents who brought them; but only, that they were brought;—possibly by remote relatives, by grandparents, uncles and aunts, elder brothers and sisters, or even by guardians, teachers, or others temporarily interested in them. Still less is any thing said by either of the evangelists of the faith of those who brought them. Mr. S. adds, "Christ then says, 'Suffer *the* little children' (for the original, as already observed, employs the article) 'to come unto me,' and declares them members of his kingdom." We have shown, on philological grounds, that it is not clear that Christ declared these infants members of his kingdom. He asserted nothing concerning their church-relationship; he said only that the peculiar rewards of the Christian dispensation, the joys of heaven, were to be given to those who in humility and docility of spirit, and in affectionate confidence, resembled them. Relying on such premises, he states his conclusion as follows: "From this it is

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natural to infer, that all such children—in other words, all the little children of believing parents, being consecrated to Christ by faith, and in the way of his appointment, are to be considered members of his kingdom." But as he has not made good his premises, his conclusion must fall to the ground. If the argument have false principles for its foundation, the result must be false also.

In recurring in his next paragraph to the word τοιούτος, Mr. S. commits again the same error as before. He says that the term denotes a class, and adds, "How far this class extends, whether to all children, and even to all adults who in humility of disposition resemble them, it is not necessary for our present purpose to decide. It evidently extends—and this is far enough for the argument—to all children *of the same age and circumstances* as the children in question, i. e., to all the infants and young children of believing parents, who bring their offspring in faith to Christ for his blessing." He reasons as if the design of our Saviour were to show, in this passage, who should be members of his kingdom. Yet it is most plain that the words are employed simply to set forth the reason why Christ was willing to receive and bless the children that were brought to him.

The following is his summing up of the argument, from the passage in Matt. 19: 14:—

"It appears, therefore, from the foregoing considerations, especially from the usage of τοιούτων, *of such*, what is also evident from the nature of the case, that, not only the children noticed in Matt. 19, but all children of similar condition,—in other words, all the little children of believing parents, when consecrated to Christ by faith and in the way of his appointment, are to be considered members of his kingdom. And if members of his kingdom, then certainly no good reason can be given why they should not be members of his church, which is the only visible presentation of his kingdom, which in fact *is* his kingdom."

We have stated the philological reasons which compel us to dissent from the conclusions of Mr. S. We have, besides, reasons belonging under a different category. Mr. S. had already stated that there are some who are properly members of Christ's kingdom, and others who are members of it improperly, as there were tares and wheat in the field, good fish and bad in the net, from which the valuable was to be selected and preserved, and the valueless, cast away. The burden of his whole argument is, to show that the infant children of believing parents are properly members of Christ's

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kingdom or church. But we know that the children of believing parents are involved in the depravity of the race, as truly as others. They are born, under the same necessity of being regenerated. And the water of baptism does not confer upon them the qualities which are implanted only by the new birth. If they grow up, they will certainly grow up to commit sin and to love it. Now we ask with all seriousness, could Christ mean to say, that his kingdom (church) is properly composed of persons who will infallibly choose sin rather than holiness, and walk with pleasure the downward road, as soon as they are competent to do so? Is this a church after his heart, who gave himself for the church, that he might, in the last day, present it to himself "a glorious church, having neither spot, nor wrinkle, nor any such thing, but holy and without blemish"? Yet if the infant children of believing parents are recognized by our Lord as proper members of his church, such a result will follow—a result from which every person who has a true idea of the nature of a Christian church, it seems to us, must shrink. How soon, on such a ground, the church will become the world, and the world, the church; not by the transfusion of holiness through the world, but by the transfusion of worldliness through the church.

Mr. S. affirms in the paragraph last quoted, that "all the little children of believing parents, when consecrated to Christ by faith, and in the way of his appointment, are to be considered members of his kingdom." In recognizing the membership of these young children in the kingdom of Christ, he avows his opinion that our Saviour designed to recognize their membership in the church. But on this point, considered as a matter of theological faith, some important questions arise. How long do these children continue to be members of the churches into which they are thus inducted? How long does Christ recognize them as good and worthy members? Many of them, it is known to the whole community, grow up to lead profligate and wicked lives. The evidences of their unregeneracy appear on every side. Instead of honoring religion, and proving ornaments to their churches, some of them become decided infidels. They scoff at religion and its professors, and openly deny the Lord Jesus. Persons of whom these things are true, either are, or they are not, still members in good standing in

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their respective churches—in the churches into whose fellowship they were baptized, on the faith of their parents. If the hand of church-fellowship has been withdrawn from them, the records of the church will show the time when, and the circumstances under which this church act was passed. If no such record exists, or if the act has never been passed, they are still members, in the same sense, under the same relations, as on the day when they were baptized. Their admission was a formal act, their excision must be a formal act also. But, if the church holds them in its embrace, does Christ, the head of the church, still recognize their membership? Does he acknowledge the validity of their claim to a place among the saints in the household of faith? He has once recognized them as a holy seed, as rightful members of his church and kingdom, when they were brought in faith to the altar, by believing parents. If, in consequence of their unregeneracy and wickedness, he casts them off, as unworthy members, he dishonors his immutability; first doing, and then undoing what he had done; first receiving, and afterwards rejecting those whom he had received; first welcoming them as members of his spiritual household, and afterwards denying that they are his people, or that he will be their God. What becomes of his assurance, "It is not the will of your heavenly Father that one of these little ones should perish." "My sheep shall never perish, neither shall any pluck them out of my hand." They *were* his sheep; else he could not consistently have welcomed them as proper members of his church and kingdom. If he casts them off, the glory of his veracity is tarnished. The ruin of one of his attributes draws down the ruin of all the rest. And he that was the brightness of the Father's glory, loses even the glory which belongs to an upright and truthful man. If he does not cast them off, in consequence of their unregeneracy and wickedness, if he does not refuse any longer to hold that particular relation to them, as members of his church, which he entered into when they were baptized on the faith of believing parents, then it follows that all who are thus baptized when they are children, will certainly be saved. It follows, also, that not regeneration, not holiness, not personal faith in the Lord Jesus, but baptism on a parent's faith is the great turning point of a sinner's salvation.

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We do not charge these results upon Mr. S. as a part of his creed. We believe, he would shrink from them with as much horror as we do ourselves. We merely state them, as necessarily involved in the ground-principles which he has laid down. The same may be said of the two following statements. 1. In asserting the right of the infant children of believing parents to the dignity of church-members, and maintaining, as he does afterwards, that they are to be considered "as belonging to Christ's own fold, the Saviour's lambs, . . by the initiatory rite, solemnly introduced among the number of Christ's disciples, . . admitted to a standing in the younger classes of the Saviour's school, constituted heirs of the peculiar Christian blessings," he seems either to deny the depravity of such infants altogether, or else to make the administration of baptism, and the fact of having pious parents, cleanse it away, or,—the only possible supposition besides,—to assert with strange inconsistency, that reigning depravity, and acknowledged unregeneracy, may exist in those who are properly members of Christ's own fold, the Saviour's lambs, among the number of Christ's disciples, constituted heirs of the peculiar Christian blessings, etc.

2. Again, by an unguarded form of expression, Mr. S. seems almost to put parental faith, in reference to baptized children, in the place of the atonement itself. He says, "If the privilege actually bestowed in Matt. 19, upon some very small children, was not bestowed on account of their innate goodness, it must have been on account of the faith of those who offered them." The privilege alluded to is Christ's recognition of the church-membership of the little ones brought to him, and of their personal interest in his kingdom. The moral qualifications requisite for admission to the heavenly world, are precisely the same as the moral qualifications for admission to the church on earth. The qualifications for both are exclusively moral qualifications. He who has the necessary moral qualifications, has a right to come to the church on earth, and to expect admission into it; and he who is welcomed to the church on earth, will be welcomed to the church of the first-born in glory. But Mr. S. says, these infants were welcomed "on account of the faith of those who offered them." Is not this equivalent to putting the faith of the believing parent in the place

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of the atonement? Is not here a new way of salvation—by the faith of a proxy—proposed?

We have only to remark, further, under this head, that Mr. S. makes what seems to us a most unwarrantable distinction between baptized and unbaptized children, in respect to their final salvation. He says, "The salvation of all children is a matter of inference, more than of promise; that of the children of believers, a matter of explicit promise as well as inference." We fully believe that all who die in infancy will be saved. But we question if Mr. S. can find a single text where the salvation of infants is explicitly promised; or, whether it be promised or inferrible, we question if any distinction can be clearly made out either in promises or premises, giving the children of believers any advantage, as to the fact, or the ground of salvation, over the children of unbelievers.

The closing paragraphs of this section deserve a moment's notice, because they contain our author's recognition of a difficulty which some minds would be likely to feel, and also his summing up, in a few words, of the argument of the section.

"We confess that Christ did not *baptize* these children, for he never baptized any one. Nor did he admit them to the church; for under the old dispensation, being Jews, they were already members, and the church under the new dispensation, was not yet organized. But he declared them members of his kingdom, and that too, probably, on account of the faith of the parents; and, if members of his kingdom, then fit subjects of church-membership, whenever the church should become, under its new organization, the visible presentation of his kingdom.

"In short, we understand Christ to say, that children offered to him in faith, by believing parents, are to be recognized as *his*. They belong to his kingdom, and when that kingdom comes to have a church organization, they will rightfully belong to his church; for what is the church, but the members of Christ's kingdom organized according to his appointment? And if this be so, then the children of believers were intended by Christ to be members of his church."

The sum of this argument seems to us to be, that although Christ had already, by his example, if not by precept, instituted baptism as the introductive rite of the Christian church, the primary ordinance of the Christian dispensation, yet he neither baptized these children, whom he recognized as his disciples, nor directed them to be baptized. Further, the spiritual church organization of the New Testament did not yet exist; but only the national Jewish sodality, composed

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alike of saints and sinners, the wicked and the holy, the regenerate and the unregenerate; whose bond of union was nationality, and their common institute and introductive ordinance, circumcision. Because the infants were members of this unspiritual organization, Mr. S. infers that Christ recognized them as fit subjects of membership in the spiritual and distinctive church of the new dispensation; although the terms of membership in the latter, are evidently so different from the terms of membership in the former; the requisites, in the one case, being, Jewish birth and circumcision; in the other, moral qualifications. Because they are members of a society of one sort, they will therefore be members of another society of a different sort, when it comes to exist. And because these Jewish children were recognized by our Lord as members of the national compact of the Jews, and entitled to its privileges, and also, as members, of whatever of church-character belonged to that compact, therefore the children of all believing parents are members of the Christian church.

We pass over what we have before intimated, that there was no proper, visible church under the ancient dispensation; the Jewish community might have symbolized the church; but it had no claim to be considered the church, under a less spiritual organization;—that Christ uttered no recognition of the membership of the infants brought to him in any church or in his kingdom; but merely designed to say that those who resembled them in simplicity and guilelessness, were rightful members of his kingdom;—and that the probability that the children were recognized as members of his kingdom on account of the faith of their parents, is, to say the least, very small; partly because we have no certain information whether they had parents, or whether, if they had, those parents were pious or ungodly; and partly because, being born Jews, and circumcised according to the law of Moses, they were entitled to whatever belonged to the privileges of Judaism, whether they had believing parents or not; and that the statement that the children were declared members of Christ's kingdom, "probably on account of the faith of their parents," is, so far as appears from the Scriptures, a gratuitous assumption.

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§2. *Argument from the apostolic commission.*

In the third section of Chap. I, Mr. S. endeavors to sustain the doctrine of infant church-membership from the apostolic commission. He takes the form of it contained in Matt. 28: 18—20, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." In arguing from this passage, he attempts to show, first, that the commission includes a command to baptize infants; and, secondly, that baptism constitutes those who regularly receive it, members of the Christian church. Under the first, he remarks that the passage "goes to confirm the doctrine of infant church-membership, not because children are expressly named as the proper subjects of baptism, but because they *are not expressly excluded.*" This conclusion he sustains by three considerations, —1. the nature of the term used by our Lord, *μαθητεύσατε, teach;* 2. the fact that the apostles to whom the commission was given were Jews, who would interpret our Lord's words in the light of the old dispensation, and under its influences; and, 3. that in the admission of proselytes to the rites of Judaism, the children of the proselyte are said to have been circumcised and baptized, as well as the proselyte himself. We think that it can be shown, on the contrary, that the children are expressly excluded. We will attempt briefly to prove that the term *μαθητεύσατε* does not necessarily, or even probably, include the children of those who should become proselytes to Christianity, in any such way as to require their baptism without the qualification of personal faith; that the apostles, though they were Jews, would not, doubtless, interpret the commission of the new dispensation by the light of principles which belonged to the old; and that the case of the children of proselytes, who were engrafted into the Jewish national organization, is not in point, and therefore proves nothing concerning the baptism or church-membership of the infant children of believers in the spiritual organization of Christianity.

We said, it can be shown that in the formula of the apostolic commission, infants are expressly excluded from being baptized on account of their parents' faith. As this

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commission pertained to a new dispensation, the apostles would naturally explain it on the principles of the new dispensation, and not on the principles of the old. They knew nothing in respect to the institutes of the new dispensation, either the modes or the subjects of them, any further than they were instructed by their Master. They would not have presumed to exceed his instructions, on the ground of any apology drawn from the dispensation that was now abolished. And as the Christian dispensation was new, its ordinances new, and the subjects of them new (the female sex being admitted, which was formerly excluded), it follows that Christ would doubtless not leave his apostles to interpret the extent of any part of his instructions by inferences drawn from the Jewish economy. Hence, those who are not expressly included in the commission, as proper subjects of the ordinance of baptism, are, in fact, expressly excluded. But of this more hereafter.

We promised to show that the term *μαθητεύσατε*, *teach, make disciples of*, does not necessarily, or even probably, include the children of those who should become proselytes to Christianity, in any such way as to require their baptism without the qualification of personal faith. Knapp remarks (Theology, vol. II, p. 534), "From the passage, Matt. 28: 29, it does not necessarily follow that Christ commanded infant baptism; the *μαθητεύειν* is neither for nor against." As this is a philological question, however, we must inquire into the use of the Greek verb *μαθητεύω*, and of the kindred substantive, *μαθητής*. For what Wetstein remarks, that "a *mild and liberal* exposition of *μαθητεύω* is to be preferred to a rigid interpretation," we cannot admit. The rules of hermeneutics make no such demand. Where the *usus loquendi* teaches us distinctly the force of any word, and the context, in any given case, does not oppose it, we are obliged to regard that as its meaning. We are not at liberty to shun the rigid interpretation, for the sake of avoiding a doctrine or a rite which our creed does not happen to recognize. The verb occurs but four times in the New Testament. Once it appears with an intransitive signification, and is equivalent to *μαθητὴς ἤμι*, *to be a disciple*, Matt. 27: 57—"a rich man of Arimathea, named Joseph, who himself also was Jesus' disciple." Comp. John 19: 38, where *ὢν μαθητής* is used. Once it has the passive form, Matt. 13: 52—"Every scribe which is instructed unto the kingdom of God, is like unto a man that is

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an householder, which bringeth forth out of his treasure things new and old." Once it implies to instruct or train as disciples, Acts 14: 21—"And when they had preached the gospel in that city, and had taught many, they returned again to Lystra, etc." The remaining instance is in the text under consideration. In the first two, the word is used of persons of an age competent to be instructed and convinced. The third and fourth belong to one class, and must be interpreted by a comparison of the other two, and by reference to the kindred substantive, *μαθητὴς*, *disciple.* This latter word occurs in the New Testament nearly three hundred times. It is applied to the followers of John the Baptist, and of the Pharisees, to the converts to Christianity generally, and especially to the twelve apostles. It is also used in a generic manner. We have its definition, moreover, from the pen of inspiration, and from the lips of our Lord himself. Light is cast upon the meaning of the word by the known character of the persons to whom it is applied. When it is applied to the followers of John the Baptist, or of the Pharisees, it signifies those who espoused their cause, listened with approval to their instructions, adopted their principles, and trod in their steps. Its meaning is the same, when it is applied to the followers of our Lord. We know certainly what the apostles were; not the mere partizans of a new sect; not formal attendants upon Christ's ministry, as a system of whose truthfulness and authority they were intellectually convinced; but holy men, who loved the truth and obeyed it, and who were ready to suffer every self-denial, and death itself, for the sake of their Master. They were men of humble pretensions, but of a blameless life. They were, to use a New Testament term in its full sense, saints.* Now if this be the true meaning of the term, as applied to all who are made disciples of Christ, we understand what he meant when he said, "Go ye, therefore, and *teach*, *μαθητεύσατε*, all nations, baptizing them, etc." But we can obtain confirmation of this meaning. Christ said, "If ye continue in my word, then are ye my disciples indeed," i. e., a disciple indeed, or a genuine disciple, *μαθητὴς*, is one who continues in Christ's word, that is, obedient to his commands, John

*The fact that Judas was numbered with the twelve, does not detract from the truth of this general statement. For it is usual for the Scriptures to speak of men as being such as they profess themselves to be, or such as they are generally taken to be, without committing the Spirit of inspiration to an expression of opinion, whether they are truly such or not. Comp. Acts 8: 13, with 8: 21, 23.

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8: 31. Again, "By this shall all men know that ye are my disciples, if ye have love one to another," John 13: 35; i. e., Christ's disciples are persons of a religious spirit and profession, who are ruled by the dictates of love. And again, "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples," John 15: 8; i. e., disciples of Christ are those who bring forth much spiritual fruit. In Acts 6: 1, 2, 3, the twelve address the multitude of the disciples under the title of brethren; whence disciples are those whom the apostles termed "brethren." In Acts 9: 1, it is said of Saul, that he yet breathed out "threatenings and slaughter against the disciples of the Lord." In v. 13, Ananias says, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem." Whence, by comparing these two texts, we perceive that disciples are those who are properly called also saints, i. e., holy persons. In the same chapter, Ananias, who was sent of God to Saul, at the time when the latter lay sightless and fasting, at Damascus, is denominated a "disciple." In Acts 13: 52, it is said, "the disciples were filled with joy, and with the Holy Ghost;" hence, disciples are those who are competent to these emotions and characteristics. In Acts 14: 22, we are told that Paul and Barnabas went from city to city, "confirming the souls of the disciples, and exhorting them to continue in the faith." Disciples, therefore, are persons who may continue and be confirmed in the faith. In Acts 16: 1, Timothy, whose character and spirit are so well known, is termed a disciple. In Acts 18: 23, we are told that Paul "went over all the country of Galatia and Phrygia, in order, strengthening all the disciples." A disciple, then, is one who may be strengthened by apostolic ministrations. And finally, the disciples are those who were called Christians, first, in Antioch, Acts 11: 26. Such Christians as composed the church in Antioch were disciples. Now, Mr. S. remarks, and we freely concede, that *μαθητεύσατε*, in the first part of the apostolic commission, signifies properly, *make disciples*. But if the New Testament sense of the word *disciples* be such as has now been shown, and we certainly find no other, if this is the kind of disciples whom Christ commissioned his apostles, under the influence of his divine energy and co-operation, to make, and then to baptize them, we ask if infant children are not "*expressly excluded*"

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by the terms of the commission? Could infants be made disciples, in such a sense? And if they could not, where is the authority, in this formula, for baptizing them?

We proposed to show, in the second place, that the apostles, though they were Jews, would not doubtless interpret the commission of the new dispensation by the light of principles which belonged to the old. Mr. S. thus states this part of the argument:

"It is to be remembered that these original teachers were *all Jews*. They had been accustomed to infant church-membership, by the invariable usage of their church. The initiatory ordinance was uniformly administered to the children, not on account of personal faith, but of parental connection. Nor was it unusual for them to witness the introduction of Gentile proselytes into the Jewish church; in which case, the infants and children of the family were received by the same introductory rite. Suppose that the apostles had been sent forth into the Gentile world to make proselytes to the Jewish religion, and the Saviour had said, 'Go, disciple all nations, circumcising, and instructing them in all the ordinances and commandments of Jehovah,' could there have been a question, whether children were to be received with their parents? Certainly not. On the same principle, we must believe that baptism was administered, as a matter of course, to the offspring of believers in connection with themselves."

It is granted that the original teachers were all Jews; but they were not, therefore, void of discrimination. The Holy Spirit, who aided them in every emergency, doubtless, would not fail to give clearness to their perceptions in respect to every precept or precedent by which the church would be likely to be moulded in all coming time. Now, as we have already said, the dispensation was a new dispensation; the church under the Lord Jesus was a new and spiritual organization; the qualifications requisite for admission to its privileges were new qualifications. Not national descent, not parental faith, but personal discipleship was the new principle of church union, and the condition of church privileges. The question under this new system was not with respect to pedigree or sex, but discipleship. And thus it was that without a distinct specification, pointing out believing females as proper subjects of baptism and of admission to the church, the apostles, acting under the broad and intelligible authority of the commission, went from city to city, teaching and baptizing "both men and women." The inquiry arising in their minds, in fulfilling the behest entrusted to them, was not, "how will this usage comport with the customs of

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Judaism?" but, "is it a fulfilment of the commission of the new dispensation?" Hence it was that they so naturally fell into the practice of baptizing females, that we hear not a word of their specific authority for so doing, till we find that they have actually done it. And then, on turning back to the commission, we recognize, at once, their authority for doing it, in the form of their instructions. We repeat it, the apostles were men of discrimination; and under a new dispensation, whose institutes were new, whose privileges were new, whose subjects were new, whose demands were new, they would not have thought of going back to the old dispensation to find the rules of the new. If they had interpreted the commission by the light of Judaism, as Pædobaptist writers generally affirm, children would have been admitted; but, on the same ground, all females would have been excluded. The interpretation which embraces the one, by the same authority rejects the other. But we know that this was not the interpretation they adopted. They baptized "both men and women." They were, therefore, evidently not guided by the rules of the Mosaic economy, but by the more spiritual rules laid down by the Lord Jesus. They could expound Christ's commission so as to admit to baptism and the Lord's supper one class of persons (females), not admissible to their national rights under Judaism, although they might have been disciples (μαθητευόμεναι). With the same discernment they could exclude another class (infants), admissible under Judaism, because they were not disciples (μαθητευόμενοι). This is precisely what they did. We are not, therefore, to think of them as reading their commission through Jewish eyes, or hearing it with Jewish ears; but as Christian men, taught under a new economy in the school of Christ, drawing their principles from the new and living fountain. We are to conceive of them as of any Gentile believer, going forth at the present day to the heathen under the same commission, making disciples, and baptizing those who, by his instrumentality, are thus made, and teaching them to observe all things whatsoever Christ has commanded.

The supposition introduced by Mr. S. in this paragraph, though it may have the air of great clearness and force, as if it would settle the matter by appealing to a parallel case, is peculiarly unhappy. Its misfortune is that it is wholly Jewish. If the Saviour had sent forth the apostles into the

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Gentile world to make proselytes to the Jewish religion, commanding them to "disciple all nations, to circumcise, and instruct them in all the commandments and ordinances of Jehovah," this would have been a command to perpetuate the principles and the rites of the Jewish economy. One of those principles was the command to circumcise every male-child. Hence, in obeying such a commission, there could have been no "question whether the children were to be received with their parents." But when he adds, "on the same principle, we must believe that baptism was administered, as a matter of course, to the offspring of believers in connection with themselves," we must respond, the conclusion by no means follows from the premise. It cannot follow, unless Christianity be Judaism, the principles of the one the same with the principles of the other, the structure of the one like the structure of the other, the terms of admission to the Christian rites the same with the terms of admission to the Jewish rites, and the same subjects and only the same being admissible to each. The inference of Mr. S. is removed *toto cœlo* from the premise introduced in his hypothetic proposition.

The case of the children of proselytes who were engrafted into the Jewish national organization furnishes no confirmation of his theory. Granting that the Jew saw the children of Gentile proselytes circumcised and baptized, and admitted with their parents among the chosen people of God; still it was under the principles of an abolished dispensation, in many respects differing from the new one; and the Christian Jew would be sensible of the difference, and interpret the apostolic commission as he had been taught in the school of Christ.

Mr. S. here remarks, "Now, under these circumstances, it is morally impossible that any Jew, having the Saviour's commission, could have hesitated a moment as to the propriety of administering baptism to the little children." It is a sufficient reply to such a decision to present its absurdity by an equivalent assertion in respect to the baptism of females, thus: —Now, under these circumstances, it is morally impossible that any Jew, having the Saviour's commission, could have hesitated a moment as to the impropriety of administering baptism to females.

We have only to say further, in respect to the apostolic commission, that if there be any difficulty in respect to its

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interpretation on account of the meaning of terms, light should be sought in the actual proceedings of the apostles, and especially in the parallel passage in the gospel of Mark (16: 15, 16). "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned."

The second part of this section shows that baptism constitutes those who regularly receive it, members of the Christian church. To this doctrine we have no objection. We do most fully believe it. We assent also to that part of his first limitation, which affirms that while an excommunicated person, though baptized, is not a church-member, yet this fact does not invalidate the general truth; because "the validity of a general rule is not impaired, but rather confirmed, by a few extreme cases which may be adduced as exceptions to it." But when he remarks, in his second limitation, that, in affirming this doctrine, "it is not intended to deny that the children of believers, according to the doctrine of the New England fathers, are in some sense *born* church-members," here we must again dissent from him. It may have been in the creed of the New England fathers, that the children of pious parents are "born church-members;" but we think it could not be shown in the creed of the New Testament. We read, "that which is born of the flesh is flesh;" that the saints "were by nature children of wrath, even as others;" that "the wicked go astray, from the womb, as soon as they are born;" but we find no text which informs us that children who are by nature depraved and confessedly unregenerate, are born, in any sense, church-members. The following sentences under this head seem to us objectionable throughout.

"They are born in the covenant, but are not entitled to the blessings of the covenant, except prospectively, until they receive the sign and seal of the covenant. The engagement has been made, the writings drawn; but the instrument would not be valid, if the persons authorized to act in the case should refuse to sign and seal it. The circumstance of Christian birth may give them a right to admission, and the intention to do for the children after the custom of the law, may secure them the privileges of their birthright, till opportunity for visible initiation is afforded; but if all suitable opportunities for this purpose should be voluntarily neglected, the subjects of such negligence must lose their claim for covenant favors."

From the views contained in this paragraph we must demur in, at least, four particulars. 1. It seems to us that

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they destroy the validity of baptism as the initiatory ordinance,—the very thing which our author, under this general head, undertakes to prove. He says, the children of pious parents are born church-members. Of what value, then, is the ordinance of baptism as an initiating ceremony? Does it initiate them into a society into which they are already initiated? Does it introduce them to that to which they are already introduced by the fact of their being born of believing parents? He says, baptism is an act visibly uniting its recipients to the church. But if they are born church-members, they are already members of the visible church; visibly united to the church; and of course baptism is not required to unite them to it visibly. He first adopts the error of the synod, held in Boston in 1662, "by appointment of the general court, to discuss the extent of baptism, and of communion between particular churches,"—"They that, according to Scripture, are members of the visible church, are the subjects of baptism,"—and then makes baptism "the introductive ordinance," by whose efficacy they become members. To us, this exhibits baptism as little better than a mere nullity. The qualifying clause, "in some sense, born church-members," does not obviate the difficulty. In this matter, we see no half-way position. Either the children are church-members, or they are not. The Scriptures describe no indefinite limbo, in which persons, of any age, hang suspended in equilibrio, neither in the church, nor out of it; partly in it, and partly not in it; members, and yet not members, at one and the same time. We find it neither in the gospels, nor the epistles; neither during our Saviour's incarnation, nor after his ascension. Nor does reason acknowledge such a relation, any more than the Scriptures. If the children are not in the church, and this view be agreed upon, then baptism can be described as the initiating rite. If they are born church-members, then baptism is, in this respect, an unmeaning ceremony.

2. We are impressed, on the other hand, with the belief that the views expressed by our author in this quotation, lay too much stress upon baptism. They well-nigh make it the door to eternal life. He says that the children of believers, "though born in the covenant, are not entitled to the blessings of the covenant, except prospectively, until they receive the sign and seal of the covenant,"—which is baptism. By

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the supposition, God has entered into covenant with the child through his believing parent, and yet the child will reap no benefit from that covenant, until he is baptized. God has made an engagement to the parent, "I will be thy God, and the God of thy seed," and yet the instrument will not be valid, nor the divine engagement fulfilled, until the parent has had his child bedewed with hallowed water at the baptismal font. If the parents repeatedly neglect suitable opportunities of bringing their children to this ordinance, "the subjects of such negligence must lose their claim for covenant favors." That we have not misinterpreted our author is abundantly evident, because his next sentence is, "Wherefore it is said in Gen. 17, that the child who is not circumcised at the appointed time, though born in the covenant, shall be cut off from the privileges of his birthright;" or, as the Scripture stands, "that soul shall be cut off from his people."

3. We object to these views, because they seem to give the parent undue power over the present and eternal condition of his child, a power which we believe God has not entrusted to any human hands. The covenant into which God enters with his people under the present dispensation, has reference to moral purification and other spiritual blessings in this world and eternal life in the world to come, Heb. 8: 8–12. If God has entered into any covenant with believing parents in respect to their seed, the covenant is of this nature. But the sentences just now cited, prove that, if the views here expressed be correct, the child may be cut off by the parent's neglect, from all these blessings, both present and eternal.

4. Our last objection to these views is, that after exhibiting the children of believing parents, as "born church-members," "born in the covenant," "the engagement made," "entitled, prospectively, for a season, to covenant blessings," they represent them as yet liable to be cut off from the whole. God has entered into covenant, it is said, with the believing parent, in reference first to himself, and then to his child; and that, not because the child is baptized, but because he is the child of a believing parent. But at length, in some cases, the child, once on such high ground of religious privilege, falls. God recedes from the covenant into which he had entered. His engagement is broken; and the child, born in the covenant, born a church-member, is cast

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away; not on account of his own sin, but because his parents have failed "to do for him after the custom of the law." The child is first received, and then rejected. He is first chosen, and then cast off. He is first declared to be one of God's peculiar people, by virtue of the relation which he sustains, and afterwards, he is repulsed from that condition, and becomes a child of the wicked one. Nor can it be said that this is a parallel case with that of the Jews, once God's chosen nation, but long since removed from his peculiar regards. His covenant with the Jews was a national covenant; their sin, a national sin; their rejection, a national punishment. And even in their rejection, a provision is made for their restoration to the divine favor. But the case here exhibited is that of an individual; the covenant was an absolute covenant, or a covenant conditioned only on the fact of the parents' faith; the sin, leading to the child's rejection, is not his own, but his parents'; and no provision is made for his recovery. Thus, too, the divine immutability, as we have before remarked, seems to us to be sacrificed. Can these views be correct?

Having stated his two limitations of the doctrine, our author proceeds to the point proposed, viz., to show that baptism constitutes those who regularly receive it, church-members. This he sustains by three considerations. 1. That baptism in the new dispensation has taken the place of circumcision in the old. 2. Admission by baptism appears to have been the invariable apostolic custom. 3. The formula of baptism implies that baptism is the initiatory ordinance. We are to baptize *into* (εἰς) the name of the Father, etc. On the two latter points, he speaks clearly and well, because scripturally. We fully accord with his remark under the second—"Nor is there the slightest intimation of any other mode of admission to the Christian church."

Of the first of his three considerations, we must speak less favorably. He states the argument as follows:

"It has been already proved that circumcision was the introductory ordinance of the Jewish church, and that baptism under the new dispensation has taken the place of circumcision under the old; from which it follows that baptism is the introductory ordinance to the Christian church."

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§3. *Is baptism a substitute for circumcision?*

On the general topic of the substitution of baptism for circumcision, we have already spoken to some extent (p. 462), and to that place we refer our readers. Before we finally dismiss this part of the subject, however, we shall take leave to propose a few additional considerations, which seem to us to militate against such a theory. 1. If baptism has taken the place of circumcision, it ought rightfully to be administered to the same subjects; to the believer himself, and to every male connected with him, born in his house, or bought with his money—both infants and adults; as Abraham administered the rite to Ishmael when the latter was thirteen years old, and at the same time, to "every male among the men of his house." But for such an extent of the administration of baptism, we believe no one pleads. Yet, if it be, by divine appointment, a substitute for circumcision, we see not why its application should be confined within narrower limits. Again, under the same view, we see not why the apostles should feel themselves authorized to baptize both men and women. Where, in the patent of circumcision, is any authority given for it? If it be said, as it usually is, that the authority is derived from the enlarged spirit of the Christian dispensation, we have two answers. 1. In positive institutes, God gives not even to apostles the right to interpret his will as to the extent to which an ordinance is to be administered, by an inference drawn from the wider or narrower spirit of a later or an earlier economy. In establishing a positive institute, he defines the institute itself, its limitations, and the subjects of it. 2. We have seen that while modern Pædobaptists admit their infant seed, both male and female, to the ordinance of baptism, contrary to the express limitations of the covenant of circumcision, they exclude their servants, male and female, though bought with their money, and committed to their trust, and even their adult children of both sexes, also contrary to the express extension of the same covenant. If the first case is owing to the enlarged spirit of Christianity, must we say the second is to be ascribed to its exclusiveness? How shall the abettors of infant baptism meet these opposite difficulties, still affirming that baptism has, by divine appointment, taken the

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place of circumcision? In avoiding Scylla, they are plunged into Charybdis.

2. If baptism is substituted for circumcision, its meaning and efficacy ought to be the same. It ought to be a divinely acknowledged token of the same fact. Circumcision was a token of nationality. It asserted the right of its subjects to all the privileges of God's chosen people. As soon as the children who had been circumcised were physically capable of those privileges, they were every way competent to enjoy them; and, religious or irreligious, regenerate or unregenerate, they had a right to participate in them, through life. They had also the right and were under obligation to circumcise their children, and bring them likewise to the solemn feasts of the nation, and to all its privileges. But the baptism of infants is not the divinely acknowledged token of the union of the children with any such economy as that of Judaism. There is no such modern economy. The spiritual organization of the Christian church is far different. Besides, if it be said that baptism is the divinely acknowledged token of their discipleship, this we deny; for some of them are not, and never become disciples, in the New Testament sense, but live and die in their sins. And God does not acknowledge the existence of that which neither does exist, nor ever will. If baptism and circumcision, in the language of Dr. Mason, "both signify and seal that wondrous change in the state of a sinner, whereby, being justified by faith, he passes from condemnation into acceptance with God," if they "represent, and are the means of obtaining that real purity which is effected by the Spirit of Christ," and which "is the characteristic of all those members of his church who are justified by faith in his blood,"—it would seem that all, or certainly most persons, who are baptized, with only here and there an exception, ought, as if sanctified from the womb, to grow up Christians. But experience demonstrates that baptism is not the seal of piety in this manner. If baptism be in the place of circumcision, all who have been baptized should be deemed admissible to all the privileges of the Christian church, without the subsequent requirement of confirmation or profession. But would this be permitted as the rule of Pædobaptist churches? They should, also, have a right, whatever be

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their moral character, to bring their children to the altar. But this right, from the beginning, has been denied.

3. If baptism has taken the place of circumcision, it seems needless that both should have been applied to the same subject. If, as the writers on pædobaptism assert, both are signs of the same fact, both signify the same thing, both are tokens of the same covenant, both are marks of the same dedication, both are appointed pre-requisites of admission to the church, and both are of the same use, it seems to us that a man, who, like Paul, had been circumcised, would have no cause to be baptized also. The same may be said of the "many thousand Jews" who believed, but who, in the language of the elders at Jerusalem, were "all zealous of the law." According to the theory, circumcision had already done for them all that baptism could do. And, if the church is the same under both dispensations, as they assume, to baptize those who had been already circumcised, seems to us little better than an *opus operatum*.

Again, circumcision continued to be practised in the apostolic age by Jewish converts, who were members of the Christian church. Paul foresaw that Timothy would have no influence among them as a minister of Christ, if he were not circumcised; and, therefore, yielding to this demand, "he took and circumcised him." This inflexible requirement of circumcision would not have existed, had the Jewish Christians understood baptism to be a substitute for circumcision. Indeed, so far from discontinuing the rite of circumcision in favor of its alleged substitute, they wished the Gentiles to practise it. The Acts of the Apostles is a book full of instruction on this point. We are told in Acts 15, that while Paul and Barnabas were at Antioch, certain persons came thither from Judea, who, supposing that the Christian religion was intended to perfect the Mosaic, rather than to supersede it, taught the Gentile brethren that they must be circumcised and keep the laws of Moses, or they could not be saved (Acts 15: 1). These persons are described by the council as having "gone out from us" (Acts 15: 24); and by Paul, as having "come from James" (Gal. 2: 12). Whoever they were, they were evidently persons who had some near connection with the church at Jerusalem. The requisition that the Gentile converts, though they had been baptized, should be also circumcised, created "no small dissension and

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disputation,"—a clear proof that the fact of the substitution of baptism for circumcision was not a point definitely settled. If it were, there would have been no room for disputation. If it were so understood, why did they send to Jerusalem to inquire of the apostles? Why did they not decide the question themselves? Why did they not obtain and assent to the judgment of Barnabas and Paul, the latter being himself clothed with apostolic authority? Unable, however, to agree, the brethren at Antioch resolved to send Paul and Barnabas to the apostles, elders and members at Jerusalem, "about this question." "When they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done by them." But as soon as the case was stated to these Jewish converts, as soon as they were informed that many Gentiles at Antioch had received the gospel, several of the Jews in the church immediately decided, that it was necessary to circumcise them. "There rose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them, and to command them to keep the law of Moses." But, had baptism taken the place of circumcision, how could they have decided so directly, that it was necessary that these baptized Gentile converts should be also circumcised? "The apostles and elders came together to consider the matter." After much discussion, James proposed a decision which united the suffrages of all the brethren. The decision was communicated to the church at Antioch, in a letter sent by Paul and Barnabas, and accompanied by Judas and Silas, "chief men among the brethren." This letter, as it seems to us, would have been the place to announce that circumcision was abolished that baptism might take its place; and therefore, the Gentile converts having been baptized, there could be no necessity requiring them to be also circumcised. But nothing like this is intimated. Nothing is said of circumcision in any way. Three or four "necessary things" are enjoined, and the rest is left optional with the brethren. This letter was addressed to the converted Gentiles, stating what things were necessary to be observed by them in relation to the ritual requirements. As to the converted Jews, Moses was read to them in the city, every Sabbath day; and the laws of the Old Testament being

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thus familiar to them, it was unnecessary, in this epistle, to give them any particular instruction.

If any one should imagine that because the council said nothing of the importance of circumcision, they were to be understood as granting that it had been superseded by baptism, it ought to be considered that the question which called the brethren together was, whether it was necessary for the believing Gentiles to be circumcised;—not, whether baptism had taken the place of circumcision, so that the validity of the former had abolished the necessity of the latter. The relation of the two rites to one another seems not to have awakened any question, either in the church, or in the council of apostles. Their answer, instead of being confined to the mere rite of circumcision, wisely takes a broader ground in reference to the whole ritual law. If any believing Gentile wishes to be circumcised, let him be circumcised; but if he does not, let not the Jewish convert force him to it. The obligation of believers to be baptized is a matter already settled by the apostolic commission, and has no relation to the present controversy. The matter in debate had reference to the necessity of circumcision as circumcision; not to the relation of that rite to baptism.

Instead of viewing baptism as standing in the place of circumcision, Paul himself, at least in the earlier part of his ministry, appears not to have discouraged the continued practice of the Jewish rite; although he sternly set his face against the spirit which ascribed to it a value equivalent to the inward qualifications of the new birth and faith in Christ. On one of his visits to Jerusalem, subsequent to the one we have just spoken of, James assured him that many thousand Jews who believed, and were all zealous of the law, had been informed that he taught "the Jews among the Gentiles to forsake Moses, saying that they ought not to circumcise their children." James seems to have regarded this report as a slander, and he suggests an expedient "by which all may know that those things whereof they were informed concerning thee are nothing, but that thou thyself also walkest orderly, and keepest the law." Paul saw fit to adopt this course, for this end; and from this passage, and others, we learn, that while he acknowledged the baptism of the Christian dispensation, he did not interfere with the continued practice of the rite of circumcision; much less did he teach that baptism

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had come into its place. "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law." With the Jews he submitted to the rite, as not interfering with the rite of the Christian economy. He even circumcised the disciple Timothy, his companion, to gratify the Jews. Upon the Gentiles, he forbore to lay the yoke of this bloody ceremony, leaving every one to his own choice, and maintaining that "in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

In reasoning on this subject, Mr. S. quotes Col. 2: 11, 12, in such a connection as to lead his readers to suppose that the apostle designs in that passage to recognize baptism as taking the place of circumcision. The words of Paul are, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism," etc. But, as Venema observes, "The apostle simply asserts in these words, that baptism answers to *spiritual* circumcision,"—a fact which Dr. Mason has overlooked. The same author has the remark, "The Scriptures no where assert that baptism holds the place of circumcision."

§4. *The argument from* 1 *Cor.* 7: 14.

The fourth section of this chapter labors to prove that the doctrine of infant church-membership is contained in 1 Cor. 7: 14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy." On this text Mr. S. reasons thus:—

"It appears from these words that the holiness of children thus conditioned was an acknowledged fact in the Corinthian church. This acknowledged holiness of the children is adduced as proof that a certain degree of sanctity or sacredness was thrown around the unbelieving parent, in consequence of his or her connection with a believer. And this latter fact, viz., that an idea of sacredness was associated with the unbeliever when thus conditioned, is a reason why persons thus united in marriage should not separate, on the ground that one has become a Christian, and the other, not. But all the reasoning is based on the acknowledged fact that the children of the parents in question are holy."

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On this topic, several considerations are of importance. It should be remembered, in the first place, that the law of God prohibited the intermarriage of Jews with the surrounding heathen (Ex. 34: 12—16. Ez. 9: 10—12. 10: 10). When such marriages, therefore, were contracted, they were, in the sight of God, unlawful; and the fruit of them was unlawful also. Hence, after the captivity, the Jews who had formed connections with foreign women, were required to dismiss their wives and children (Ez. 9: 2. 10: 11, 12—44). In the church at Corinth, there were individuals living in the marriage-state, whose partner, either the husband or the wife, was still a heathen. The question was a very natural one, whether, in such a case, this law of marriage was to be regarded as extending its claims over the spiritual Israel; whether the Christian, in obeying the injunction, "Come out from among them, and be ye separate," must forsake his or her heathen companion, as an unlawful partner. The apostle says, no; and he here gives his reason. The main point in question was not the moral condition of the children of such marriages, or of any children; but whether such marriages should be dissolved. And it was in speaking to this point, that the case of the children was incidentally introduced. We are to examine whether any thing said on this decision is to be regarded as a conclusive argument for the church-membership of the children of believers generally.

We may inquire into the meaning of the whole verse, logically considered; or into the interpretation of the words which are prominent in it. The meaning of the prominent words on which the exegesis of the passage depends, may be ascertained by the *usus loquendi*, the antithesis or opposition in which the principal words are set, one to another, and by the analogy of faith.

Let us, first, observe that the words ἡγίαςται and ἁγιά, terms having the nearest possible etymological connection, are both used in the text; "the unbelieving husband *is sanctified* to the wife, and the unbelieving wife *is sanctified* to the husband;" and, the "children are *holy*." The meaning of the verb, if it can be ascertained, may be used to illustrate the meaning of the adjective. If the verb is to be understood in a qualified sense, the adjective is to be understood in a qualified sense also. If it be clear that either one does not imply moral qualities in the highest sense, both being similarly

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conditioned, the same may be inferred of the other also. But by the apostle's own supposition, the husband or wife who is *sanctified*, ἡγίαςται, remains unbelieving, ἄπιςτος. Hence, the verb translated "to sanctify" must be understood in a qualified sense. And if the verb is interpreted in a manner consistently with the continued unbelief of the person sanctified, so must the adjective be, which asserts the holiness of the children.

Again, if the holiness of the children, in this case, is such as to entitle them to baptism and church-membership, on the faith of the believing parent, for the same reason the sanctification of the unbelieving partner (the terms used being the same) is such as to entitle him or her, in like manner, to baptism and church-membership. If the sanctification or holiness here ascribed both to the unbelieving partner and to the children of a mixed marriage is a moral quality, we ask, what is it but that moral quality which is demanded by the principles we have laid down, to ensure the welcome of any one, child or adult, to baptism and all the privileges of the household of faith? But what is the nature of that sanctification or holiness, which may exist in an unbeliever? Is it a moral quality, or a ceremonial state?

We affirm that it is a ceremonial state. The term ἁγιὰ, *holy*, is used in the text in antithesis with ἀκάθαρτά, *unclean*; and if the latter have reference to a ceremonial condition, so must the former. For such a usage of the term, we refer to the numerous instances in which the chosen nation were called "a holy people," though many of them led wicked and unholy lives; also, to its application to many things among the Jews, which were ceremonially clean, but, in the nature of the case, destitute of moral qualities. In Ezek. 22: 27, the LXX use καθαρος, *clean*, as epexegetical of ἅγιος, *holy*—"Her priests have violated my law, and profaned my holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean,"—ἀναμέσον ἁγίου καὶ βεβήλου οὐ διέστελλον, καὶ ἀναμέσον ἀκαθάρτου καὶ τοῦ καθαροῦ οὐ διέστελλον. A like case occurs Ezek. 44: 53. Instances in which ἅγιος, holy, is used of ceremonial purity, and not of moral excellence, might be multiplied almost indefinitely.

We do not, however, contend for a ceremonial sense of ἅγιος, holy, in the strictly Jewish aspect; but only in a

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sense of which the Jewish usage is symbolical and illustrative. Paul, himself a Jew, might not improperly use the term in such a signification, in addressing the Corinthian brethren, who, as they were familiar with the Jewish law of marriage, were doubtless, also familiar with the Jewish usage of the terms holy and unholy, clean and unclean. It strikes us, however, as most illogical, to maintain, that because a child is pronounced holy in a ceremonial or a *quasi* ceremonial sense, he is, therefore, entitled to admission into the church of Christ, notwithstanding the Scriptures set forth moral qualifications as the indispensable condition of that privilege.

Dr. Mason, on this passage, commits the error of interpreting the term "holy," as necessarily implying church-membership. He says it is the opposite of common, or unappropriated to God; and that it means that the children "are born under peculiar relations to God; they are appropriated to him; they are members of his church." But even granting this interpretation of the term in the first two forms, it seems to us that a person or a thing may be appropriated to God in other senses, besides the sense of church-membership. Human beings may be "born under peculiar relations to God;" yet those relations may not necessarily involve the idea of church-union. Something must exist in the term ἁγιὰ beyond what appears in it, or in its common use, to demand such a sense exclusively.

But, in what sense is the unbelieving husband sanctified by or in (ἐν) the wife? We answer, the marriage-union of a heathen man with a Christian woman, or of a heathen woman with a Christian man, in many respects altered the relations of the heathen partner. Such a connection brought the heathen partner into frequent contact with Christians. It awakened in his behalf the interest of the church, and enlisted their prayers. It laid the foundation for his being brought, at least, occasionally, to enjoy the means of grace. Hence, his condition, in some respects, was more hopeful than the condition of a heathen having no relations at all to the Christians. So Rosenmüller interprets the term ἡγίασται, "he ceases, in a measure, to be profane and unclean; the way to the privileges of Christianity is more easy to him, etc." Neander, on this passage, says, "The apostle is here treating of the sanctifying influence of the communion between parents and children, by which the children of Christian

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parents would be distinguished from the children of those who were not Christian, and in virtue of which they might, in a certain sense, be termed ἁγιὰ in contrast with the ἀκάθαρτα." Olshausen favors the same interpretation. In the words of Dr. Robinson, taken in a guarded sense, "he is to be regarded as belonging to the Christian community;"—not to the Christian church, but to a Christian community, like unconverted persons in evangelical congregations. The interest felt by private Christians and by the church in the believing parent, would produce among them an interest also in his children; and especially, if one of the parents were still heathen, the Christian acquaintances of the other would feel the more concerned for them, lest they should grow up idolaters. And, belonging to a Christian community in this sense, not unclean and hopeless as the children of idolaters around them, the children of such marriages might be denominated ἁγιὰ. And the apostle, appealing to parental feeling, urged the Christian party, in such a case, to remain with the other, for the sake of the religious influence which might thus be exerted over their children. This relation of the unbelieving partner, bringing him or her into a more hopeful position in respect to salvation, is also urged as an additional reason against the dissolution of the marriage tie.

But, in addition to this, we see not so great an objection as Mr. S. seems to feel, to the explanation of the term ἅγιος, as implying, indirectly, the idea of legitimacy. He says that neither Donnegan, Schleusner, nor Wahl, gives the word such an interpretation; and that if we substitute the terms legitimate and illegitimate, for clean and unclean, "we must, in order to be consistent, substitute legitimatized for sanctified," in the former part of the text. "Then," he says, "the apostle will reason thus: 'It is an acknowledged fact that the children of parents, one of whom is a Christian and the other not, are legitimate. This proves that the believing parent legitimatizes the unbelieving parent—and this is a reason why they should not separate.' But is the idea of one parent legitimatizing the other parent, sense or nonsense?" In respect to the testimony of lexicographers as to the meaning of ἅγιος, we have no difficulty. Let it mean holy in the sense of ceremonially *clean*, as its position in antithesis with ἀκάθαρτος, *unclean*, demands. Then, recalling the well

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known fact that an illegitimate child was ceremonially unclean (Deut. 23: 2), it would follow that a child ceremonially clean was legitimate. Thus without any difficulty, and without warping ἅγιος from its usual meaning, we come at once upon the idea of legitimacy. And the reasoning of the apostle may be reduced to this: 'You ask if you may lawfully continue in the married state, seeing that one party is a heathen. I answer, yes, for your children are ceremonially clean, i. e. legitimate; and they would be unclean, i. e. illegitimate, if you could not.' Mr. S.'s statement of the supposed absurdity, when he says that the apostle, on this theory, affirms that one parent legitimatizes the other, is unfair. If we choose to use the term 'legitimatize,' to which we do not object, the apostle's statement becomes, 'the unbelieving husband has been legitimatized (perf. pass.), or made a lawful companion in respect to (ἐν) the believing wife; and the unbelieving wife has been made a lawful companion in respect to the believing husband;"—whence, the legitimacy of their children. Is this, so evidently, 'nonsense?' This, indeed accords with what we have been told of the form of marriage commonly used among the Jews. "The man, putting a present into the hand of the woman, says, 'with this thou art *sanctified to* me;' thou art now set apart as my wife, according to God's institution. The verb used in this formula is קִדֵּשׁ, which precisely corresponds, in Hebrew, to ἁγιάζω, in Greek.

Mr. S. adds, that if the apostle designed to speak of the children as legitimate, he must have meant that they were legitimate in a civil or religious sense. But he omits the *ceremonial sense*, which is the only one likely to be in the mind of the apostle or of his anxious brethren. Denying the civil sense, he affirms that the legitimacy implied must be a religious legitimacy, signifying "that the child is the rightful heir of the parents' Christian privileges—in other words, that the child is holy, in the sense soon to be explained." Such a legitimacy, we have already shown sufficiently, the Scriptures no where recognize.

We have spoken thus of the interpretation which maintains that the legitimacy of the marriage connection, and of the children, is the idea referred to in the passage under discussion. We are of opinion, however, that the view which was stated previously is to be preferred. Olshausen, as we have observed, favors the former, while he rejects the latter.

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The sense in which the children, in this passage, are called "holy," Mr. S. explains to be "a church-sense—belonging to the people of God, the acknowledged heirs of the parental covenant, entitled to the initiatory rite, which is baptism, and by it constituted members of the church." As these views flow from premises which we deem untenable, having now shown the untenableness of the premises, we may pass over the conclusion without further remark.

In this connection, a few words may be due to another argument for infant church membership, which we find in Dr. Mason "On the Church." It is founded on Rom. 11: 23, 24. "Treating of the future restoration of the Jews, he says, 'They also, if they bide not still in unbelief, shall be graffed in, for God is able to graff them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed, contrary to nature, into a good olive-tree, how much more shall these, which be the natural branches, be graffed into their own olive-tree.'" Some notice of it is demanded, so much the more, because Mr. S. himself uses the same, in the early part of his volume, in defending the existence and identity of the visible church in both dispensations. Dr. M. affirms that the olive-tree signifies the visible church and the privileges dispensed in it. Alluding to the text, he says,

"These Jews, the natural branches, have been broken off, and thou, the Gentile, graffed in. Graffed into what? The same tree from which the others were cut away. Then, not only is there a visible church, but it is the very same from which the Jews have been excommunicated. . . The Gentiles occupy in the church, the place which the Jews did before their expulsion. The new branch with *its buds* is transferred to the good olive-tree and grows in its fatness. Whatever privileges, therefore, the Jews had formerly, as members of the church of God, all these, at least, their Gentile successors enjoy. But the membership of their infants was one of these privileges, a principal one. Therefore, the children of Gentile believers are members of the Christian church."

The value of this reasoning depends on the question whether the olive-tree, into which the Gentile branches are graffed with their buds, means the visible church of two successive dispensations. We have Dr. M's. affirmation that it does. But we dissent. In our judgment, by the good olive-tree is meant the condition of reconciliation with God and the enjoyment of his favor, the original birthright of the Jews; and by the wild olive-tree, the condition of alienation

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from God and rejection by him, to which the Gentiles, as contradistinguished from the chosen nation, were originally subjected. We find nothing said here, necessarily, of a visible church, much less of the 'buds' of Gentile branches, as being grafted into it. In other words, we find spiritual condition described, rather than ecclesiastical relations. Why should the good olive-tree mean "the church and nothing else?" Not from the necessity of the term itself; not from the necessity of the context; but only from the affirmation of a theology, which, certainly in this case, is blind.

While we are alluding to the work of Dr. Mason, it may be well to remark that both his theory and his mode of reasoning, are essentially the same with those of Mr. S. His principal errors are reducible to the following heads. 1. He confounds, in his argument, the two covenants which God made with Abraham, the covenant of circumcision, and the covenant of grace. 2. He supposes the existence of a visible church, under the old dispensation, distinct from the surrounding world, and from the Jewish national economy. 3. He misapprehends the New Testament use of the term "seed," as applicable to the spiritual successors of Abraham, the father of the faithful. 4. He regards the Jewish patent of circumcision the measure of the Christian patent of baptism, viewing the latter ordinance as substituted for the former. 5. He gives an unwarrantable interpretation to the rite of circumcision in the Old Testament, and of baptism in the New, affirming them to be, in all cases, "the seals of the righteousness of faith."

§5. *The argument from other considerations.*

In the fifth section, Mr. S. presents two additional arguments in favor of the church-membership of the children of believers. The first is derived from household-baptisms. But this argument is of no value, unless two things can be shown; 1. That there were young children in the households. 2. That those children were baptized. On both these points, the evidence is defective. So far as the New Testament goes, it guides us to the opinion that the households were households of believers. On this subject, Neander remarks, "We cannot infer the existence of infant baptism from the instance of the baptism of whole families; for the passage in 1 Cor. 16: 15, shows the fallacy of such

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a conclusion; as from that it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults." We may say the same of the other instances of household-baptism, which Neander has said of this.

The drift of the second argument is that, unless infants are admitted to baptism and church-membership, the Christian economy is much more exclusive than the Jewish. But, be that as it may; it is ours to accept the Christian economy as Christ has established it; not to mould it into a conformity to an enlarged Judaism, or into such a shape as our own views of what it ought to be may demand. The one was a national system; the other is a spiritual system. There is so little spirituality among men, that in one point of view, Christianity must be and is the more exclusive. But in another point of view, its claims can be vindicated to the most unfettered benevolence. Judaism conferred its peculiar privileges on one small people. But, under the Christian system, "in every nation, he that fears God and works righteousness is accepted of him."

On the mode of reasoning from the Jewish dispensation to the Christian, Pres. Edwards has the following appropriate remarks:

"Whatever was the case with respect to the qualifications for the sacraments of the old dispensation, I humbly conceive it is nothing to the purpose in the present argument, nor needful to determine us with respect to the qualifications for the sacraments of the Christian dispensation, which is a matter of such plain fact in the New Testament. . . But yet all allow that the Old Testament dispensation is out of date, with its ordinances; and I think, in a matter pertaining to the constitution and order of the New Testament church, a matter of fact, wherein the New Testament itself is express, full and abundant,—to have recourse to the Mosaic dispensation for rules or precedents to determine our judgment, is quite needless and out of reason. . . Since God uses great plainness of speech in the New Testament, which is, as it were, the charter and municipal law of the Christian church, what need we run back to the ceremonial and typical institutions of an antiquated dispensation, wherein God's declared design was to deliver things in comparative obscurity, hid under a veil, involved in clouds! We have no more occasion for going to search among the types, dark revelations, and carnal ordinances of the Old Testament, to find out whether this matter of fact concerning the constitution and order of the New Testament church be true, than we have occasion of going there to find out whether any other matter of fact of which we have an account in the New Testament be true."

In the last section of this chapter, our author presents briefly what he denominates "the outlines of the origin,

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history and consummation of the church." Going back to Abraham, he shows that certain promises were made to him and his posterity. But at length, the Jewish nation being cast off, the advantages promised descended to the posterity or rightful heirs of Christ. "By the seed of Christ," he remarks, "we understand his spiritual posterity, i. e. all who believe in him throughout the world." On the growth of the believing Gentiles, called wild olive-trees by nature, but now engrafted into Christ, and the final conversion of the Jews, he speaks comprehensively and correctly. In the last paragraph of the section, he departs from the line of exact reasoning, in order to renew the statement that the infant children of believers are to be baptized. He says,

"From the first, God required that a mark of his own appointment should be placed upon his own acknowledged people, upon all who were or were to be *successively* his, by inheritance from generation to generation. This mark was, at first, circumcision. But after the rejection of the unbelieving Jews and the adoption of the believing Gentiles in their place, this mark was changed from circumcision to baptism, which means the same thing. So that baptism is to be applied to the infants of believers, according to the command of God, that his mark should be set upon Abraham and his heirs forever; and all such infants, on receiving baptism, become lambs of the same fold with the parent flock, infant members of the one great church."

In this statement, it is obvious that the conclusion is broader than the premises. The proper form of the argument is as follows: God required a certain badge, circumcision, to be put upon Abraham and upon that posterity of his to which the promises were made. Under the Christian dispensation, a different badge, baptism, is to be put upon Christ and upon that seed of his, to which the promises now belong. That seed is a spiritual seed, or Christians; and, of course, they only are to be baptized. But Mr. S., by what seems to us a strange enlargement of logic, affirms that because circumcision was administered to Abraham and that posterity of his to which the promises were made, therefore, baptism is to be administered to Christians, and, in addition, to their unregenerate offspring, to whom there is no special promise at all.

Thus far we have attended to the supposed argument from Scripture. Having completed our review of that part of the work, the remainder of what we have to say can be brought within a much narrower compass.

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§6. *The nature of infant church-membership.*

Mr. S.'s second chapter treats of the nature and degree of infant church-membership. He remarks at the outset, that he has shown that "baptized infants are, strictly speaking, members of the church." This strict church-membership, he proceeds, in the first section, to limit and define. But his definition appears to us, at the best, very confused. It seems both to affirm and deny at the same time. It places baptized children in a certain position, and yet denies that that is the precise position which they hold. He says that baptism "unites the recipients of it, both parents and children, visibly, to Christ, and makes them members of his church,"—that "baptized children are in the same enclosure with the parents, and are equally members of the church, long before they make any personal profession of faith,"—that they are, "strictly speaking, members of the church,"—that they "are admitted by the same door" with their parents, and that they have a "*real* membership" in it. Yet he denies that they are members in full communion, or have a right to participate in the Lord's supper. Yea, when they apply to the church for a recognition of their right to all the privileges of the church, of which they are members equally with their parents, the church may reject them; but, notwithstanding their rejection, "they are still members, they can never cease to be members, except by actual or virtual excommunication." Mr. S. says, as well he may, "Some minds may be so fully possessed with the idea, that joining the church necessarily admits the individual to all the privileges of the church, as to find it difficult to distinguish between *real* membership and membership in full communion." We confess that we find it difficult to discern such a distinction. We can conceive of prospective membership, and of suspended membership, in neither of which the candidate would be entitled to the privileges of the church. But in the case of real membership, we see not by what authority a member is debarred from any of the rights or privileges of the church to which he belongs. We know not by what authority a church rejects from its privileges one whom God has received, who is born in covenant, in respect to whom the covenant is sealed by baptism, and who is now a lamb of the Saviour's fold, a member of the church equally with his believing

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parent. Mr. S. attempts to exhibit the difference between real membership, and membership in full communion, in two or three illustrations; but they are all imperfect. As a specimen of them, he says, "Are there not sometimes infant kings, who are not as yet invested with all royal prerogatives?—real kings, but not in complete standing?"—an illustration in point to our purpose, but not to his. For their being kings prospectively only, is equivalent to their being, at present, not kings at all. But, as we have before observed, it seems to us that there is no middle position of the kind here supposed. A person is a church-member, or he is not. If he is, he is entitled to all the peculiar immunities and privileges of a member; and if, on any account, he is not entitled to the peculiar privileges of a member, then he is, in point of fact, not a member.

The second section is on the treatment due from the church to its baptized children. Mr. S. comprehends the whole under two heads, supervision and discipline. The substance of what he says under the first is, that the church should watch over its children, and when they fall into open sin, mourn over, pray for, and seek to reclaim them. This is all that the church is to do for them. But we ask, are not Christians, as Christians, under obligation so to seek the spiritual good of all children and adult persons within their reach? If they are, then their membership in the church does the children of the church little good. They would be entitled to all that the church does for them, out of the church, as truly as within it; and thus the benefits of their membership are a mere nullity. Under the head of discipline, he says, that in case the baptized child is guilty of unchristian conduct, he is to be expostulated with successively by his parents, and pastor, and his case to be laid before the church, or if the church be large, before a select few, for the purpose of securing their advice and prayers. All this might be done, without supposing the child's membership in the church. But, he adds, in case a child, having arrived at an age capable of acting for himself, pursues a course of conduct which amounts to a renunciation of his church-membership, after suitable means have been used for his recovery, if no hope of amendment remains, "there could be no impropriety in removing him from the church." This, however, he would have done with the utmost secrecy; for

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"some lawful things," he remarks, "the apostle teaches us, are inexpedient." "Perhaps," he says, "on account of the hardness of men's hearts, as society is now constituted, it might be wiser, if any, once lambs of the fold, should fall into what seems irreclaimable sin, and thus renounce their baptismal covenant, silently, and by informal consent to consider and treat them as aliens from the commonwealth of Israel, rather than separate them from the church by any direct excommunicating act." But such an act of withdrawal is to be deferred, in the hope of indications of repentance, "one year, or ten, or, under some circumstances, till the individual is excommunicated by death;" and it must never take place in respect to persons who sustain a good character, and manifest a serious regard for the obligations of religion. In respect to these points, we say the apostle no where says it is inexpedient to perform the lawful act of withdrawing church-fellowship from the wicked, but exactly the contrary (1 Cor. 5: 11. 2 Cor. 6: 17). In respect to the matter of excommunication, we beg leave also to ask, if the church's extreme act of discipline be designed to reform the offender, why this act should be so secret and informal that neither the church, nor the pastor, nor the world, nor the individual himself shall know, whether the act has taken place or not? How can such covert discipline benefit the offender? If the children, first by birth, and then by baptism, are made *bona fide* church-members, the acts of the church concerning them ought to be formal acts. The church-members ought to know who are their brethren and sisters in church-relationship; they ought to have the means of acting harmoniously towards a given individual, as a member in good standing, or as an excommunicated person; the church register ought to show who are, and who are not its members; and if any names are removed by an act of discipline, it should be by vote of the whole body. But in the silent discipline here advocated, all this is out of the question. We have also a remark to offer on the length of time which must elapse, before such a withdrawal takes place. It seems to us that, if this matter of church-membership be a serious one, and not a mere shadow, it is inconsistent and unworthy for a church to hold in acknowledged membership, for ten, or twenty, or thirty years, members who do not come to the Lord's table, and who would not be suffered to

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come, if they desired to do so, and who are evidently and confessedly unregenerate. Why should a church, desiring universal purity, tolerate such a plan? Is that which is here described the New Testament law of church discipline? Is it the discipline that was used in the apostolic churches? Or is it an unscriptural system of church action, based on an unscriptural expediency?

We can scarcely avoid a sense of the absurdity of our author's theory, when, in conformity with it, he recommends that baptized children, in going from one town to another, should carry with them testimonials of character and church-membership, introducing them to the church with which they intend to worship; and that, in case a "baptized person proposes himself for public profession, in some other church than that to which he properly belongs, testimonials of character, and a certificate of church-standing should be required, as always indispensable to an orderly reception."

The third section describes other privileges of baptized children. The substance of the whole is that baptized children are a great deal better off, not to say, a great deal better, than unbaptized children. Every sentence except three or four, in this section of three pages, strikes us as unscriptural and indefensible. "The baptized," he says, "have been received as members of the kingdom—to be educated in its institutions and fitted for its services,—though liable, on account of unbelief, to be thrust out of it. The unbaptized are not members of the kingdom, though they may be admitted by the exercise of saving faith." It seems almost as if the baptized children were to be brought up, pious and regenerate, without ever becoming regenerate. One can scarcely read this section without doubting whether baptized children are even originally depraved.

The fourth section describes the restrictions upon church-privileges to which baptized children are subject. The author says, "Baptized non-professors, though members of the church, are not, however, entitled to full communion, nor to the rights of suffrage in the church, nor to baptism for their children." In respect to the first, he says, "they have neither the right nor the qualifications to participate with their parents in the supper of the Lord." Yet, this restriction is not inconsistent with their membership. This he proposes to illustrate, by saying that "pastors are church-

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members, but all church-members are not pastors. Deacons are church-members, but all church-members are not deacons." But the illustrations appear to us to involve a sophism. Church-membership, as we reason, involves the right to certain privileges flowing out of it, of which one certainly is, the right to participate in the ordinances of the church. This is an *ex necessitate* result of church-union. But the pastorate or the deaconship is not an *ex necessitate* result of church-union. If they were, then it would follow that every church-member has a right to be pastor or deacon. The illustrations are plainly imperfect.

Mr. S. here affirms a distinction between baptism and the Lord's supper, by virtue of which he thinks that baptized children are to be excluded from the latter. But we ask in vain for scriptural testimony, that partaking of one of the ordinances is any more a personal act than partaking of the other. The scriptural qualifications for baptism certainly indicate that it is a personal act, as much as the scriptural qualifications for the Lord's supper. The scriptural import of baptism—a profession of dying to sin and rising to newness of life (Rom. 6: 3—6. Col. 2: 12, 13)—indicates that it is a personal act. The covenant engagements which it involves, and which cannot, scripturally, be performed by any proxy, indicate that it is the personal act of a voluntary agent, precisely the same as the covenant engagements involved in the participation in the sacramental communion. It may be said of both ordinances, as he says of the latter, "Infants and very young children are excluded from the Lord's table by the very nature of the ordinance; nor can they be welcomed, until they possess both requisite knowledge and faith."

The most important point in this section is in the remarks on the principle that baptized non-professors are not entitled to the baptism of their children. It is very evident that evil consequences might arise to the purity of the church, if they were permitted to bring their children to this ordinance. But the question of their right as church-members has nothing to do with the result of it. That evil may, perhaps, arise from the exercise of a right is no proof that that right does not exist. If it is the will of God that unconverted persons should be in the church, he will be responsible for the consequences. And, if there is danger

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that the baptized children of non-professors would "perpetuate irreligion in the church," there is exactly the same danger that the baptized children of professors would do it. So that if the argument would exclude the one from baptism, it would exclude the other for the same reason, and thus infant baptism would cease.

In an attempt to show that the children of non-professors cannot be admitted to baptism, Mr. S. says, substantially, that, by the failure of the latter, by an open profession "to lay hold upon the covenant by faith, and to take upon themselves their baptismal vows," they are virtually excluded from the covenant. "The chain is broken, the covenant is annulled." And, therefore, they have lost the right of bringing their children to baptism. But it should be remembered, 1. that they are still in the church, unless a formal or understood excommunication has taken place, and, therefore, they still remain in covenant. 2. The covenant was conditioned, not on their prospective piety, but on the faith of their parents; and, this latter remaining intact, the profligacy of the child cannot annul the covenant made with reference to a wholly different condition. The condition of the parent's faith being met, the child introduced into covenant with God on account of it, remains in covenant, irrespective of any conditions on his own part. Hence the unconverted parent remaining in covenant, we see not why his children should be excluded from baptism, any more than the children of professed believers.

Again, he remarks that "baptism, like circumcision, is a seal of the righteousness of faith. In the case of infant baptism, it is a seal of the parent's faith, placed not only upon himself, but, on his account, upon the child. If the parent gives no evidence of faith, the seal placed upon his child is a seal of that which has neither actual nor visible existence. Baptism, under such circumstances, is a manifest absurdity." The error that circumcision was a seal of the righteousness of faith, we have already shown. It was a seal of the righteousness which Abraham had; but the Scriptures do not teach us that it was the seal of the righteousness of all other persons who were circumcised. We readily grant, in reference to this particular case, that if baptism be the seal or token of a parent's faith, it cannot be administered to a child on account of the parent's faith,

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if the parent has no faith. But we ask, in what terms, and where does the New Testament teach that baptism, applied to a given individual, is the seal of the faith of another individual, who is not baptized?

He says also, "the very formula of baptism implies the supposed pre-existence of faith on the part of the parent." But we certainly see nothing in the formula of baptism, implying the pre-existence of faith in the parents of the person to whom baptism is administered. And if such an implication do not exist in the formula itself, we have no right to use it in a connection, where it shall speak any other than its plain meaning. We have no right thus to add any thing to the divine canon. Indeed, under the Christian dispensation, we are not aware that any act involving moral feelings, and baptism is essentially such an act, can be vicarious. But if the faith can be vicarious, why may not the baptism, so that the parent shall be baptized many times, instead of bringing his successive children to the altar?—especially since the one is a moral quality, and the other only an outward ordinance? If, moreover, on the basis of faith in his parent, a child of a few days or months old may be baptized, then a child may be baptized on the same ground, who is a little older, or a little older still; and so on, indefinitely, for aught that appears, to any age; as he will be no more truly unregenerate at fifty, than he is at ten, or three years of age. If the faith of the believing party is the ground on which the ordinance is administered, why may not any unbeliever be baptized on the faith of any believer? Especially, since the covenant runs—"to thee and to thy seed"—we see no reason at all why the grandchildren, or remote descendants of a believer may not be baptized on his faith. If the Jewish patent is the basis of the Christian, there can be no reason why the latter should be made, in respect certainly to unconscious babes, any more exclusive than the former.

By the principle which Mr. S. lays down, in reasoning on this part of his subject, he seems to confine the broad terms of the covenant, "I will be a God to thee and to thy seed after thee,"—to a single generation, to the immediate children of the believing parent; since, unless they become Christians, the covenant relation descends no further in the line of the family. Nay, more than this, the extension of

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the blessings of this covenant beyond a single generation, on this principle, depends not upon the parent's faith, but upon the faith of his child; and, still worse, if the immediate child do not become a believer, he is shut out of the blessings promised, and the word of God to the believing parent becomes of none effect.

In his third chapter, Mr. S. exhibits the practical advantages of the doctrine of infant church-membership. This chapter contains some remarks of a deeply interesting and affecting character, and entirely in harmony with the views of all Christians. But there are, also, some statements which we ought not wholly to pass by. Under his first head, Mr. S. says that, as a result of the doctrine of infant church-membership, children "will be less exposed to grow up and abide among us, as a non-descript, half-christianized population, the Samaritans of Christianity, likely enough to become our bitterest enemies in the end." The book, in general, as we have remarked, is written in an excellent spirit; but we must regard this sentence as involving a most uncourteous description of the children of the author's own denomination, and of other Christian sects, who have not been presented at the baptismal altar. We take leave, also to remark, that the evils alluded to, will, after all, be obviated, not by infant baptism, but by Christian instruction, accompanied by the power of the Holy Spirit. The author proceeds, under the same head, to say, that "by this initiatory rite, the subjects of it are solemnly introduced among the number of Christ's disciples—they are invested with the rights of Christian citizenship,"—yet he denies them the right of suffrage, one of the most precious privileges of citizenship. He says further, "if they are preserved to adult years, having now a visible growth upon the good olive-tree, in the garden of the Lord, etc." But what is the nature of this spiritual growth? Are confessedly unregenerate persons engrafted by baptism into the good olive-tree? And have they obtained a visible growth upon the good olive-tree, previously to their becoming regenerate? "Baptism," he adds, "is not to them nor to any a saving ordinance; but it is wonderfully preparatory to that efficacious grace which saves the soul." If this passage does not describe baptism as a means of grace, we know not how to understand it. But this is not merely erroneous in point of fact; it is giving

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to baptism a new meaning, and ascribing to it a new efficacy, inconsistent with the meaning and efficacy ascribed to it in all the preceding parts of his work. To use the words of Mr. Stoddard,—

"Whatever tendency ordinances have, in their own nature, to be serviceable to men, yet they will not prevail any further than God doth bless them. . . There is reason to hope for a divine blessing on the Lord's supper, when it is administered to those that it ought to be administered to. God's blessing is to be expected in God's way. If men act according to their own humours and fancies, and do not keep in the way of obedience, it is presumption to expect God's blessing, Matt. 15: 9, 'In vain do they worship me, teaching for doctrines the commandments of men.'"

The fourth chapter shows very successfully that the church-membership of infants has been the prevailing doctrine of the Congregational churches of New England from the beginning; and at the same time that this doctrine laid the foundation for some corruptions, which opened upon the churches the flood-gates of irreligion. Mr. S. maintains, however, that these corruptions sprang from a misapprehension of the proper limitations of the doctrine, rather than from the doctrine itself. Most of the authorities quoted, civil and ecclesiastical, agree with Mr. S., in regarding baptized children as members of particular churches, of the same churches with their parents. Some of them agree with Dr. Dwight, in regarding them "as members of the church general, but not of a particular church."

The work of Mr. S. has led us to examine anew the grounds of our own faith, and to weigh afresh the arguments of the opposite system. The re-examination has strengthened our confidence in the system delivered to us by our fathers, and, as we firmly believe, taught by Christ and the apostles.

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ARTICLE II.

PRESIDENT MAXCY'S REMAINS.

The Literary Remains of the Rev. JONATHAN MAXCY, D. D., *second President of Brown University, R. I.: late President of Union College, N. Y.: and of South Carolina College, S. C.* With a Memoir of his life: by ROMEO ELTON, D. D. pp. 452. New York. 1844.

CONSIDERING the high standing of President Maxcy, it is remarkable that his Literary Remains should now be published for the first time. He was successively at the head of three respectable American colleges, and in his day was one of the most eloquent and accomplished men, considered both as a preacher and a scholar, of whom our denomination could boast. His numerous pupils, scattered as they have been, all over the land, have borne far and wide the praises of his gentle virtues and commanding eloquence. Yet, strange to say, not one of them has ever attempted a memoir of his life, or a collection of his published discourses; and his name, in consequence, has come to be seldom mentioned, save in the limited circles, in which a few of his personal admirers still linger and keep it in remembrance.

This is, doubtless, owing in part to the fact that he was never, but for a short time, the pastor of a church; and was principally known as a minister and a theologian, by the occasional discourses which he was called to preach. He was thus but slightly connected with the public interests and the religious activities of the denomination to which he belonged. He was, however, as were his ancestors before him, truly and sincerely a Baptist, though a liberal and catholic one, and was associated in frequent interviews and familiar friendship with Stillman and Smith—with Backus and Baldwin, at that time the honored leaders of the denomination in New England.

But this unfortunate neglect of Dr. Maxcy's memory, we fear, must be ascribed still more to the almost habitual indifference which Baptists have hitherto manifested to the char-

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acters and the fame of their fathers and departed worthies. Many a name, associated with the truest piety and the noblest clerical virtues, has been suffered to go quietly down to oblivion, for want of some pen to record the labors, the struggles and triumphs of him to whom it belongs. The history of our denomination, could it be faithfully written, would be found to present many a chasm, which it is now too late to fill up with authentic narrative.

It is mortifying to think that we have allowed men like Clarke and Callender, Backus and Manning—each of them an honored and true-hearted advocate of the faith which we profess, at a time when this faith was despised and derided over the greater part of New England—to pass away so nearly from the memory of men. They were all scholars, who compared well with the foremost of their time. Some of them, also, have linked their names with the history of the country, by the services they rendered in the days of her early settlements, and her subsequent struggles for national independence. But no one of them has found among their own brethren a biographer to set forth their labors and sacrifices, and to delineate their characters in connection with the peculiar faith which they professed. Their lives, in some instances, at least, were filled with important events, which illustrated the civil and religious character of the age to which they belong. They were made beautiful, too, by their simple manners, their all-enduring faith, their deep devotion to truth. It is sad to think that their memory has so nearly perished, and it is humiliating to reflect that this would have been permitted in no other denomination than our own. It is certainly time that we gave more attention to the past, —that our ministers studied more faithfully the history of the denomination, and especially the early records of their older churches,—that our institutions of learning were more careful to honor the memory of their fathers and founders, and to treasure up all that pertains to their history, and that our scholars and writers were at greater pains to enshrine in the living forms of literature, the character and spirit of the worthy dead, who rest from their labors and whose works do follow them.

The brief memoir which is prefixed to the discourses in the volume before us, is of itself, a sufficient justification of the complaint we utter in these remarks. It is to be sup-

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posed that Dr. Elton, the learned editor of these Remains, enjoying as he did every advantage that could be desired, spared no pains to collect the materials for the biographical part of his work. Yet after all that he has done, we find that eighteen introductory pages are sufficient to contain all that now remains of the life and labors of President Maxcy. We are able to learn from them little else than the most obvious facts of his earthly existence. The date of his birth, the place of his youthful education, the posts he successively filled in his manhood, and the time and the place of his death, are nearly all that can be told of one who, in his day, was celebrated as an eloquent and learned divine, and whom hundreds of youth, the best and brightest, from different portions of the country, delighted to acknowedge "their guide, philosopher and friend." His inner life, the workings of his mind, the influences that made him what he was, and the influences which he exerted on others,—all that goes to make up his real character and most important history, it would seem, has, even so soon, perished beyond recovery.

From this brief and inadequate sketch, however, we proceed to give, so well as we may, the most interesting facts of his life, and to set forth such features of his character as we are able to discern in the discourses which the volume contains.

Jonathan Maxcy was born in Attleborough, Massachusetts, September 2, 1768. His parents and grandparents were farmers of respectable standing in the community to which they belonged; and his mother especially, who was a member of the Baptist church in his native town, spared no pains to rear him, from a tender age, in the practice of virtue and the fear of God. He early gave proofs of superior endowments, and was destined by his parents for a liberal education and for professional life. At a suitable age he was, accordingly, placed under the tuition of Rev. William Williams, of Wrentham, at that time an eminent instructer. The pupils of this worthy man were exceedingly numerous, and were widely scattered over the country. A few of them still remain to recall his venerable form, and bear witness to the goodness of his heart and his fidelity as a teacher, both in classical and theological learning. Under the guidance of Mr. Williams, young Maxcy pursued the Latin and Greek studies, which were then prescribed as the preparation for

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admission to college, and commenced that course of intellectual discipline which was to terminate in usefulness and distinction. In 1783, when fifteen years of age, he entered Brown University, as a member of the Freshmen class. Here he came immediately under the instruction of President Manning, and of the Hon. Asher Robbins, at that time just entering upon his tutorship in the college. In these accomplished and distinguished gentlemen, he found instructers admirably qualified to develop the powers of his aspiring and brilliant mind, and to urge him forward to the highest distinctions of college scholarship. His own tastes, as well as the instructions prevalent at that time in the University, inclined him particularly to the study of belles-lettres; and he became distinguished among the undergraduates as the most accomplished orator and writer of his time. He graduated in 1787, with the highest honors of his class; and, somewhat aside from the modern usage, delivered along with his valedictory oration, a poem "On the Prospects of America." Immediately on his graduation, he was appointed to the office of Tutor in the college,—a distinction which stimulated him to still higher aspirations for intellectual excellence. It was while thus situated, as a junior instructer within the quiet retreats of his alma mater, that he became a decidedly religious man, and joined the first Baptist church in Providence, at that time under the care of Rev. President Manning.

Of his precise religious views at this period of his life, or of the subsequent growth of his religious character, we find in the memoir before us, no means of judging. He, doubtless, was regarded with full confidence, by his brethren of the church; for in 1790, he was licensed to preach as a minister of the gospel, and soon after, on the resignation of Dr. Manning, was invited by the church to supply their vacant pulpit, for a number of months. "In this new and important station," says Dr. Elton, "he shone with the greatest brilliancy. Possessing an active, vigorous, and comprehensive mind, his faculties were continually improving by diligence and application. He soon attained a high reputation as a preacher; and such was the opinion that church entertained of his talents and piety, that in the following year, he was invited to take the pastoral charge. After mature deliber-

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ation, he resigned his tutorship, and accepted that important and respectable station."

He was ordained pastor of the church in Providence, September 8, 1791; and on the same day, he received the appointment of Professor of Divinity in the college. This professorship lasted but for a single year, and it is not known that he discharged any other than nominal duties during its continuance. "It has been questioned," says Judge Pitman, in his late address to the Alumni of the University, "whether such a professorship is consistent with the college charter. It was probably devised as a temporary expedient, as a probation for the presidency; for, after the election of Mr. Maxcy to the presidency, it was silently abolished."

Mr. Maxcy's ministry with the church at Providence, though of short duration, was yet a happy, and, in many respects, an eminently successful one. It was a period in which he acquired a high reputation both as a preacher and a pastor, and exerted an influence upon the church and upon the town, which was felt throughout the entire community. The duties of his ministry he discharged with earnest devotion to his work, and with a high and generous conception of what a Christian minister ought to be. "His sermons," says Dr. Elton, "were prepared with great care and accuracy, and delivered in a manner so chaste, dignified and impressive, that they were always heard with profound attention and delight. In his pulpit addresses and pastoral visitations, he delighted in administering balm to the sorrowful, and in teaching the desponding where to look for consolation."

Just before the settlement of Mr. Maxcy, while he was still engaged in supplying the pulpit at Providence, the presidency of the college had become vacant by the sudden and lamented death of Dr. Manning, who expired at his post on Friday, the twenty-ninth of July, 1791. An event so unexpected, so important in its bearings on the interests of the institution which he had founded, and watched over with unwearied assiduity for twenty-six years, seems to have filled the hearts of its friends with perplexity and dismay. By the charter of the college, the president must be a Baptist; and they looked around among the older ministers of the denomination for one whose learning and experience would qualify

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him for the high and honorable post: but none was found. The office continued vacant till the commencement of 1792; and two classes of graduates, that of 1791 and that of 1792, received their degrees from a president appointed specially for the occasion of the commencement anniversary. During this period, the choice of the Corporation became fixed on the young and gifted pastor of the first Baptist church. He was elected to the presidency on the eighth of September, 1792; and on the same day resigned the pastorship, and entered immediately on his duties at the college. Of the manner in which he discharged those duties, we quote the following description from the Memoir before us.

"Hence his popular career commenced under the most favorable auspices. At the Commencement succeeding his inauguration, the college was illuminated, and a transparency was placed in the attic story displaying his name, with—'President 24 years old.' The University, over which he presided with distinguished honor to himself and benefit to the public, flourished under his administration, and his fame was extended over every section of the Union. The splendor of his genius, and his brilliant talents as an orator and divine, were seen and admired by all. Between the President and his associates in office, there was an intercourse of mind and feeling the most harmonious and delightful. He had nothing of that dictatorial, imperious and overbearing spirit, which persons who are elevated to power, are too apt to assume. He endeared himself to the students by his courteous and conciliatory manners, and his paternal solicitude for their welfare; while his various and exact knowledge, sound judgment, refined taste and impressive eloquence, commanded their respect and supported his authority. President Maxcy beautifully exemplified the maxim,—

'Ingenuas didicisse fideliter artes,
Emollit mores, nec sinit esse feros.'"

In the new sphere to which he was thus introduced, at a period of life when many of his pupils must have been his equals in years, he labored with an assiduity and a judicious zeal, that did not fail to secure the most valuable results in the increasing prosperity and fame of the University. From the accounts of the administration of the presidency, which we have often heard from his surviving pupils, he would seem to have been possessed, to an unusual degree, of that power of attaching others to his person, which is always so essential to those who would easily govern mankind, whether in the shades of the academy, or amid the bustle of cabinets and camps. He was largely endowed with that nameless charm of character and of manner, which enabled him to conciliate without condescension, and to control without the

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assertion of authority. His pupils evinced for him the most delicate respect, and bore away with them into the scenes of active life, a vivid impression of the accomplished president, whose eloquence had enforced the precepts of science, and whose amiable manners had won their affections during their residence at the University. The power which he thus put forth, and which is so often spoken of as an attribute of eminent instructers, is not a matter to be analyzed and described, nor can it be acquired by every man on any general principles that can be laid down. It is as much a gift of nature, as is brilliant imagination or strong reason.

On the subject of academic discipline, we cannot but regard the views indicated by the learned editor of this volume, as somewhat too pleasant to be exactly just. It seems to imply that the government and decorum of a college community can, in all cases, be maintained by appealing to the "understanding, the magnanimity and the conscience" of its members; and that pupils of whatever age, and whatever degree of social and moral cultivation, can always be stimulated to intellectual exertion, and restrained from indolence and vice by being simply "addressed and treated as young gentlemen." In the present state of human nature, we greatly fear that this is too agreeable to be true. While we hold that the principles of generous co-operation and reciprocal confidence should constitute the basis alike of instruction and government, both in the school and college, we yet believe that other principles must be held in reserve, and used whenever the frequently recurring exigency shall require. Young men are certainly as likely to be wrong-headed and wrong-hearted, as men of maturer years; and no principles of courtesy and confidence have yet been found adequate to secure the order and harmony of civil society. And we may greatly err, if we expect them to be so much more efficacious in the family or the academy. Fortunate and happy indeed—*ter quaterque beatus*—is that instructer, who has never been obliged to bestow his unrequited labors upon pupils to whom the term "young gentlemen" was alike inapplicable and unmeaning.

President Maxcy was indebted for his superior power of moulding the sentiments and controlling the conduct of young men, not to his more correct views of human character, or of the ends of education, but to the fortunate temperament with

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which nature had endowed him. His pupils became attached to his person and his character, and yielded themselves to his authority as a thing of course.

Mr. Maxcy continued at the head of Rhode Island College, as Brown University was then called, from 1792 to 1802, a period of ten years, during which the college made very considerable advancement, both in its means of education and in the number of its students. During the presidency of Dr. Manning, which continued twenty-six years, the number added to the lists of its alumni was one hundred and sixty-five; but such was the growth of the institution, that during the ten years of Dr. Maxcy's presidency, one hundred and twenty-seven graduates received their diplomas from his hand. The manner in which he discharged the duties of his office, and the relations which he maintained with the community, in days when educated men were comparatively few, were such as endeared him not only to every department of the college, but to the citizens of the town and of the whole State. One of his distinguished pupils, in the address already alluded to, says of him, that "He was a most acceptable president. He did not possess such a commanding person as Dr. Manning; but he was a man of great dignity, and grace in his manner and deportment, and his countenance was full of intellectual beauty. His musical voice, graceful action, and harmonious periods will not soon be forgotten by those of us who belong to that era of the college which is connected with his presidency."

The reputation of Mr. Maxcy, as an instructer and as a man of letters, was soon well established and widely extended. In the year 1801, when but thirty-three years of age, he received from Harvard College the honorary degree of Doctor of Divinity, a testimonial of respect from a sister institution which he well merited, and which his subsequent career continued fully to justify. On the death of Rev. Jonathan Edwards, D. D., president of Union College, in New York, he was appointed to the vacant post at the head of that institution. He decided to accept the appointment; and in September 1802, resigned his office at Providence, and removed with his family to Schenectady. Of the success which he attained while presiding over this institution, we have no adequate means of judging. He remained here but for two years, at the end of which period, on the

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opening of the college at Columbia, South Carolina, he received the unsolicited appointment of its overseers to the office of President. Influenced by the hope of recruiting in a southern clime, the energies of a constitution too delicate to endure the confinement of a studious life at the north, he resolved on another removal. Accordingly, in 1804, he resigned his post at Schenectady, and entered upon the new sphere of academic instruction, which was assigned him as the head of the South Carolina College.

The administration of this office was marked by the same traits, and the same success, as had already characterized the early periods of his career as a college instructer. The institution over whose infancy he was called to watch, grew rapidly in the public favor; and beneath the mild and popular government of Dr. Maxcy, rose to a rank scarcely equalled by any of the colleges at that time in existence, south of the Potomac. The young men of that State, always sensible to the charms, and ambitious of the reputation, of eloquence, were delighted with the fascinating oratory of their president, and eagerly imitated the model which he constantly presented before them.

Over this institution, he continued to preside with distinguished reputation till the period of his death. The influence of his character, however, was by no means limited to the shades of the academy. He lived at the capital of a State, which, alike in the earlier and the later periods of the republic, has been distinguished for her legislators and statesmen—her scholars and divines. With many of them Dr. Maxcy was on terms of intimate association; and the power of his character could not fail to be felt in the eminent circles in which he moved. He was also in the South, quite as much as he had been in the North, identified with the interests of the Christian denomination to which he belonged; and some of the most favorable specimens of his pulpit eloquence, in the volume before us, are the sermons he delivered on different occasions while resident at Columbia.

Dr. Maxcy died on the fourth of June, 1820, at the age of 52 years. At the time of his death, he was still in the full maturity of his powers, and in the meridian of his usefulness, and fame. The melancholy event spread a cloud of sorrow over the elevated sphere in which he moved, and was

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mourned by the friends of learning and religion who had enjoyed his acquaintance, throughout the land. His funeral was publicly solemnized,—an eloquent tribute was offered to his memory in an eulogium pronounced upon his character and services, by Professor Henry, who had been one of his associates in the college; and "his remains were borne to the silent house appointed for all the living, upon the shoulders of his disconsolate pupils, by whom this great and good man was so affectionately beloved and revered."

Dr. Maxcy, it is stated in the Memoir, was elected to the presidency of a college, and continued to hold the office for a larger proportion of his life than any other person in the United States. Out of the fifty-two years of his life, he passed thirty-seven in connection with a college, either as pupil or instructer; and of them, not less than twenty-eight, were spent in the office of president. He was, therefore, in his associations, pre-eminently an academic man; and was said, at the time of his death, to have enjoyed "a reputation higher, perhaps, than that of any other president of a college in the United States." His life was devoted to the profession of instruction; and it is as an instructer, that he mainly deserves to be considered. To his excellence in this capacity, the high reputation which he acquired, and the united voice of all his living pupils, bear unequivocal testimony. Teaching, especially in the department of eloquence and elegant literature, was undoubtedly his chief delight: and his clear conception, quick invention, and ready communication admirably qualified him for his chosen work. It was by the exercise of these powers, and by his singular grace of manner, and rare felicity of expression, that he acquired the high reputation which he possessed, as an instructer. Without these powers in an expounder of science, the lessons of education, whether in the school or the college, can seldom awaken the interest, or rouse to original and independent action, the mind of the pupil. While he who possesses them in any high degree, will rarely fail of eminence in the difficult work of teaching the young.

In considering Dr. Maxcy as a scholar, we can, however, hardly agree to the high estimate which the editor of his Remains has given of his attainments. At least, we look in vain for the evidence that "he was one of the most learned men which (whom?) our country has produced." That he

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was a scholar, and in some sense, a good and ripe one, cannot be called in question; but his attainments, respectable as they were, must yet be considered as rather varied and elegant, than as profound and exact. He was not what can be called the master of any particular science or branch of learning; yet he was entirely a stranger to none. He was familiar with classical literature, with philosophy, theology and criticism; but he never gave himself up with singleness of aim to the attainment of high excellence in either. He delighted to range at will over every field of learning, and pluck the fruits, and gather the flowers that he met by the way, that he thus might adorn his character and enrich his instructions; but we cannot see that he had any conception of that protracted and secluded study—that earnest, life-long devotion to a single class of intellectual pursuits, which is really necessary to make a man a thorough and finished scholar, or even to render him "one of the most learned men whom our country has produced." Indeed his labors as an instructer did not demand this at his hands; and his situation was not in any high degree, favorable to producing it. This may seem paradoxical to those who are accustomed to think of the president of a college as having nothing to do, but amass learning as a bee gathers honey.

"Hiving wisdom through each studious hour."

Few, however, who have looked with a close scrutiny upon the wide range of duties to which his attention is daily demanded, will be surprised at the suggestion.

In the exposition of science, however, Dr. Maxcy was eminently successful. As a writer and an orator, he may compare well with many of his most distinguished contemporaries. He was largely gifted with imagination and facility of utterance, that enabled him, as Gibbon has said of the Greeks, "to give a soul to the objects of sense, and a body to the abstractions of philosophy." As with most successful orators, it was his habit to reason in metaphors—to imbody abstract thoughts in beautiful images, and to clothe the deductions of logic with the ornaments of taste, and the colorings of fancy. It is this attribute of his mind, which, to our apprehension, is best illustrated in the discourses which are collected in this volume of Remains. They are not distinguished for profundity of reasoning or

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originality of views, or nicety of discrimination; but they every where exhibit a happy power of statement, and a singular felicity of illustration. His exuberant fancy sometimes, indeed, bears him beyond the bounds of strict propriety, and pours itself forth in a superabundance of imagery, which a correct taste would hardly sanction. But this is the exception to the general rule. The style is usually not only rich and flowing, but also sufficiently chastened, and suited to the subject of which he may be treating. But Dr. Maxcy's power as an orator, is not to be attributed to his richness of style alone. If we may trust the fervid eulogium of another* of his pupils and friends, who has himself won the laurels of eloquence in many a field of stern debate, he very far excelled most other public speakers in gracefulness of action and in the "enchanting attribute of utterance." "The eloquence of Maxcy," says he, "was mental. You seemed to hear the soul of the man; and each one of the largest assembly, in the most extended place of worship, received the slightest impulse of his silver voice, as if he stood at his very ear. So entirely would he enchain attention, that in the most thronged audience, you heard nothing but him, and the pulsations of your own heart." If he could wield such power "of sweet and solemn sound," in addition to his lucid richness of language, we are at no loss to account for the celebrity he acquired as a pulpit orator, even though we find in his services but few proofs of pre-eminent learning and profound argumentation. In this respect, Dr. Maxcy may well be regarded as a model for the preachers of our own time. He cultivated the exquisite tones of the human voice, and studied with careful attention, all the proprieties of delivery. The cultivated ear was never pained at his utterance, nor was the most delicate taste ever shocked by rude familiarity or abrupt vehemence, or undignified recklessness in his manner. As he rose in the pulpit, the assembly was hushed to solemn stillness, and all hearts were subdued to that devout frame which becomes the house of God. It would seem as though the qualities in which he excelled, and which gave him his highest powers, were now almost universally neglected by those who speak from the pulpit. Where now in our denomination, are the preachers

* Hon. Tristam Burgess, in his Oration before the Society of Federal Adelphi of Brown University, Sept. 9th, 1831.

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who cultivate "the attribute of utterance," or who aspire, in any degree, to the oratory in which Maxcy excelled? Where shall we find that calm earnestness of manner, that studied observance of every propriety in all the exercises of the pulpit, which should characterize the house of God, and distinguish it from every other place in which orators speak, or the people assemble to hear? It cannot but be admitted that all these things have fallen into sad neglect; and that the power of the pulpit over the minds of men has, in consequence, lamentably declined. The *beau ideal* of the true orator is no where better set forth than in the language in which Dr. Johnson has made Rasselas describe the sage, whom he met at Cairo. "He speaks, and attention watches his lips. He reasons, and conviction closes his periods." Such power can be approached only by studying the master-models of eloquence, by observing with care all that can rouse or subdue the human heart, and especially by cultivating the deeper sensibilities of one's own nature, and teaching them to flow forth in the unaffected tones of rich and harmonious utterance.

The volume before us contains twenty-four discourses; under the different names of sermons, orations, and baccalaureate addresses, which were published during the life of Dr. Maxcy. They furnish abundant proof of the enlightened views and the liberal spirit of their author, respecting all the subjects and interests of which he treats. In politics, he was strongly attached to the Federal constitution, and the republican institutions of which it contains the guaranty. Like many of the more hopeful and ardent spirits of his age, both in our own and other countries, we find him, near the commencement of the French revolution, in an oration on the fourth of July, expressing some sympathy with its progress. But that tragedy of atheism and blood, of ferocious anarchy and barbarian revenge, had not proceeded far, before he discovered its true character; and, in an oration delivered on a similar occasion, a few years later, he denounces the French republic, in a paragraph of burning invective, which may well compare with the best passages of Robert Hall's celebrated "Sermon before the Volunteers."

On the great questions of theology, he appears to have held the views of the Calvinistic churches of the denomination to which he belonged. But the more difficult and

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frowning aspects which these views are sometimes made to wear, he seems habitually to have avoided. His nature was too mild for unnecessary severities; and his sense of the importance of practical religion, too deep and abiding, to allow him to indulge in useless subtleties. The distinctive features of Christianity he cherished with an earnest faith, such as a heart-felt experience of their value and their fitness to the wants of human nature, so naturally inspires. Of all his published sermons, none, probably, are more clearly expressed or more forcibly reasoned, than the two on "the doctrine of the atonement," preached in the chapel of Rhode Island College on the eleventh and twenty-fifth of November, 1796, while presiding over that institution. This great subject is there drawn out with admirable clearness, and illustrated with earnest eloquence, such as could not fail to have impressed its leading features upon the young men, who, in that infidel age, were assembled within the walls of Rhode Island College. These discourses also possess an interest for the general reader, which will abundantly reward the attention he may bestow upon their perusal.

But we must close our imperfect sketch of President Maxcy and his works, though the subject has suggested much that we have left unsaid. We have lingered with pleasure over this volume of his literary remains, not only on account of their intrinsic merits, but equally perhaps, on account of the associations they possess with the condition of learning and religion in a former age, and with the men of honored name, who have passed away for ever, without leaving even such few memorials, as the hand of respectful regard has gathered for the name and memory of Maxcy. None of them were as eloquent as he, few were as gifted, as learned or as accomplished. But they lived worthily in the midst of adverse fortunes, and went down to the grave with their life-work nobly done. They planted our early churches; they founded our older institutions of learning; and through evil report, and good report, they preached the simple truths of the gospel, and maintained the principles of religious freedom, and the inalienable rights of the soul. They were not all skilled in the learning of the schools; but they knew well the human heart. They had associated with the world, and they understood its opinions and ways. They had meditated thoroughly the work of the

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Christian ministry, and they entered upon it with a high conception of its responsibility, and pursued it with a singleness of aim, and a devotion of energy, that imparted dignity to their own characters, and secured the profound respect of their fellow-men. Alas, that so few memorials of them should now remain—that their names should have been so nearly forgotten. Let it invite us back to the study of the past history of our denomination, and stimulate us to new efforts to gather up and preserve every thing that can illustrate the character of our founders and fathers, or the early spread of our long despised and persecuted principles.

ARTICLE III.

PLUTARCH.

PLUTARCH ON THE DELAY OF THE DEITY IN THE PUNISHMENT OF THE WICKED. *With Notes, by* H. B. HACKETT, *Professor of Biblical Literature in the Newton Theological Institution.* pp. 172. 18mo. Andover: Morrill & Wardwell. New York: Mark H. Newman. 1844.

THIS work has already been welcomed in various quarters, with a gratifying unanimity. But it suggests more than has yet been expressed; and the remarks with which it was introduced to the attention of our readers were so limited, that we need make no apology for adverting to the subject again. After a well-written Preface, the first forty or fifty pages are occupied by the Greek text, printed with a fair type, and with unusual neatness and accuracy. Then follows an extended analysis or outline of the discussion, in which the editor presents the main points briefly, but in a manner more lucid and impressive, if possible, than the author himself. Whoever reads this, and all can read it, whether they can read Greek or not, will pronounce it worth, beyond all estimate, more than the price of the whole book. It is worthy of being compared with a similar and most happy effort of Stillingfleet.* After this, we have nearly a hundred pages of

* In his Origines Sacrae, B. III, c. III, § 21.

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Notes illustrating the text; a short appendix in reply to the question, "Had Plutarch any knowledge of Christianity?" an index of the Greek words and phrases which are illustrated in the notes with reference to some peculiarity of meaning, form, or construction; and an index of passages which are cited, in the notes, from the Old Testament and the New.

Among all the Moral Writings of Plutarch, none could have been selected more important in itself than the one before us, and none better adapted to awaken a general interest. Several of these writings have been lost. Those which remain may be reckoned as amounting to eighty-four. Some few of these, it is probable, are not genuine. In the edition of Wyttenbach, the eighty-four, exhibiting a great variety in form, extent and value, are as follows: 1. On the Education of Children. 2. How it becomes a young man to hear or read Poems. 3. On hearing the Philosophers. 4. How any one may distinguish a Flatterer from a Friend. 5. How any one may perceive himself advancing in Virtue. 6. How any one may be benefited by Enemies. 7. On having a Multitude of Friends. 8. On Chance. 9. On Virtue and Vice. 10. A Consolatory Epistle to Apollonius. 11. Precepts for the Preservation of Health. 12. Matrimonial Precepts. 13. The Banquet of the Seven Wise Men. 14. On Superstition. 15. Apothegms of Kings and Great Military Commanders. 16. Laconic Apothegms, or Remarkable Sayings of the Lacedemonians or Spartans. 17. Ancient Institutes of the Spartans. 18. Apothegms of Spartan Females. 19. Virtues of Women, or the Duties of a Wife towards her Husband. 20. Notes in reference to Roman Usages. 21. Notes in reference to Greek Usages. 22. On Greek and Roman Parallels, or a comparison of Events occurring among the Greeks, with similar Events occurring among the Romans. 23. On the Fortune of the Romans. 24. On the Fortune or Virtue of Alexander; two discourses or books. 25. Whether the Athenians are more renowned in War or in Wisdom. 26. On Isis and Osiris. 27. On the Letters (Ει) which were engraven over the Gate of Apollo's Temple at Delphi. 28. Why the Priestess of Pythian Apollo does not now give Responses in Verse. 29. On the Cessation of Oracles. 30. That Virtue is a thing to be Taught. 31. On Moral Virtue. 32. On Freedom from Anger. 33. On Cheerfulness. 34. On Fraternal Love. 35. On tender Affection towards one's Offspring. 36. Whether

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Vice is sufficient to make the vicious Unhappy. 37. Whether the Passions of the Soul or the Sufferings of the Body are the Worse. 38. On Loquacity. 39. On Impertinent Intermeddling. 40. On Love of Riches. 41. On Bashfulness. 42. On Envy and Hatred. 43. On Praising one's self without exciting Envy. 44. On those who are tardily punished by the Deity; or, as Professor Hackett has well expressed the sense, On the Delay of the Deity in the Punishment of the Wicked. 45. On Fate. 46. On the Demon of Socrates. 47. On Exile. 48. A Consolatory Epistle to his own Wife. 49. Symposiacs, or nine books of Problems discussed at Table. 50. On Love. 51. Five Tragical Accounts respecting Lovers. 52. That a Philosopher ought to converse especially with Rulers. 53. To an Uninstructed Ruler. 54. Whether an Aged Man ought to be occupied with State Affairs. 55. Political Precepts. 56. On Monarchy, and Democracy, and Oligarchy. 57. Against Borrowing Money. 58. Lives of the Ten Orators. 59. Abstract of a Comparison of Aristophanes with Menander. 60. On the Malignity of Herodotus. 61. On the Opinions concerning Nature that please the Philosophers, in five books. 62. Natural Causes. 63. On the Face which appears within the Orb of the Moon. 64. On the first Principle of Cold. 65. On the Question, Whether Water or Fire is the more Useful. 66. Whether Land or Water Animals are the more Intelligent. 67. On Irrational Beings, using Reason. 68. On Eating Flesh; two discourses or books. 69. Platonic Inquiries. 70. On the Procreation of the Soul, as discussed in Plato's book entitled Timaeus. 71. Compendium of the Discourse on the Procreation of the Soul. 72. On the Contradictions of the Stoics. 73. Sketch of a Discourse showing that the Stoics assert things more Incredible than the Poets. 74. On Common Conceptions against the Stoics. 75. That it is not possible to live pleasurably according to Epicurus. 76. Against Colotes, an Epicurean. 77. Whether it was well said, Live Concealed. 78. On Music. 79. Fragments of Lost Books. 80. On Nobility. 81. On the names of Rivers and Mountains, and the things which are found in them. 82. On the Life and Poetry of Homer. 83. Proverbs which the Alexandrians used. 84. On Measures.*

* See *Πλουτάρχου τῶν Χαιρωνέως ΤΑ ΗΘΙΚΑ.* Plutarchi Chaeronensis MORALIA, id est Opera, exceptis Vitis, Reliqua, V Tom., cum Animadversionibus, II Tom., et Indice, I Tom., 8vo. Oxonii, 1795—1830; and compare a more

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In the work before us, considering the difficulties of the subject and the circumstances of the author, he has conducted the discussion with admirable sobriety and skill. He has rebuked, beyond all caviling, the levity and rashness of the Epicureans; and presented some of the most convincing reasons to justify the ways of God to man. The story of Thespesius, introduced towards the close, may have suggested to Dante some of the imagery in his Inferno. On a few points, it is not strange if the statements of Plutarch are open to animadversion. We allude, principally, to such representations as we find in the fifteenth and sixteenth chapters, pp. 35—38, respecting the identity of a city in successive ages, and the identity of children with their parents. Here is need of discrimination, in order to meet the consciousness of the human mind, the announcements of divine revelation, and the dictates of right reason. The identity can be predicated only in part, and in relation to certain things.

The notes of the editor are clear and pertinent, the condensed results of extensive investigations. In his preface he remarks that "the main object of them has been, not so much to criticise the meaning and views of the writer, as to put the reader in a situation to form his own judgment on these and similar points. It was impossible, in order to attain this end, to insert fewer historical notes than have been introduced. The rule here followed was to presume, on the part of the reader, all the knowledge of this sort which it was reasonable to expect, and yet avoid making it necessary for him to resort to books which he might not have within his reach, or which he could not stop to examine without an irksome delay. Yet with this restriction, the space allotted to such notes is not inconsiderable; in part because the illustrations from fact and example, which occur in the work, are so very numerous, and in part because these take us so often entirely out of the ordinary circle of history." Respecting some of the references which he has made, he adds; "The design, in a part of them, has been to draw attention occasionally to those contrasts or accordances of sentiment which strike one in comparing the sacred Scriptures with the

recent edition, Greek and Latin, by Didot, 2 vols., 4to, Paris, 1841, which ought to be accompanied by Wyttenbach's *Animadversiones in Moralia*, published separately. A good edition, embracing not only the Moral Writings, but also the Lives of Plutarch, in the original, with a Latin version and annotations, was given to the public, by Reiske, in 12 volumes, 8vo, at Leipsic, 1774—1782.

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writings of heathen authors, and which are not, surely, uninstructive, as showing the infinite superiority of the gospel to the purest pagan morality, while at the same time they teach us how entirely consonant to the dictates of sound reason are many of the very doctrines of revelation which objectors have most violently assailed. The other references of this nature relate mostly to points of language, which involve some analogy, more or less remote, to the New Testament, and which it seemed so much the more proper to remark, because the Greek of Plutarch belongs to the dialect in which the New Testament is written, with the exception of the Hebraistic element."

Plutarch, it will be recollected, was born about the middle of the first century, that is, about ten or fifteen years after the crucifixion of our Saviour. His birth-place, Chaeronea (now Capourna), was a small town in Bœotia, sixty or seventy miles northwest of Athens. It was in the vicinity of Delphi, the ancient seat of the far-famed Grecian oracle, and of the splendid worship of Apollo. He seems not only to have been early instructed in what was usually taught in the best schools of his time, but also to have toiled with uncommon assiduity, to perfect himself in every branch of literature and philosophy. Long before and in the reign of Trajan, he resided at Rome, and publicly taught philosophy there. He was highly esteemed in the most intelligent and respectable circles of the great metropolis. But, in the evening of life, he retired, with his family, to the scenes of his earliest years. There, it is probable, he revised some of his Moral Writings, and composed his celebrated Lives. At the same time, he performed, kindly and faithfully, the duties of a magistrate in his native city, and presided over the heathen worship, as a priest of Apollo. We are attracted by the excellent traits which appear in his character, and by the benevolent and elevating spirit which, generally, breathes in his productions. Would that an apostle could have visited him in his youth, and commended to him the gospel of Christ. What a new and heavenly light might have shone around him, in respect to the great problem which he mentions on the twenty-ninth page:—'It is likely that the soul of every sinner revolves these things within herself, and reasons, How, escaping from the memory of her iniquities, and delivering herself from the consciousness of them, and being made pure, she may, anew, live another life.'

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We do not wonder that a bishop of the Greek church,* in the middle of the eleventh century, was prompted to pour forth the following prayer:—

Εἴπερ τινὰς βούλοιο τῶν ἀλλοτρίων
Τῆς σῆς ἀπειλῆς ἐξελέσθαι, Χριστέ μου,
Πλάτωνα καὶ Πλούταρχον ἐξέλοιο μοι.
Ἀμφω γάρ εἰσι καὶ τὸν λόγον καὶ τον τρόπον
Τοῖς σοῖς νόμοις ἔγγιστα προσπεφυκότες·
Εἰ δ' ἠγνόησαν ὡς Θεὸς σὺ τῶν ὅλων,
Ἐνταυθα τῆς σῆς χρηστότητος δεῖ μόνον
Δι' ἣν ἅπαντας δωρεὰν σώζειν θέλεις.

'If indeed, O my Christ, thou mayest be willing to deliver from thy threatening any of the heathen, deliver for me Plato and Plutarch; for in word and in conduct they both are the nearest conformed to thy laws. But if they knew not that thou art God of the universe, here is need only of thy goodness, on account of which thou art willing to save all gratuitously.'

The beneficial, practical tendency of Plutarch's instructions is one of their most interesting characteristics. In his work, if it be his, on the education of children, he says: 'The only remedy for the infirmities and diseases of the soul, is philosophy. For by this, and with this, we may know what is beautiful, and what is base; what is just, and what is unjust; what on the whole is to be chosen, and what is to be avoided; how we are to treat the gods, parents, seniors, laws, strangers, rulers, friends, wives, children, servants; that we must revere the gods, honor parents, show respect to seniors, observe the laws, obey rulers, love friends, live discreetly with our wives, be affectionate towards our children, and not maltreat our servants; but, what is of the greatest importance, neither exult too much in prosperity, nor be too sad in adversity; nor be dissolute in our pleasures, nor exasperated and ferocious in our disgusts. These I regard as the principal advantages to be derived from philosophy. For to use success nobly, is the part of a man; and to use it without exciting envy, is the part of a man of moderation; to control pleasure by reason, is the part of the wise; and to overcome anger, is the part of an extraordinary man. But those

* John Mauropus, metropolitan of Euchaita in Paphlagonia.

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who are able to combine civil office with philosophy, I esteem perfect men.'* The following passage in his discourse on progress in virtue, is quite characteristic: 'When thou readest the writings or hearest the discourses of philosophers, see that thou attend not merely to the words, more than to the things; nor eagerly seek what is difficult and ornamental, more than what is apposite, and vigorous, and useful. So, too, when perusing poems and history, take heed that nothing escape thee that is suitably said for the improvement of moral conduct, or the moderation of passion. For as Simonides describes the bee among the flowers, while others admire only their color and their fragrance, and get nothing else; so while others are occupied in reading poems for the sake of pleasure and amusement,—thyself, finding and gathering something worthy of diligence, it is likely hast already become capable of discerning by the habitual use and the love of the morally beautiful and proper.'† In the work mentioned at the head of this article, he refers to the teaching of Plato, that God is the pattern of all that is proportionate and fair; that human virtue is a kind of imitation of him; and that he bestows it upon those who have the energy to follow him; and then adds, 'There is no greater benefit which a man is constituted to enjoy from God, than to become virtuous by the imitation and pursuit of those things in him which are beautiful and good.'‡

Plutarch treats, also, concerning the gods and divine things, and concerning various branches of natural philosophy. For the most part, he follows Plato, but sometimes Aristotle; and he loves to recur to Pythagoras and others anterior to Plato, 'the old theologians being the most ancient of philosophers.'‖ Thus he reached a point, from which, in the spirit of the eclecticism which is better known in the form which it assumed at Alexandria, in the third century, under Ammonius Saccas and Plotinus, he supposed that he could reconcile various clashing systems of philosophy; and by profound, mystical explanations, purify and elevate, without really changing, the heathen religion and observances, by law established. The argument against all innovation or change, is stated in few words: 'The hereditary and ancient faith is

* De Lib. Educ., 10. † De Prof. in Virt., 8. ‡ See c. 5, p. 16. ‖ De An. Procr., 33.

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sufficient,—than which it is not possible to mention nor find out a proof more evident,

Though what is wise be found by mind acute;

but this, lying as a common foundation and basis to piety, becomes insecure and suspected by all, if its stability and legal establishment, at any one point, be distorted and shaken.'*

The treatise on Isis and Osiris, in which Plutarch discourses concerning the ancient religion and philosophy of the Egyptians and of other nations, exemplifies, remarkably, the tendency of his mind, and the earnestness and ingenuity with which some of the better portion of the defenders of the established heathenism maintained their cause. 'We denominate them gods,' he remarks, 'not some in one place and others in another, nor some barbarian and others Grecian, not some southern and some northern, but as the sun, and the moon, and the heaven, and the earth, and the sea, are common to all, but are named differently by different nations, so, while one Reason adorns these, and one Providence governs, and subordinate powers are placed over all, there are in different countries, according to the laws, different honors and appellations. And the consecrated men use symbols, some indeed such as are obscure, but others, such as are more clear, leading our thoughts to things divine, not without danger. For some, led astray altogether, have slid into superstition; but others, escaping superstition as a swamp, have inadvertently, on the other hand, fallen into atheism, as down a precipice. Therefore, in respect to these matters, we ought especially, having from philosophy received reason as initiating us into the sacred mysteries, to conceive religiously of each of those things which are said and done, lest, not understanding aright what the laws have well instituted respecting sacrifices and festivals, we should do wrong.'†

In another passage of the same treatise, we hear him advocating the Zoroastrian doctrine of two original antagonist powers, and see clearly some of the elements out of which at length were constructed those Gnostic and Manichean systems, which have left so deep an impression on the early history of opinions in the Christian church. 'Neither in

* Amat., 13. † De Is. et Os., 67.

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bodies without life,' he says, 'are we to place the beginnings of the universe, as Democritus and Epicurus have done; nor are we, like the Stoics, to suppose an artificer of inert matter, one Reason and one Providence governing and holding all things. For it would be impossible that there should be any thing bad, were God the author of all, and that there should be any thing good, were he the author of nothing. According to Heraclitus, the harmony of the world, like a lyre or a bow, is in a state of tension; and according to Euripides, there cannot be, separately, good things and bad; but there is a kind of commingling, so as to be well arranged.'

> Nor good nor bad can be single;
> But, to useful ends, they mingle.

And therefore, this most ancient opinion has come down from theologians and legislators to poets and philosophers, having an origin so remote that its author is unknown, and obtaining a credence strong and indelible, propagated extensively, not in words only, nor in reports, but in rites of initiation and in sacrifices, both among barbarians and among Greeks; namely, that the universe is not suspended upon chance, without intelligence, and reason, and a governor; nor is the reason that holds and directs it as by rudders and bits obedient to the reins, one; but as nature yields many things and mingled with bad and with good, or rather (to speak briefly) nothing unmingled here,—one steward does not mingle for us our affairs as the liquors of two casks, dealing them out like a bar-keeper, but life and the world, if not the whole, yet this portion that is terrestrial and sublunary, being mixed from two contrary beginnings and two antagonist powers, the one leading to the right hand and directly, but the other perverting and thrusting back, is become unequal and varied, and subject to all changes. For if nothing exists without a cause, and what is good does not furnish the cause of evil, then there must be in nature a distinct generation and beginning of evil also, as there is of good. And this is the opinion of most men and the wisest. For some think that there are two gods, as rival workmen, the one an artificer of good things, and the other of bad. Some call the better one, God; and the other, Demon, as did Zoroaster the magian. He called the one Oromazes, and the other, Ahriman; and maintained, besides, that the one resembles light more than

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any thing else perceptible; the other, again, darkness and ignorance; and that, intermediate between the two, is Mithras.'*

In accordance with this view, he interprets some expressions in the writings of Plato, which that renowned philosopher had left in great obscurity. 'Plato in many places, as it were shading and veiling his opinions, names the one of the contrary principles *the same*, and the other, *the diverse*. But in his book on the Laws, when he was old, he says, not by enigmas nor symbolically, but in decisive words, that the world is moved, not by one soul, but by several perhaps; and certainly not by fewer than two; hence that the one is beneficent, but the other, contrary to this, and the artificer of things contrary. Moreover, he leaves also, between those two, a certain third nature, not without soul, nor without reason, nor without motion of itself, as some think; but exposed to both those principles, yet aiming at the better, and desiring and pursuing it; as the subsequent parts of this discourse will show, which is intended to reconcile the theology of the Egyptians with this philosophy. For the origin and frame of this world are mingled or made up of contrary powers, though not such as are of equal strength, but the predominance is that of the better. Yet it is altogether impossible that the bad be destroyed, much of it being inherent in the body and much of it in the soul of the universe, and always contending fiercely with the better part. In this soul, therefore, intellect and reason, the governor of all the best things, is Osiris; and in the earth, and the winds, and the water, and the heaven, and the stars, what is arranged and constituted, and healthy, in seasons, and temperaments of air, and periodical revolutions, is an efflux and manifested image of Osiris. But the passionate, and Titanic, and irrational, and rash part of this soul, is Typhon; and the faulty part of the bodily frame of the world, and that which causes disease, and that which produces alarm by untimely seasons, and inclement weather, and eclipses of the sun, and disappearings of the moon, is, as it were, the devastating excursions of Typhon.'†

In accordance, too, with the same view, Plutarch maintains the eternity of matter, and proceeds thus in his work on the Procreation of the Soul: 'It is better, therefore, that

* De Is. et Os., 45, 46. † De Is. et Os., 48, 49.

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we believe Plato, and say and sing that the world was made by God; for it is the most beautiful of the things which have been made, and he is the best of causes; but that the substance and matter out of which it was framed, not being made, but lying always before the artificer, presented itself for its arrangement and order, and likeness to him, as far as possible. For the production was not out of what did not exist, but out of what was wanting in beauty and fitness. . . . The perplexities of the Stoics overtake us, if we introduce evil from non-entity without cause and without generation; since among existences, it is probable that neither that which is good nor that which is inert has produced the being and generation of evil. But Plato avoided the error into which they fell who came after him. Nor did he, like them, overlooking the third principle and power which is between matter and God, adventure that most absurd of statements which makes the production of evils something brought in spontaneously by chance. . . . And placing the cause of evils as far as possible from God, he has in his Political discourse written thus concerning the world: For from its framer it acquired all things beautiful; but whatever things, from former habit, are noxious and unjust in heaven, these the world itself also has from that habit, and produces them in the living creatures.*. . . . Thus it is shown to us by many proofs that the soul is not all the work of God; but that, having the portion of evil inherent in itself, it was adorned by him; while he has limited infinitude to the individual, that substance might become partaker of limit; and, by the power of *the same* and by that of *the diverse*, has commingled order and change, and difference and simplicity, and moreover, has produced communion and friendship with one another, as much as possible, by numbers and harmony.'†

Closely connected with these representations, we have, in another work of Plutarch, the following statement respecting the human soul: 'But it seems to have escaped the observation of them all, that each of us is truly twofold and compounded; for they perceived not the other duality, but only the mixture of the soul and body, this being the more manifest. But that of the soul itself there is in itself a certain compound, twofold and dissimilar, as of another irrational body that is commingled and conjoined with reason

*De An. Procr., 5, 6, 7. † De An. Procr., 28.

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by a certain necessity and nature, Pythagoras seems not to have been ignorant. . . . . Plato clearly, and strongly, and decidedly perceived that the soul of the universe is not single, nor uncompounded, nor uniform, but being mingled or made up from the power of *the same* and from that of *the diverse*, it is, in some places, always well regulated, and moves round in the same manner, observing one undisturbed order; but in other places, it is divided into movements and circles that are contrary and wandering,—the beginning and generation of difference. The soul, too, of man, being a part and section of that of the universe, and conjoined upon similar proportions and numbers, is not simple nor affected alike in its different parts, but has one part that is intelligent and rational, by which it is suitable to control and govern the man conformably to the laws of nature; but the other passionate, and unreasonable, and prone to wander, and disorderly of itself, needing restraint. And this again is divided into two parts. The one, always corporeal, is called concupiscent; and the other, sometimes joining itself to this, and sometimes giving force and energy against this to reason, is called vehement. And the difference is made manifest especially by the combat of reason and sobriety with concupiscence and vehemence, and it is shown that different things are often disobeying and fiercely contending against that which is the best.'*

Here we hardly need to remark, what, in harmony with the Holy Scriptures, has, since the days of Plutarch, been more generally admitted among philosophers than it was before, namely, that the origin of evil is to be found, not in the eternal perversity of matter, but in the abuse of the freedom with which the soul of a moral agent is endowed. Still, though it would be painful, yet it would be interesting and instructive, at a suitable time, to trace the influence of that ancient and wide-spread error in predisposing the minds of men to various distorted views and corruptions of Christian doctrine.

We hasten, now, to present to our readers some of Plutarch's views respecting demons, the good and the evil. 'Let us,' he says, 'neither listen to those who say that certain predictions are not divinely inspired, or that initiations and sacrifices with solemn rites and ceremonies are not cared

* De Virt. Mor., 3.

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for by the gods; nor, on the other hand, let us think that the God occupies himself in them, and is present, and is engaged with us; but ascribing these things to those ministers of the gods to whom it is suitable, as to servants and scribes, let us believe that there are demons, inspectors of the sacred rites of the gods and attendants on the mysteries; but that others move about, as avengers of proud and enormous acts of injustice; but some Hesiod very reverently addressed, as being honorable givers of wealth, and possessing this regal dignity, since the bestowing of favors is a prerogative befitting a king.*. . . . Concerning the mystic rites in which we may receive the greatest evidences and manifestations of the truth in respect to demons, let me, as Herodotus says, observe a reverential silence. But the festivals and sacrifices, as unlucky and mournful days, in which there are the eating of raw flesh, and the tearing of it to pieces, fastings, and beating of the breast, and, in many places, obscene words amidst the sacred rites, and ravings and shoutings excited by the haughty, tumultuous uproar, I would affirm to be consecrated to none of the gods as things propitiatory and appeasing, but for the sake of turning away evil demons. And, it is probable, neither the gods require and accept the human sacrifices anciently made; nor did kings and generals admit them without cause, giving up their own children, and sacrificing and slaying them, but averting and satiating the anger and discontent of rough and morose avengers, or the violent and tyrannical lusts of some not able or not willing to converse with bodies and by bodies. . . . And what in fables and hymns is said and sung in respect now to acts of carrying off by violence, and now to wanderings of the gods, their being concealed and banished, and their being put to service for hire, must be attributed, not to gods, but to demons.†. . . . They do better who maintain that the things related concerning Typhon, and Osiris, and Isis, were events neither of gods nor of men, but of grand demons, whom Plato, and Pythagoras, and Xenocrates, and Chrysippus, following the ancient theologians, affirm to be stronger than men, and excelling our nature by their great powers, yet not having divinity pure and unmixed, but participating in the nature of the soul and in that sensitiveness of the body which receives pleasure and pain; and whatever is involved in these changes disturbs

* De Defect. Orac., 13. † De. Defect. Orac., 14, 15.

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some of them more and others less. For there are among demons, as among men, different degrees of virtue and of vice. . . . . Plato assigns to the Olympic gods prosperous things and odd numbers, but the opposites of these to demons. And Xenocrates is of opinion that the unlucky days, and those seasons of public observance which have certain scourgings, or beatings of the breast, or fastings, or injurious speeches, or obscene language, are befitting the honors neither of gods nor of good demons; but that, in the circumambient air, there are great and mighty natures, yet morose and gloomy, who rejoice in such things, and having obtained them, betake themselves to nothing worse. But on the other hand, Hesiod denominates the kind and good, 'holy demons and guardians of men.' And Plato calls this species *interpreting* and *ministering*, intermediate between gods and men, sending up thither our prayers, and bringing hither predictions and gifts of good things. Besides, Empedocles asserts that the demons undergo penalties for whatever sins and transgressions they may commit, until having been punished thus and purified, they receive again the region and rank that accord with their nature. Things like these, it is reported, are said concerning Typhon, how he, through envy and malevolence, perpetrated terrible deeds, and, throwing all into confusion, filled at the same time, land and sea with evils; then at length he was punished.'*. . . . Plutarch proceeds to speak of Isis and Osiris as being for their virtue changed from good demons into gods, 'as were Hercules and Bacchus afterwards. . . . . But the power of Typhon being obscured and broken, and ready to expire, and in the agonies of death, he is sometimes soothed and assuaged with certain sacrifices; and sometimes again he is severely humbled and treated with contumely on certain days of public observance. The Pythagoreans, it is evident, consider Typhon a demonic power.'† And, near the beginning of his Life of Dion, Plutarch says, 'I know not but that we may be compelled to admit the extraordinary account of the ancients, that evil and malignant demons, envying good men and withstanding their course, bring upon them disturbances and fears, shaking their virtue and causing it to fall, lest, continuing steadfast and pure in what is right, they should after death obtain a better portion than themselves.'

* De Is. et Os., 25, 26, 27.

† De Is. et Os., 27, 30.

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We have no time to comment on the views here presented respecting demons. We leave our readers to make their own reflections. But who will not exclaim, with the apostle Paul, The things which the Gentiles sacrifice, they sacrifice to demons, and not to God? *

In the sketch which we have now given, and which we have drawn directly from the original, our readers have been listening to the most distinguished heathen philosopher of the age immediately succeeding that in which Christianity, like a little leaven, was introduced into the mass of human society. We have wished to let them hear *him* speak on some topics the discussion of which by him is adapted to transport us to the remote period in which he lived and taught, and to give us some conception of the interesting position which he occupied, and of the state of the public mind at that eventful period. He may be regarded as the best representative of the best and most prevalent Greek philosophy of his day. Rich in the stores of erudition, familiar with the history of the ages that had passed, so far as it had been delivered by his own countrymen, a keen observer of men and of their affairs, and glowing with an enlarged benevolence, he has imparted many a lesson of wisdom. His ardent love of his native country inclined him, perhaps, to admire excessively all that was Grecian. His reverence for antiquity led him, in the circumstances in which he was placed, to cherish the fond, vain hope of infusing life and purity into the forms of the ancient heathen worship. With this were connected in his mind, the deepest and best affections of the soul feeling after God. Around this, to guard and defend it, were clustered the enchanting influences of classical associations, and of much that was tasteful, and dignified, and glorious. It was the religion of the state. To impugn it seemed profane, sacrilegious, treasonable. In his estimation, the ancient poets and the wisest of the philosophers could for the most part, be so explained as to utter in its support a harmonious voice. No substitute for it had been mentioned in his hearing. Amidst the perplexities, the shadows, and the dim reflected lights of heathenism, and under the influence, more or less, of his early impressions and of his peculiar position, behold him, in the exercise of reason and conscience, pondering on

* 1 Cor. 10: 20.

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life, death, and immortality. . . . . There he stands, in flowing robes, the priest of Apollo,—the official defender of the ancient idolatrous faith, the sincere and venerable conservator of a corrupt, enormous system that was soon to pass away. He seems cordially devoted to the sacerdotal service, and expecting to remain in it till the very close of life. We hear him, in persuading an aged friend to continue attention to public business, saying: 'Thou knowest that I have ministered to Pythian Apollo during many a celebration of his festivals; but thou wouldst not say to me, O Plutarch, thou hast sufficiently sacrificed, and walked in procession, and led the solemn dance; it is now time, that, being in years, thou shouldst lay aside the garland, and leave the oracle, on account of old age.'*

That garland which graced the brow and the thin white locks of Plutarch in his extreme old age, has long since been laid aside. The solemn festive dance, with its resounding music, is seen and heard no more. The long procession has ceased to move on towards the temple at Delphi. That magnificent temple, the god himself, the thronging worshippers, and the whole system to which they were devoted, have long since passed away. But most of the writings of this extraordinary man remain. These and the other classic productions of heathen antiquity, like so many citadels and spacious edifices furnished with rare and varied treasures, have, since the great struggle with heathenism in the Roman empire, fallen into our hands. The fault will be our own, if we do not, as faithful Christians, take and keep possession of them, and examine carefully their contents, and use them with wise discrimination. Let us, then, in the best and highest sense of the phrase, erect the cross upon them. Let us know, and admit frankly, and employ, with heavenly skill, all that is right and valuable in those productions; and, wherever they are adverse to the Christian standard, let us be prepared to show clearly their faults and inferiority. An apostle has said, "Prove all things; hold fast that which is good." And when he was at Athens, he did not hesitate to quote, with approbation, a passage from a heathen poet.

We had intended to expatiate somewhat more largely on the *Moral*, or, as we might denominate them, the *Miscella-*

* An Seni sit gerenda Resp., 17.

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neous Writings of Plutarch, as distinct works, and as a whole; but, at present, we must content ourselves with merely suggesting the desirableness of a new English translation, suitable to accompany an improved edition of his Lives by the Langhornes. Under an able and judicious editor, it might well combine the labors of several of the ripest scholars in almost every department of knowledge; and, if prepared in a worthy and truly Christian style, it would be invaluable.

ARTICLE IV.

EXEGESIS OF JOHN 14: 6—11.

BY THE EDITOR.

"6. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me.

"7. If ye had known me, ye should have known my Father also; and from henceforth ye know him and have seen him.

"8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

"9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father: and how sayest thou *then*, Shew us the Father?

"10. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works.

"11. Believe me, that I am in the Father and the Father in me; or else believe me for the very works' sake."

The evangelist John dwelt upon peculiar views of our Saviour's character. He probably knew Christ more intimately than any of the apostles. He was admitted to a clearer insight than they into that which was veiled from the public eye, and which the public mind did not comprehend. It was the design of his gospel to communicate some of these higher views. Hence, he selects the narratives and conversations which appear in his gospel, not so much because they had been omitted by preceding writers, as because they suited this, his peculiar aim.* The Lord Jesus, during the whole

* See an article in this Review, entitled "Object of the Writers of the Gospel History," Vol. VII, p. 273.

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period of his ministry, often spoke in such a manner as to reveal his true dignity. His works, too, bore witness to him. But in the later communications which he held with his disciples, he disclosed himself more and more clearly. The great mystery of his constitution was developed in a ratio somewhat proportioned to the nearness of the period of his glorification. As that event approached, he could most appropriately put off the garb of concealment, and clothe himself in his panoply of light. He chose to reveal himself only by degrees. He chose, also, to select the individuals in whose presence the divinity that dwelt in him should announce itself; perhaps, because some even of the disciples were not ripe for such disclosures; perhaps, because the world could not comprehend or receive the truth; perhaps, because he would prepare the public mind beforehand for the mysterious light that was to burst upon it, lest the intense radiance, poured at once upon a weak vision, should destroy the power of sight, instead of aiding and gratifying it.

The passage quoted at the head of this article is supposed to have belonged to some of the latest communications of our Lord to his disciples during the period of his incarnation. If the fourteenth chapter contains the substance of what our Saviour said at the table where the sacramental supper was instituted, as most harmonists agree, we see an obvious fitness in the communication to the time, place, and circumstances. That wonderful personage had gone about in the cities and villages of Palestine for three years, instructing the ignorant, healing the sick, raising the dead, giving sight to the blind and hearing to the deaf, and preaching the gospel to the poor. In the course of his ministry, signs and wonders clustered with astounding profusion along his path. The witnesses of his gracious words and of his mighty works were scattered from one end of the country to the other. His deeds were not done in a corner. The land, the sea, night and day, man, woman and child, the living and the dead, bore testimony concerning him, that he was not a man like other men. Never man spake or did like this man. He had now come to the end of his eventful career. The aim of his incarnation was about to be attained. He drew near the consummation for which he so ardently longed. The very next scene was to be the opening scene of it. How appropriate an occasion was this, after he had administered such

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consolations as even men of stout hearts and iron nerves might be expected to need in the approaching crisis, to reveal, at last, in words, that which he had so fully shown by his works, that his body was the temple of divinity; that the words he spake and the miracles he wrought, though such a gloomy termination was about to follow them, were the testimonies to his divine character. It was fitting that, before he suffered, he should make a distinct announcement of his character and claims, which his disciples, hitherto slow of faith, might understand and believe. They were to be his witnesses; and such a declaration was suitable, as an additional preparation for their sacred office. In this conversation of Thomas, Philip and Christ, the way was opened for Christ to manifest himself. Let us contemplate the manner of that manifestation, and the distinctness with which it was made.

The touching scene of the distribution, symbolically, of the flesh and blood of their Master, had placed the disciples, as it were, in the midst of the scene of his sufferings, and filled them with grief. Hence our Lord addressed them in v. 1, "Let not your heart be troubled, ye believe in God; believe also in me." He assured them, also, that notwithstanding the separation he had just predicted (13: 33, 36), he was to be absent only a little while, and then he would come and receive them to himself, to the mansions prepared for them, vs. 2, 3. So often had he spoken of his departure, and so vividly had the nature of it been set forth in the ordinance just instituted, that Christ seems to have supposed that the disciples would have fully understood him, at least on this point, v. 4. But their minds were still held by the lingering idea of a temporal kingdom, which their Master was to set up. They could not believe that the sweet and solemn season which they then enjoyed together was to be their last; and that Christ was to go out from it to be betrayed and arrested, tried and condemned, and finally crucified as a malefactor. His allusions to such an event, as he drew near the close of his earthly career, though they grew continually more frequent and more distinct, seemed to them but dreams. Hence Thomas, speaking in behalf of the whole, said, "Lord, we know not whither thou goest, and how can we know the way?"—v. 5. The response of Thomas includes two points, on which he sought to be enlightened. But

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in his answer, Christ passes by the first, as a thing of inferior moment. It was less important for the disciples to know that Christ was going to the Father, than to know that which was practical, the way of access to the Father. To this latter point Christ suits his reply. "Jesus saith unto him, I am the way, and the truth, and the life." Christ is the way of access to the Father. Eph. 2: 18. 1 Pet. 3: 18. He is also called the door, in the same sense. John 10: 7, 9. God, as God, is denominated "the life," or "the eternal life," both with the article. Christ is the door, the way to that life, because by him, our Mediator, we have access to God. Compare 1 John 1: 2—"For the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life which was with the Father, and was manifested unto us"—with 1 Tim. 3: 16—"God was manifest in the flesh." Compare also John 1: 1 with 1: 14. God, who is absolute Life, is contrasted with death; and the communication of his being, in regeneracy, giving the elements of a godlike life, is contrasted with the state of unconverted persons, who share no such communications, and whose state is, hence, a state of death. "He that hateth his brother abideth in death." Hence, also, God is the living God, because he is the fountain of life, in distinction from all other beings, whose life is dependent on him. So, likewise, it is said of God, "Who alone hath immortality;" because, being, absolute and eternal, is an attribute of his nature; but it is enjoyed by his creatures, only by virtue of their connection with him. In the same manner, he is called, "God who quickeneth all things." God is the Life, and Christ is the way to that Life. In this respect, Christ, the Mediator, is the way, and God is the end.

We reach the same view if we contemplate God as the Truth. God is the absolute Truth; he is the Truth, as opposed to Falsehood. Satan is the father of lies, John 8: 44; God is the father and fountain of truth. Olshausen remarks that, in the dialect of John, a distinction is to be made between the forms ἀλήθεια and ἡ ἀλήθεια—the word with or without the article. The Truth, as he uses it, is the same with Being. It is opposed, not only to falsehood, but to vanity (emptiness of being, ματαιότης), Rom. 8: 20. This is the characteristic of the sinful world; but God and his Word are Truth (ἀλήθεια). The absolute Truth is God himself. The terms "Truth"

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and "God" seem to be used as parallelisms in John 18: 37 compared with 8: 47. "He that is of the *Truth* heareth my voice." "He that is of *God* heareth God's words." Hence Christians, when they are sanctified by the Truth, John 17: 17, are said to be partakers of the divine nature, 2 Pet. 1: 4. 1 John 1: 3. This view of the usage of the term *Truth*, ἡ ἀλήθεια, gives peculiar force to many passages of the New Testament. The author already quoted says, "Christ calls himself the way (ἡ ὁδός), in order to withdraw the attention of the disciples from every other way, and to direct their thoughts to himself as the only Mediator, and guide to the Father. But he does not call himself the leader (ὁδηγός), because his life which he communicates to his disciples is that by which he opens the way to God. A person comes to God only by becoming godly. No change of place, no external influences, such as instruction or example, can lead the soul to him. It must be the secret, inward participation in the divine nature. But this participation is effected only through Christ, who, not by any exterior agency, but by himself leads us to God." God is the Truth and the Life. Christ is the way to him; and to him, he himself was now about to go. Christ is the way, God, the end. But in this passage, Christ asserts his own divine dignity, and announces himself also as the end, the ἀλήθεια and the ζωή. He includes himself in the Father. "I am in the Father, and the Father in me." The attributes and qualities of the Father were in him. "In him was life." John 1: 4. He was the self-existent fountain of life. "As the Father hath life in himself, so hath he given to the Son to have life in himself." Hence Christ says, "I am the resurrection and the life." He is also called "our life," Col. 3: 4, because the life or being of God is communicated to us through him. Thus it is that we see the connection of John 1: 4 with 1: 3,—"All things were made by him," because in him dwelt creative, life-giving power. As he is the Life, so he is a living spirit in his disciples. "Christ liveth in me," Gal. 2: 20. In him are the sources of life, the materials by which it is sustained. He is the bread of life, John 6: 35, 48, and the water of life, 4: 14. He is the vine, from whose root life is sent forth to all the branches, 15: 5. He is the body, containing the springs of life and motion, and his disciples are the members, the limbs of that living, life-dispensing structure, Eph. 5: 30. As Christ

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is the Life, so also he is the Truth. In John 1: 14, we read that he was "full of grace and truth." In several texts in the New Testament, it is not improbable that he is alluded to, directly or indirectly, under the term ἀλήθεια. So that however much of fancy there may be in the celebrated Latin anagram of Pilate's question to Christ, it utters an interesting and veritable fact, exactly in point in this place—*Quid est veritas? Est vir qui adest.*

When Christ speaks in the context, of going to the Father, he obviously refers to his human nature. For, as to his divine nature, he was always "in the Father, and the Father in him." In this text, therefore, as well as in the verses that follow, our Lord sets forth before his disciples the dignity of his character. That which he ascribes to the Father, he claims also for himself. If the Father is the end, in respect to which he is the Mediator and way, he is likewise himself the end. His mediatorial office, fulfilled, is the preparation for the regal office, which awaits him. In discharging the duties of his official subordination, he is the way; but he is, also, the Truth and the Life. "No man cometh unto the Father but by me"—i. e., I am the medium of all access to the Father. Through me alone the life-giving Father is approached. The disciples were troubled by the anticipation of losing his presence. By this unfolding of his divinity, he encouraged them to dismiss their fears; for as often as they came to God, they would come to him. He was in the Father, and the Father in him. He had proved this, his near relation to the Father, both by his words and his works. He was the way; and not the way only, but the Truth and the Life. The forlorn disciples might, after his departure, not merely come by him to God, a Being whose power awed them, whose justice intimidated, whose threatenings repelled them; but they might come to himself, whose love they had tested, whose interest in them was most manifest, whose condescension had secured their gratitude, his sympathy, their love, and his miracles, their trust. To come to him was to come to God. "I am in the Father, and the Father in me. He that hath seen me hath seen the Father. If ye had known me, ye should have known my Father also; and from henceforth (ἀπ' ἄρτι=ἄρτι, now, even now) ye know him, and have seen him." How consoling was this to the brethren. It quelled the grief of anticipated separation, and seemed to set

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them at once in the presence of God, as their reconciled friend, their portion, their hope, and their deliverer. In the midst of their desolation, they saw the universe clothed in charms again. They felt that, though bereft of the visible presence of their Master, they could still address him as confidently as ever. The storm yet raged and beat, and was destined to descend with still more terrific fury. But a bow of promise had stationed itself on the angry cloud. However severe the tempest might prove, their Master was at the helm. "Believe me that I am in the Father, and the Father in me."

In vs. 7, 9, Christ administers to the weaker disciples a gentle rebuke, because they were still so ignorant of his true character. Even Peter, who had enjoyed higher opportunities than most of his brethren, seems, notwithstanding, to have deserved a small share of the same rebuke, (John 13: 36, 37). The developments of his character which Christ had made, both in words and works (vs. 10, 11), had not been fully comprehended. Some, at least, of the disciples saw in them the manifestations of a wonderful and mighty man, of a great prophet; but they did not recognize the indwelling of the Divinity. But Christ says, "If ye had known me, ye should have known my Father also." He was desirous, before his departure, to give them correct views. They had not yet fully comprehended him, as the beginning of the verse implies. But the remarks which follow show that this ignorance was not a necessary ignorance. The means of dissipating it were within their reach—before their eyes; "and even now ye know him (the Father), and have seen him." The form ἀπ' ἄρτι is equivalent to ἄρτι, with an intensive signification—now, even now. So also, John 13: 19—"Now, ἀπ' ἄρτι, I tell you, etc." Also, Rev. 14: 13, "Blessed are the dead that die in the Lord ἀπ' ἄρτι, even now,"—not, "from henceforth." It cannot mean to refer to the time of the dispensation of the Holy Spirit, revealing the true character of Christ, since our Saviour reproaches Philip that he did not already know him. But he was not in fault, if the revelation of the Spirit was to show, for the first time, the true dignity of our Lord.

Without controversy, it was the divine Being, to whom reference is made in this text. It was the supreme and essential Godhead, whose indwelling Christ would have his disciples recognize in himself. It was that infinite, inde-

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pendent, omnipotent, eternal King of kings and Lord of lords, of whom he affirms, "even now ye know him, and have seen him." The reference is too distinct to be mistaken; and the force of the reasoning of the text and context is sufficient to settle for ever the character and claims of our incarnate Lord. It is nothing to the purpose, in the way of objection, to say that the bodily form seen by the disciples was not the spiritual Father. It was not, indeed, with the bodily eyes that they beheld the enshrinement of Godhead. But when they looked upon the Redeemer's form, they looked upon that in which the Godhead dwelt. "He that hath seen me hath seen the Father."

Philip seems not yet to have comprehended the meaning of Christ. Understanding his words in a literal, physical sense, he says in reply, with touching simplicity and child-likeness, "Lord, shew us the Father, and it sufficeth us," v. 8. Not recognizing the true character of the Redeemer, and burning with a desire like that of Moses, anciently—"I beseech thee, shew me thy glory,"—he expresses his deep conviction that nothing was so much to be wished as a view of God—a distinct perception of his presence, as it is not revealed to the world. He probably craved some brilliant, visible manifestation of the Deity, such as had been vouchsafed to the patriarchs and prophets. He did not know with whom he had been on terms of intimacy for the last three years. He had failed to enter into the comprehension of the mysterious personage, with whom he had walked and talked, who had travelled with him through the cities and villages of Palestine, and by whose mighty works he had been edified and astonished. He knew not what a teacher had instructed him. And now, at the very close of our Lord's ministry, his disciple, as if he had suddenly been set back again at the commencement of it,—before he had heard a mysterious word from his Master's lips, or seen a mighty work from his hands—as if he had overlooked every thing which our Lord sought to teach—says, "Lord, shew us the Father, and it sufficeth us." It is not to be wondered at, that with a feeling of disappointment, surprise, and grief, the Redeemer replied, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and

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how sayest thou, then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake," vs. 9—11.

In this sublime passage, Christ at length addresses the doubting disciple in terms whose meaning could not be misunderstood. He reveals himself in a manner that admitted no more hesitation. As plainly as human language would permit him to speak on so inexplicable a theme, he shows that his own person was a manifestation of the Father, in other words, of the Deity; that when the disciples looked upon him, they saw the divine nature, revealed. Moses saw, anciently, one manifestation of the Father; the disciples in the New Testament saw another; but however unlike they may have been, in form, or manner, or circumstances, it remains true that he who has seen one manifestation of God has seen God, as really as he who has seen another manifestation of him. It was not wise, then, for Thomas to wish for a repetition of such exhibitions as occurred in the early part of the ancient dispensation; because he was already enjoying that which was valid, convincing, and satisfactory.

It is observable how Christ repeats the main idea contained in these verses, and utters it in different forms, that he might secure the more distinct impression. Twice he affirms, "I am in the Father, and the Father in me,"—a statement, which plainly involves a mysterious, but not unintelligible, truth. Again, he appeals to the senses of his disciples,—"He that hath seen me hath seen the Father." He appeals, also, to their intellectual perception and recognition of his own character, as involving the perception and recognition of a divine element enshrined within it—"If ye had known me, ye should have known my Father also." He appeals to the present moment and to their immediate act as beings of intellect and sense,—"Even now ye know him, and have seen him." In his words and works which they had witnessed with wonder and joy, he affirms that there was another voice than that which addressed itself from organs of sense to the outward ear, and a being of nobler rank and mightier energy, concealed in the form

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which appeared to the outward eye. The words of Christ were not his words, the words of the visible man, clothed only with human dignity and authority, as it might seem; but, as the form of the text implies, the words of the Father. And, "The Father that dwelleth in me, he doeth the works."

In these forms, our Lord evidently designed to indicate his oneness with the Father, and hence, his own essential and supreme divinity. It is not a moral union, but a union of being, of essence. If only a moral union were meant, then we might, equally, see the Father in every truly good man. "Rays of celestial light," as a distinguished commentator remarks, "we may see in worthy men; but the divinity itself, in living concentration, appeared only in Christ Jesus." The two forms, "I am in the Father," and "the Father in me," are not to be regarded as a repetition of the same, or a kindred thought, for the sake of intensity; but as implying a mutual relation between the Father and the Son; an influence, mutually exerted. The expression is used, in the poverty of mortal speech, to indicate the most intimate connection of the first and second persons of the Trinity. Rosenmüller remarks, "The phrase refers to the intimate conjunction of Christ with the Father, in will, plans, power and divine dignity." Tittmann says, "Since a conjunction, not only in respect of counsel and will, but in respect of one and the same energy and power, subsists between the Father and the Son, it may hence with certainty be inferred that there is also between them a communion of one and the same nature; and when our Lord affirms that the Father abideth in him, he has indicated a perpetuity of mutual conjunction, and testifies that it is impossible he should ever do any thing contrary to the mind, counsel and wishes of the Father." If we had only the clause, "the Father is in me," we could easily explain it as signifying that the Divinity was clothed in human form, being a resident of the body of Christ,—an explanation which would accord with obvious and acknowledged fact. But when the two forms of thought appear together, we are admonished that both must be interpreted in a manner consistently with the demands of each. Hence the idea of a physical indwelling must be exchanged for that of a union of substance, of nature, a oneness of being. Human language, when it is

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used to describe infinite and incomprehensible facts, cannot but labor under the disadvantages arising from its imperfection. That which is finite cannot, in its weakness, attain to that which is boundless, divine, and eternal. And in no point is the inadequacy of the forms of human speech more obvious, than in attempts to discuss the mysteries of the divine nature. We are interested and edified in observing the efforts of the sacred writers, both in their own instructions and in their narratives of the conversations of our Lord, not to expound that which is inexplicable, but to utter that which is unutterable. On the topic treated of in the verses at the head of this paper, how many methods the sacred writers use; how they labor to express this inexpressible idea!—at one time by different prepositions, at another by the use of metaphors; now by a peculiar combination of common words, and now by a special application of the usual forms of speech; now by a single term, and now by a phrase; here by a plain, yet not the less difficult statement, and there by a paradox. In John 1: 1, 2, the preposition *πρὸς* is used, with the accusative. It is rendered *with* in our version; but not in the sense of association; not to express the relation of companionship, or contiguity; as appears from the latter part of verse 1. The Logos was in the beginning *πρὸς τον θεὸν*, with God; yet the relation implied in the preposition *πρὸς* is such as not to interfere with the truth stated in the next clause, the Logos was God —*Θεὸς ἦν ὁ λόγος*. In John 10: 38, the preposition *ἐν* is employed—"That ye may know and believe that the Father is *in* me,—yet the relation implied in the use of the preposition *ἐν*, *in*, must not be interpreted in such a way as to be inconsistent with that which immediately follows, *κἀγὼ ἐν αὐτῷ*—"and I in him." In Heb. 1: 2, we are taught that God made the worlds *by Christ*,—*δι' οὗ*. Yet Christ was not the instrument of divine efficiency in any such sense as to detract from the doctrine of the same inspired volume, that "all things were created by him, that are in heaven and that are in earth, visible, and invisible," Col. 1: 16, that "all things were made by him, and without him was not any thing made that was made," John 1: 3, and that, "by him all things consist," Col. 1: 17. Christ is "the brightness of the Father's glory, and the express image of his person." Yet he is not a mere copy, a pattern, a reflection of him.

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who dwelleth in light inapproachable and full of glory; not an emanation of divinity, as light is an emanation from the sun, or caloric from a heated body; but he is himself the sun, the light, the glory—"over all, God blessed for ever," Rom. 9: 5. The expressions in the passage under consideration —"I am in the Father, and the Father in me,"—"he that hath seen me hath seen the Father,"—"if ye had known me, ye should have known my Father also,"—are to be interpreted on the same general principles. The preposition used (ἐν) expresses the inexplicable mutual relations of the Father and the Son—their intimate union—their essential oneness—their joint existence. The phrases employed are designed to show the inseparable connection of the first and second persons in the Trinity; as we have remarked already, not their unity of plan and purpose merely, but their unity of substance, their oneness of being. Yet even here, the imperfection of language meets us, and mars our interpretation. When we speak of their mutual relation, the nature of that relation is different from any human relation; and the term *relation*, which is applied to men and to created objects, is not applicable in the same sense to God. So when we use the terms Trinity and Unity in respect to God, we must not think that the threeness or the oneness designated corresponds to any thing equivalent in the relations or mode of existence of any known object. When we use the terms person and personality, we shall err if we imagine them to express the same idea as when we use them of finite beings. What is there in the personality of an infinite being, either in his mode of existence or his relations, equivalent to the personality of a finite mortal? Even in the use of the adjective pronouns, *his* and *their*, on attentive consideration we are puzzled and confounded, knowing that they must ever be employed to denote the relations of an infinite entity, who is neither one, as men conceive of unity, nor more than one, as men conceive of plurality; but perfectly unique in all that constitutes being or relations. "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection?"

That such is the instruction which our Saviour designed to convey is evident from his appeal to his works; "believe me that I am in the Father and the Father in me; or else believe me for the very works' sake." The point of

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the conversation with Philip turned upon the character of Christ;—"have I been so long time with you, and yet hast thou not known me, Philip?" Our Lord sought in a few words, recalling what he had said on former occasions, to illumine the dark-minded disciple; and then, as witnesses to his character, he appeals to his words and his works. "Believe me," etc. We have seen the force of his words. His words were confirmed by his works. Of the miracles of Christ, about forty are recorded in the New Testament, besides the frequent assertion that "many were healed," "multitudes were cured," "as many as touched him were made whole," and the like. These miracles were wrought in the various districts of Palestine, in city and village, in the haunts of men and in the wilderness; now in the presence of two or three chosen brethren, and now in the sight of thousands; at one time with so much secrecy that he charged the subjects of them that they should tell no man; and at another, accompanied by the injunction that the healed should proclaim what the Lord had done for them. His miracles extended to all the kingdoms of nature, and appealed to all the senses of men. They possessed the utmost variety in their character, and were often of such a nature as to draw forth, even from his enemies, the unwilling tribute,—"This was the finger of God." By his powerful word he healed inveterate diseases, on which human skill had been exhausted. The demoniac whom no man could tame, came and sat at Christ's feet, "clothed and in his right mind." The dead burst from the grave at his bidding, and was restored to life, and health, and beauty. Thousands of hungry persons are fed by him, by the amazing multiplication of "five barley-loaves and two small fishes." A fish is drawn to the shore, bringing the tribute-money for the Lord and his disciple Peter. Amidst a raging tempest, he walks serenely on the billows, and at his command, the waves are stilled. The number, the variety, and the striking character of the miracles of Christ, their difficulty, speaking after the manner of men, the witnesses of them among the chosen apostles and throughout the land, the permanency of their results, the entire impossibility of fraud in them, and the necessity of the power of a divine agent to perform them, acting whenever and wherever he chose to act,—were all of such a nature as to carry conviction to the mind of the most skeptical. Hence our Saviour

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said—"Or else believe me for the very works' sake." What did those works teach? The same that was taught by his words,—"I am in the Father, and the Father in me."

"Christ's referring to his works," says Dr. Guyse, "here, as often elsewhere, respects not merely his miracles themselves, but his sovereign, godlike way of performing them by his own divine power, which was the same in him as in the Father; otherwise, those works themselves were no proof of his being in the Father and the Father in him, or of the Father's dwelling in him in any higher sense than the same might be affirmed of the apostles, who, he says in the next verse, should do the same, or greater works than these; much less could it be said that he who had seen him had also seen the Father, unless he had been partaker of the same nature with the Father, and had, in his acting like a divine person, exerted the very same power as resides in the Father himself, and that in such an absolute way as the Father himself would have done it, had he appeared personally and visibly among men. For nothing like this was ever said of the apostles, or any other mere man, because they acted, not by their own, but by Christ's power."

One or two points in these verses require additional remark. In v. 10, our Lord says,—"The words that I speak unto you, I speak not of myself, etc." As Christ, in the context, had plainly alleged the divinity of his character, does he design, in this expression, to disclaim it? Had he no power, as a divine being, of independent action? Having asserted his intimate union, his oneness with the Father, does he here recede from that assertion, and affirm that he is a dependent being, and must look to him, even for the words he is to speak? We think not. Some have attempted to meet the difficulty, by supposing him to speak, in this clause, in his human capacity. But from such we must dissent. It is to be remembered that the disciples and others had been for several years on terms of intimacy with Christ. His form was often before their eyes. His voice was familiar to their ears. They were likely to look upon him as no more than a great prophet of their people—a man of one of their tribes—a fellow-citizen, wonderfully pure in heart and blameless in life, and endowed with a large measure of divine power, but yet as no more than a man of their own race. It was to correct this impression that he

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thus spoke; and his words here are in harmony with the sublime character of the rest of the passage. It is as if he had said, 'You do not fully know me. You think me a man, like yourselves. When I speak, you think I speak as a man's heart dictates. You think that as a man, I have an interest of my own. As you look upon my form, you think me governed by the prevailing principles of upright and holy men. But I am not such as you imagine. These words and works, are not the words and works of a mere Jew. I, the seen Teacher, the man Christ Jesus, have not a separate interest, aside from the Father's. I cannot speak nor act, otherwise than the Divinity would and does speak and act? Why? Because I am that Divinity, and cannot act or speak otherwise than, being such, I do act and speak.' "I speak not of myself." In the same manner, we are to explain kindred passages. We give another example. In John 5: 19, it is said, "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." And again, John 6: 38, "I came down from heaven, not to do mine own will, but the will of him that sent me." It is as if he had said, 'You look on me as a mere man. You think that this outward man, in all appearances like yourselves, directs my movements, and that like yourselves I am swayed wholly and solely by a human will. But it is not so. My will is a higher, a divine one. I do the will of the divine Being; why? Because I am the divine Being.' The Son can do nothing separate from, much less antagonistic to the things which the Father does. Swayed by one will, seeking one end, pervaded by one essence, one in spirit and in being, the Son can do nothing separate from the Father; he can do nothing different from the Father. He must, from the necessity which energizes even the divine nature, do as the Father does. Dr. Clarke remarks, on one of these passages, "Because of his inseparable union with the Father, 'the Son can do nothing of himself;' nor can the Father do any thing of himself, because of his unity with the Son. What things soever he doeth, these also doeth the Son. What God does is the work of God, and proper to no creature; Jesus does whatsoever God does, and therefore is no created being." In like manner we are to explain John 5: 30, and similar texts.

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The objector may ask, if, by this mode of reasoning, we are not guilty of making the Son the same with the Father —of making the Son, the Father? We answer, 1. So far as one divinity dwells in them, they are one. "I and my Father are one." There is but one God, and the Father is that God; the Son is, also, that God. But, 2. we submit the question, whether we are not sometimes confused in our reasoning by the use of such terms, as even the sacred writers under the guidance of inspiration apply, in the poverty of human language, to the persons of the Trinity? We are apt to think of the term "Son," as if it necessarily and always expressed the relation of affiliation; and of Christ, the Son of God, as if he always were subject to the relation and standing expressed by this term. But it is not necessarily the fact. There is a sense, in which one of the persons in the Trinity sustains the relation of Sonship to another of the persons of the Trinity. But each of these persons sustains other relations, besides, to the Godhead. It is only when the Godhead is contemplated as a Trinity, that the second person sustains the relation of Sonship to the first. The same may be said, *mutatis mutandis*, of the term Father, as it is applied to one of the persons of the Trinity, and of the relationship designated by that term. We submit, also, whether the title "Father," has not come to be a proper name of God, indicating the supreme Divinity, the universal father of men, without reference to the relations subsisting between the first and second persons of the Trinity—although naturally, and in strict propriety of speech, God is the Father only in respect to his relations to Christ, who is the Son. And although we commonly attach the idea of paternity to the term "Father," it may also be regarded as a conventional term, simply, like the term "God," signifying the supreme Divinity. Prof. Stuart, in commenting on John 1: 1, "The Word was with God, and the Word was God,"—remarks, "I take the word *God* in one case to mean, as in a great number of cases it does mean, God as Father; in the other case, I regard it as a description of divine being, of the Divinity, without reference to the distinction of Father, a use which is very common." If it be employed in such a sense in the verses on which we have been commenting, at least a great portion of the objector's difficulty will be removed.

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ARTICLE V.

THE DIVINE METHOD OF CHARITABLE CONTRIBUTIONS.

THE DIVINE METHOD OF RAISING CHARITABLE CONTRIBUTIONS: *Missionary Paper of the American Board of Commissioners for Foreign Missions.* Boston, 1844.

SYSTEMATIC BENEVOLENCE: *A Report on Systematic Benevolence, adopted by the Synod of New York and New Jersey.* New York, 1840.

THE essays, whose names stand at the head of this article, have been addressed to the Christian public by two of the most respectable and efficient of the societies in this country, formed to promote the evangelization of the world. These associations operate in harmony, and are supported, to a great extent, by the same persons. Their field is the world; the first, adopting the pagans abroad, and the second, the destitute at home, as the subjects of their benevolence. From small beginnings, they have already grown up to dignity and power. The days of their infancy are still fresh in the memory of many, who now rejoice to see them moving with a gigantic step, and traversing on errands of mercy, both the eastern and western hemispheres. Together with kindred associations, amongst which they stand in the foremost rank, they present in their recorded results, a fine illustration of the power of the voluntary principle, not only to support the gospel at home, but to execute the great commission, which lays it upon a redeemed church to gain for Christ the allegiance of a revolted world.

The advocates of legal establishments have always insisted that without the fostering care of civil government, the institutions of Christianity must die out, and give place to an active and rampant infidelity. Their argument pays a miserable compliment to the moral power of Christianity. Of this, indeed, most of them have but a dim conception. The heart which has not been truly subdued by the cross, nor felt the glow of a divine philanthropy enkindled there, can have no sympathy with a system which attributes a

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moral omnipotence to LOVE, and refuses to trust any other principle to achieve the victories of the church. But if such men would candidly consider the history of associations which, in this free and youthful land, have drawn forth yearly their hundreds of thousands, in order to impart religious teaching to our own destitute population, as well as to the hosts of untaught emigrants whom Europe is constantly sending to our shores,—would consider their inherent energy, their peaceful working, and their capacity for expansion, even they might catch some faint intimation of the truth, that the voluntary system is the divine method for spreading and perpetuating pure religion. In this system, the societies of which we speak, exercise an unwavering faith, as the only system which accords with the letter of the New Testament, and the genius of Christianity. The facts of their history confirm that faith. They have gone onward from strength to strength; they have grappled with unexpected difficulties; they have accomplished what at first seemed to be impossible; and their enterprises now occupy a larger place than ever in the affections of the American church and in the eye of Christendom. Conscious of their moral power, instead of sighing for the benefactions of the State, they crave no interest in its treasury; and even though its aid were proffered, would rather say to it, "let thy gifts be unto thyself, and thy rewards unto another."

These institutions have now reached a stage of their progress, where they are called to study a new problem, and open their eyes to the meaning and propriety of a specific portion of apostolic teaching. At the outset of their career, their appeals for aid, which fell on the ears of the benevolent and the more wealthy portions of the community, stirred the hearts of all with fresh impulses, and drew forth amounts of contribution adequate to satisfy their increasing demands, and also to meet with honor the most threatening emergencies. Their objects were invested with aspects of grandeur, which awakened the emotion of moral sublimity in every contemplative mind; and they were invested too with aspects of benevolence, which quickened the finest sympathies in the heart of piety. But familiarity with the noblest enterprises tends to obliterate the first impressions which they make; just as we find in the realm of nature, the heights and depths of Alpine scenery, which fill the bosom of the trav-

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eller with rapture, are beheld by the dwellers among them with the same listlessness as that which appears in the farmer of New England, when he looks for the millionth time upon the hard soil from which he extorts his bread, and which drank the sweat of his youthful brow. Deep and strong as may be the feeling of patriotism in the heart of a nation, it would be unwise to depend upon its impulses and occasional excitements to supply the funds which are wanted for the daily expenses of the government. The love of country which would pour out freely its blood and treasure at an exciting crisis, could not be calculated upon, amidst the distractions of ordinary cares, to study the occasions of public expenditure, and to adjust its contributions accordingly. In such a case, a financial *system* is necessary, which shall be felt universally, bear on all equally, and operate with the constancy of a law of nature. The same truth applies to the conduct of the great business of the church. A benevolent association, which relies for its support on the excitement of deep emotion, is not adapted to become the source of a wide-spread and permanent power, is not susceptible of a healthy growth, and cannot be depended upon for regular and efficient action. And as the Scriptures show us that voluntary contribution is the divine method of propagating the gospel, it might be naturally expected that they would contain some intimation of a divine method of giving to that contribution the regularity and the force which pertain to a well concerted SYSTEM. This would be in accordance with all the works of God, which are ever suggestive of some simple principle, able to secure a systematic adjustment of means to ends. Such a hope is not disappointed. In those epistles, wherein the apostle Paul had occasion to speak on this point, he lays down the rule for benevolent contribution; and it is the design of the essays before us to hold this forth as a divine law, bearing on its front the impress of supreme authority, wisely adjusted as a means to the great ends which Christianity proposes, admirably adapted to the wants of our times, and which, though long neglected, must be observed by the church at large, if she means to fulfil the demands of her Lord, and carry out successfully those works of godlike charity which she hath so auspiciously commenced.

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This rule, which is at once concise and comprehensive, is thus stated in the first Epistle to the Corinthians; (16 : 2.) "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." In his examination of this rule, the writer of the first named essay says,—

1. "It is to contribute frequently and steadily; 2. it is to contribute universally; 3. it is to contribute in due proportion; 4. with order and care. To contribute once in seven days, is to contribute frequently; yet not too frequently, in order 'to make some appropriate acknowledgment unto God of his right, by giving a portion of what he gives us to carry on his peculiar work in the world, and to save the perishing. Who is it, then, among all his friends, that is to be exempt from the duty? Who, that is to be deprived of the privilege? Not one. Due allegiance is expected of all, and due favor is shown to all. It is ordained that every one shall lay by him in store. How suitable and beautiful is this arrangement! Here the whole church of Christ, the high and the low, the rich and the poor, the male and the female, appear before him on the first day of the week. Nor does any one appear empty. Every one lays by him in store an offering, as an acknowledgment of obligation and thanksgiving. This being done frequently and statedly, and on that day of consecration and blessing, it is suited to produce the most happy results.'

"The apostle does not say, however, how much each man should give, only that it should be proportionate to each one's prosperity. Every one is able to exercise his own judgment. God wishes not that we should feel as tributaries, but as friends and children. And that our views may be enlarged, and our affections engaged, he allows us the unspeakable privilege of considering his kingdom as our kingdom, his work as our work, his glory as our glory, and the happiness and glory of all that is achieved and done, as his joy, in which we are permitted to share. With such a work before us, and such results as our ultimate reward, he calls us to take part in the work, with the assurance that every one shall receive a reward according to his own labor."—"Laborers have storehouses. In them they preserve the fruit of their labor. They have also a place for their money; their iron chest, or some other place of safety. This is their treasury. In this they deposit the results of their industry and frugality. For what! For the double purpose of order and safe keeping. But where is the man who keeps a treasury for God? I mean, a place of deposit, in which he may lay up in store, as God has prospered him, his contribution for the relief of the needy, especially of the needy soul. It would be no great stretch of the imagination to suppose that a pious mind would find as much pleasure in thinking of the Lord's treasury, as of his own. It is the testimonial of his heavenly Father's bounty. Every thought of it calls forth a new emotion of love, with a strong desire to do good to the needy. In this treasury, the money is safe, and it is ready. This was one design of the apostle in ordering this deposit—'that there be no gatherings when I come.' He was making collections in Asia and Europe, among the churches of the Gentiles, to relieve the poor saints at Jerusalem. He was the general agent in this concern. As he was passing from one church to another to promote their spiritual

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interests, he was willing to take charge of their collections, and be the bearer of them for the relief of the poor. But he did not wish to do what they could do for themselves. Nor did he wish to be diverted or detained from his great work, while their collections were being made. If they would follow his directions, all would be ready. He would receive their bounty, and rejoice with them in their readiness and liberality. Then God would be pleased with their cheerfulness, and honored by the abundance of their contributions and their joy. So in all cases of charitable liberality, if the *divine method* were followed, how pleasant, how delightful would be the aspect of the church! Every member laying by him in store, upon the first day of the week, as God had prospered him, what an abundance would there be for every want! Then, there would be no complaint of hard times; for every one's bounty would be ready. Then, there would be no complaint of too many calls; for on every Lord's day, the store would be replenished. Let there be a call on one Lord's day for the Bible Society; on another, for the Tract Society; on a third, for the Foreign Missionary Society; on a fourth, for the Home Missionary Society; on a fifth, for the Education Society; on a sixth, for the Sabbath School Society; and so on, till all the societies which deserve our aid have called—and then—what? *Let them call again;* for again we shall be ready."

We believe this to be a just and good exposition of the apostolic direction on this important subject. Whoever will carefully read the eighth and ninth chapters of the succeeding Epistle, will perceive the anxiety of Paul lest the church of Corinth should fail in the cultivation of the spirit of liberality. That church had been reared by his ministry. Situated in a splendid city, whence there was constant communication with all the world, they held a commanding position for the exertion of a Christian influence. Hence, his extraordinary care for them. In many things, they were a joy to him. He had an eye to see, and a heart to love, their points of excellence; wherein they did well, he praised them; wherein they failed, he admonished them, and spurred them on to action. Now, in speaking to them of liberal-giving, he declares to them that other churches far excelled them, and that of this virtue they ought themselves to exhibit a shining example. They did excel in faith, in utterance, in knowledge, in diligence, in affection; but in regard to liberality, they fell behind those of Macedonia. And he beseeches them, that, since he could speak well of them in so many things, they would not be deficient in this. For liberality, he speaks of, as imparting spiritual beauty to the character; that is a "*grace,*" which adorns and exalts the soul. Without this, no Christian can be complete, nor attain the end of his calling. He speaks of it,

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too, as a virtue which must needs be cultivated, by means of thought, conversation, and practice. "See that ye abound in it," says the apostle to the church for which he himself had made the greatest sacrifices; "I desired Titus, that as he had begun, so he would finish this grace in you." Could that voice which was revered in Corinth as the voice of inspired authority, speak to us, would it not say, "Since ye abound in utterance, in love one to another, in privileges, in religious freedom, in resolutions, in meetings for worship, see that ye abound in this grace also; now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance out of that which ye have."

This manner of addressing the church suggests a vivid idea of what sort of a society the Christian church was designed to be, originally. It was to be, not a mere priesthood or hierarchy for the dispensation of sacraments, not a mere party for separate and selfish ends, but a voluntary association of believers to do good. To do good—but how? By mere abstinence from immoralities, by zeal for doctrines, or for meetings, or for proselytes to a name? No; but by the consecration of every talent, faculty, and passion, of time, knowledge, the gift of speech and property, in subordination to the interests of that kingdom which is "not of this world," and of which Christ is the head. Any one who has read the New Testament with due reverence, knows that such an organization the church was designed to be, and such, too, the primitive church was. With such a standard of judgment before him, let him conceive of a rich church, abounding in numbers, and in intelligence, surrounded with the privileges of the Sabbath and the sanctuary, yet, doing almost nothing to promote the cause of Christianity in the world, caring nothing for the poor and destitute, entirely wrapt in the promotion of their own selfish and social aims, nevertheless bearing the name of a *Christian* church, and will he not be struck with a sort of horror at such an abuse of the Christian name? While he is forced to own that such a society of men may be very respectable as to their position in the community, that they may exhibit much that is agreeable in character, and cultivated in manners, yet he cannot but feel the incongruity of their calling themselves, as an association, by the name of Him, who, though he was rich, for our sakes became poor, that we through his poverty might be made rich, and who said, "it is more blessed to give, than to receive."

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The Christian church, then, being, according to its original design, a voluntary association to do good, by liberal giving as well as by other means, it must be remembered that this duty belongs not only to the rich, but also to the poor; for "God despiseth not any," and maketh the widow's mite an acquisition to his treasury. Where there is a right spirit prevailing in such a community, *all* will give from love; and where there is not a right spirit, the possession of all the gold on earth would avail but little to gain for Christ the nations which are his promised heritage.

In the present age, in the American church, and especially within the pale of the Baptist denomination, there is no deficiency so great as in this point of liberal-giving. As to ourselves, there has been no period of our existence when fields so wide and so "white unto the harvest," were thrown open to us; no period when to us, as a church, the voices of benighted millions cried for the gospel with appeals so direct, and in tones so moving. Burmah, Siam, and China call, tribes of the Asiatic mountains hitherto unknown, the forlorn and melancholy Indian of our own continent, and the little churches of civilized Europe in the very heart of nominal Christendom struggling for life, "persecuted but not forsaken, cast down but not destroyed." Those of our own name who have gone before us, who were oppressed for conscience' sake, who were driven by the blasts of persecution over life's stormy ocean, who, like Noah's dove, could find no resting place for their feet—not even a hillock where an olive-branch might grow—men and women, preachers and martyrs, longed to see a day like this, when thousands of churches who profess our common faith can live in a land of liberty, not to receive toleration as a boon, nor merely to possess the privilege of worship as a right, but to enjoy free and ample scope to put forth all their power in extending the conquests of truth through the world. Yet we, who, compared with them, live in a moral Eden, we, on whom are lavished the richest gifts of nature and of providence, sleep over our exalted mission, and do but a tithe of what might be done for that cause which relates to the dearest interests of humanity, and embraces all blessings within itself. The constant laborers, where are they? The thinkers, the planners, the regular and persevering contributors—alas, how few! How astounding, how humbling is the fact, that if each one of our commu-

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nicants in the United States, would give regularly but one cent a week, the amount would be thrice as great as our present plan of missionary operations would consume. If the man should ever be raised up who would project some successful mode of systematizing and concentrating the pecuniary power of our churches which now lies dormant amongst a multitude, he would deserve everlasting remembrance, as a benefactor to the church herself and to the race universally. In order, however, to approximate to so great a result, let it become a matter of deep concern to all our readers, and let us endeavor to adopt those plans which shall develop our own resources with a regularity analogous to what we see in the working of those laws by which nature forms the dew and rain to refresh the thirsty earth, or causes ten thousand rills from mountain-top, and hill, and glen, incessantly to pour their little contributions into the channel of the mighty deep.

As an additional incitement and aid in doing this, it may be well to turn our thoughts to some deficiencies in the general character of charitable contributions, practised by Christians of the present day.

1. One deficiency in the benevolence of the age, is found in the fact that it springs so much more from impulse than from principle. There is too much of the power of set occasion, and art, and eloquent appeal, requisite to incite Christians to do what they can. This power is but little needed, where intelligence and principle sway the mind. Who ever thinks of using argument and persuasion to induce an affectionate parent to clothe his children or to support his household? In such a case, the principle of love operates as uniformly as that of gravitation in the material world. But from the cause of Christ, Christians can withhold without pain, without thought. And when they give, too often is the donation thrown into the sacred treasury by a fitful impulse of generosity, like that with which the unthinking sailor, fresh in port, touched by the sight of distress, flings what he has in his pocket at the feet of the first suppliant, without regard to the merits of the case, or the wants of others. This play of feeling in the human bosom is amiable, but it needs to be directed by the forecast of real benevolence. These wild impulses of our common humanity must be brought under the discipline of that Christianity, which, living in the soul as a

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principle of action, makes it "wise to do well," and uniformly ready for every good word and work.

2. Another deficiency in the benevolent action of the times, is the disproportion of what is given, on the whole, to the ability of the giver. When an object of charity comes before the mind, it is a question too often asked by the contributor, "how much do people expect from me?" How little can I get off with, respectably? Or, how much does my neighbor, who is worth as much, or more than I am, contribute to this object? Now this may be well enough, when the object is of small importance, or new, or strange, or when its relative claims are doubted. Of such cases, however, we are not speaking here, but of those grand operations of benevolence which are well understood, and are acknowledged to be of tried worth. These enterprises which embrace the evangelization of mankind embody and represent Christ's cause on earth; and when they appeal to us, it is HE that speaks; he draws on us, as his stewards, for the payment of what we owe to him; and then, looking beyond human examples, we should say, "Thou, Lord, knowest all my substance, my relations, and my duties—what wouldst thou have me to do?" Once during his earthly life, while his heart yearned over a famishing multitude, instead of supplying their wants immediately by miracle, the Saviour turned towards a disciple, with the touching question, "Whence shall *we* buy bread that these may eat?" "This he said to prove him;" and when, on the wings of every breeze, the appeals of perishing millions have reached our ears, that Saviour's voice might have been heard questioning each disciple, so as to try his heart and see "what he would do."

The apostolic rule of charitable contribution, "every man according to his ABILITY," is the only one that is just. The writer of the little work, entitled, "Systematic Benevolence," cites the following remarks to show how much it is neglected.

"Take a few cases illustrative of the principle now maintained. See a person in the middle rank of life: he has an income of two hundred pounds a year; but he has a large family, wholly dependent upon him for their support, and for their future settlement in life. They need every farthing he acquires; but he loves the cause of God, contributes to it in various ways, and from him, a Missionary and a Bible Society each receives an annual pound. Near him resides a Christian friend with a similar income, but no family whatever, and no one dependent upon him; he lives in comfort, and contributes a similar sum to the same

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Societies. Is there any reasonable proportion between the liberality of these two persons? One with difficulty parts with what his family needs; the other gives what he scarcely feels. The former denies himself to impart his aid; the latter exercises no self-denial whatever, nor lessens any of his comforts. Near him dwells a third individual; he, too, is professedly a Christian. He has five hundred pounds a year. He lives in the same style as his friends; and when he has defrayed his yearly expenditure, he has three hundred remaining to lay by. Out of this, he gives a similar subscription to the same Societies. Now is there any comparison between the generosity of the first individual and this latter? The first squeezes his subscription out of a sum that will barely defray his expenditure; the last presents his from what forms, as far as the present time is concerned, an unneeded surplus. The first cannot lay up a single pound; the last lays up his hundreds, and by them is continually accumulating more. The first deducts his two pounds from an income that will barely supply his wants; but he denies himself, that he may contribute that sum. The last gives but the hundred and fiftieth part of a surplus above his wants. Would he vie with his less wealthy neighbor in liberality? It is evident that he must contribute not his two pounds, but his surplus three hundred pounds, to the cause of God. Worldly-minded professors of religion may laugh at and scorn this remark; but its correctness is evidently founded on principles which they may deride, but cannot overthrow."

3. Another deficiency in the benevolence of the day is, that even in the united action of churches who may be supposed to give from principle, so much is done apart from any system of action which embraces alike all classes within its scope. However few may go to the utmost extreme of secrecy in their charities, too many cherish the spirit of one who said, "What I give, I give by myself, and not in connection with others; I give when I please, as I please, and let not my left hand know what my right hand doeth." Poor man! though he quoted scripture, little did he think how much he perverted it. For that passage has reference only to the subject of alms-giving to the poor, which, from regard to their feelings, if from no other motive, ought to be private, and which the Pharisees, of whom Christ was speaking, made a conspicuous show. But great public objects must be promoted by concerted efforts and in a systematic manner. So, when the poor widow, along with others, threw her mite into the public treasury, Jesus not only noticed it, but bade others behold it, and take a lesson from her example.

When Paul gave to the church in Corinth the rule for charitable contribution, of which we have spoken, he was anticipating the pleasure of a visit to that city. Desirous to give his whole attention to their spiritual interests, and to cre-

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ate no special excitement about money, he urged the Corinthians to have their collections ready, by each one's laying by him in store, upon the first day of the week, according to his ability, a portion of his property; assigning his reason in the following words—"that there be no gatherings when I come." He wished Corinth to help him in his work, from principle, systematically, and quietly. Now, if that church had been affected with the modern spirit of religious enterprise, they would have been quite disposed to treat his reason with little respect, and to have said, why, after Paul's arrival will be the very time for making the collection; and his presence, his eloquence, his apostolic authority, will have a great effect. Then we shall be all excited; the people will be all glad to see him, and it will be easy to open their purses, and accomplish the whole work at once. Men are never so ready to give as when they *feel well;* and if Paul comes to preach to us, we shall all feel exactly right. Next, in some meeting of the church, would have been heard something to this intent: 'Resolved, that the collections in question be deferred, until after the apostle Paul shall have arrived in Corinth.' But can we imagine that he would have been pleased with such a compliment to his eloquence and his power of moving men? No. He would have spoken to them in a strain similar to that which he afterwards uttered; "I spoke by occasion of the forwardness of others to prove the sincerity of your love. For it was expedient for you who have begun before, not only to do, but to have been forward a year ago."

It deserves to be considered that the apostolic method of benevolence embraces five particulars, which ought to be well fixed in our memories. These are,

1. That charitable contribution should be conducted according to a *system.*

2. That this system should be all-pervasive;—"let *every* man lay by him."

3. That this systematic appropriation of funds should be made *frequently*—as often as once a week.

4. That the amount designated for this purpose should be considered no longer as one's own. When "laid by in store," —such is the scriptural phrase—it is never more to be *subject to the liabilities* of the rest of one's property.

5. This weekly study and calculation of the amount of one's contribution, should lead each to give to an extent

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commensurate with his power—"according to his ability,"—or "as God has prospered him."

Here is the development of an apostolic plan of charity, fitted to universal adoption; a system of God's ordering—simple, equal, rational, efficient, requiring nothing to sustain it in any church disposed to receive it, but that love to Christ which will keep them from forgetting him longer than a week at a time. If we have real love to him, whether the church be rich or poor, that system would be found to be self-sustaining. The result of a fair trial in any church, would lead all joyfully to say, see how much better are God's ways than man's—and the hints of Scripture, than the volumes of man's wisdom. The primitive Christians generally believed this; hence, how united, how noiseless, how efficient they were! Their system of agency was mighty and far-reaching; yet quiet as the gentle dew which moistens the arid clod, or the solar heat which releases the earth from the hoar frost, and makes a genial vegetation spring.

When Paul asks that there might be no special gatherings for this object after his arrival, we can easily believe that his feelings would have been disturbed by a great show of money-getting. He desired that there might be nothing of this. He wished to touch the fountains of charity in every Christian's bosom, that the perennial stream might flow forth evermore, and pour its golden contribution without ceasing into the Lord's treasury, and thence over the waste of blighted humanity, so as to make that waste to bloom, and turn the desert into an Eden.

Some have taken it for granted, we think inadvertently, that every Sabbath, in the church at Corinth before Paul visited them, there was a passing around of plates, and a jingling of money during the service. But the passage quoted contains no intimation of this sort. The "laying by in store," was surely a noiseless thing, and there is no evidence that the collection was made during public worship. And without evidence, it ought not to be asserted. It is more probable that there were persons appointed to take the money and send it to its destination. This would be the least showy, and the most effective mode. And it is just for want of a like simplicity of purpose, of this constant and united labor in the work of well-doing, that our liberality falls so far short of its proper standard. Do we not depend

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too much on occasional public efforts, which seek to accomplish, three or four times a year, that which ought to be the work of every week? If the true idea of a church, be that of a voluntary association of Christians to do good according to the gospel, then, ought not every man, woman and child among them to be considered as a pledged contributor of course, whether, or not, the name of the individual be subscribed to a preamble, touching this or that particular enterprise? If the cardinal objects of benevolence represent the cause of Christ on earth, then should they not all be dear to us? Undoubtedly. In view of the whole subject, then, we will close this article by offering two or three practical suggestions.

1. Since liberal-giving for the spread of the gospel is the serious business of the whole church, let every member feel his obligation to *share the labor* of sustaining an efficient system of benevolence. In this work, the youngest may do something. Does the reader hear the very youngest ask—what can I do? Say to him, as has been said in a similar case, "you can lay by in store your cent a week, perhaps, more. You can probably induce some one else to do the same. You can remind your parents, brothers, or sisters, of the week's contribution, and suffer none around you to forget it." And if the youngest can do something, all others can. The Head of the church expects all to do something. This business of the church is the most noble which mortals can perform. In the eyes of angels, the largest mercantile transactions at the exchange are of small importance compared with this. Art, science, trade, commerce, industry, are all justly subservient to the establishment of that kingdom whose final triumph angels shall celebrate, when they shall exclaim, in the voice of song, "honor, and power, and glory, and riches, and dominion, be unto him that sitteth upon the throne."

2. The great secret of success, in sustaining a pervasive system of benevolence, is involved in a proper division of labor. Without labor, no system can be sustained at all. The chief need of labor, in that noiseless and efficient plan of which we have spoken, is in drawing in the stated contributions seasonably, by means of the personal application of collectors. But where a church has been properly divided, and collectors, male and female, found for each

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division, the system has been always prolific in good results. The writer on "Systematic Benevolence," cites this illustration.

"A church in the country, of 500 members, has conducted its charitable efforts for ten years, pleasantly and efficiently, in the following manner:

"The church holds an annual business meeting, about the first of January. The question comes up, to what charitable objects will this church contribute during the year? Various objects are proposed, and a selection is made. Months are designated for the presentation of the claims of each of these causes to the congregation on the Sabbath. A *committee* of three gentlemen is appointed for each of these objects, whose duty it is, 1. To confer with the pastor respecting the particular Sabbath in the month for bringing forward the claims of their respective objects, by the pastor or an agent, as the case may be. 2. To meet immediately after the public appeal; divide the congregation into four, five, or six districts as may be necessary, and appoint *one male, and one female collector* for each district; furnish them with blank books, in which to take the names of contributors, and the amount given, requesting these collectors to call on every member of the congregation within their respective districts, not known to be unfriendly to the objects presented, and make a report to the committee, at the expiration of two weeks. 3. To receive the money from the collectors, and pay it over to the treasury for which it was designed, and at the annual meeting of the church in January, make a report of their doings.

"The pastor and the chairman of each of these committees are appointed by the church as a distinct committee, to whom are to be referred all applications in behalf of other benevolent objects that may present themselves in the course of the year. If these objects are such as it is thought best to aid, times are designated for hearing their claims, such as will least interfere with the stated collections; or perhaps, the aid is rendered in another form by a contribution in the congregation, or by personal application to a few individuals.

"The annual meetings of the church, in which reports are presented, showing what has been done in the course of the year, and in which the course of action for another year is marked out, are meetings of unusual interest. The pastor sometimes incorporates the several reports into one general statement; or if the reports are presented by the chairmen of the committees, he addresses the church, and perhaps, introduces others to address them, on topics naturally suggested at such an anniversary."

One great advantage of adhering to a plan like this, is that a number of little societies for distinct objects has been found useless. The church has been saved from a distracting multiplicity of associations, mostly moving in the same circle, and the friction of this internal machinery has ceased. In every church, the problem of an efficient system of benevolence seems to depend for its solution, on the question, can there be obtained a sufficient number of persevering collectors?

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3. Is it not probable, that, if all professing Christians who are friendly to the cause of benevolence, should commence this scriptural process of a weekly tax on themselves, "according to their ability," the aggregate would exceed any thing which the church has yet accomplished, or which she now dreams of? There is reason to believe that she could do more than she has done, and yet feel it less. If every parent would procure for his family a money-box, and encourage each of his children to save weekly for the cause of Christian charity, he might be implanting within the child's expanding character, a germ of liberality, which, in succeeding years, would bloom, bear fruit, and fill the world with its fragrance and beauty. And if thus we increase the amount of seed sown to the glory of Christ, we increase the harvest of our happiness hereafter; for "he that soweth sparingly, shall reap also sparingly, and he who soweth bountifully, shall reap also bountifully."

ARTICLE VI.

SECOND ADVENTISM.

BY THE EDITOR.

SIGNS OF THE TIMES FOR OCT. 16, 1844.
THE ADVENT SHIELD AND REVIEW. No. 1. VOL. I. May 1844.

FOR the last few months, several portions of our American community have witnessed the development of fanaticism in a new direction. Pretending to clearer revelations of divine truth than have ordinarily fallen to the lot of Christians, learned or unlearned, and to a more accurate and profound understanding of inspired prophecy than has hitherto prevailed, the leaders of this heresy have set themselves up to be admired and respected by their misguided followers. For a considerable period they have kept up a fermentation within a limited circle of the community. With the progressive development of their revelations, the circle has somewhat enlarged. Some of their number have been disposed to

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regard with jealousy the attempt to fix upon a determinate day, on which the present relations of material things should cease, and the final destruction of the world take place. With pious hesitation, or with fraudulent cunning, they have wisely forborne to expose their cause to so easy and tangible a defeat, as would necessarily be endured, in case the predicted day should pass by, and the event still tarry. But of late, by some apparently desperate impulse, the chief fomenters of this tumult have agreed upon an appointed day, as the day of the final consummation. In respect to this day, there was an almost entire harmony of views—expressed both by those who had designated previous days, as the occasion of that event, and by those who, on any account, had declined such an act of self-committal. Filled with expectations of the most amazing scenes which were to be revealed on that day, and confident that there was no possibility of delusion, many of the victims of this fancy, as the time drew nigh, gave up their secular employments, distributed their property gratuitously, left their crops ungathered in the field, spent most of their time in disorderly and fanatical meetings, such as were suited to confirm them in the faith, and finally, on the appointed day, assembled in several places in large numbers in the open fields, or bivouacked in tents, exposed to the inclemencies of the damp and stormy autumn,—to wait for the descent of the Lord from heaven.

They waited, but he did not descend. And the dupes of this extraordinary exhibition of human folly, ignorance, and perverseness, blind followers of the blind, live to see the falsity of the scheme by which they have been led astray. The bubble, we are happy to say, has burst; not in such a way as to leave room for the leaders, if they are honest men, to rally their associates, and carry on the delusion; but providentially, after all the magnates of the sect had publicly staked every thing upon a single result. That result has failed. The credit of the system, if it ever had any, with reasoning and judicious persons, is, of course, irretrievably lost. Under these circumstances, we can examine, more favorably than at any former time, the causes in which so baseless a vision had its birth. We are no longer in danger of impinging against a theory; for the theory is now defunct. All that constituted its distinguishing features, all which gave it a temporary influence over a certain class of

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minds, all which made it a matter of notice in the community, has now vanished away. Time has shown its folly, and convicted the blind abettors of it, of error and fanaticism.

What is second-adventism? We answer, whatever it be, the only feature of it which has given it any degree of currency in the community, is the single article, that the second coming of Christ, to judge the world, was to take place in the year 1843; or, as the more recent theory has maintained, on the twenty-second or twenty-third of October, 1844. If it maintain any other important articles, as its adherents have sometimes taught that one of its doctrines is, that the millennial reign of Christ, so called, is to commence after the final judgment,—neither this latter nor any other point, has created the flurry which has existed in the community. The other and main position is that which has filled the mouths of itinerant lecturers, kept in motion printing-presses, raised up, temporarily, a new sect, dragged weak brethren and sisters out of the churches, and taught them to anathematize those with whom they used to take sweet counsel, occasionally thronged their disorderly conventicles, withdrawn men from their social and civil duties, and sent many to our hospitals, as maniacs. This point is the essence of the theory; and, this having vanished away, as time has proved it false, nothing remains. The corner-stone has decayed, and the fabric, therefore, must fall in ruins.

We blame this theory and its abettors, because they seem almost to assume that the doctrine of the second advent of Christ to judge the world had ceased to be preached. These new advocates of error have risen up, as if to restore an item which had fallen out from the evangelical creed; as sound and practical views of regeneration had generally disappeared from amongst the people, when Whitefield and his coadjutors began to preach in demonstration of the Spirit, and with power. But such a tacit charge, is any thing but true. We had not, indeed, preached that the second coming of Christ was to take place on a given day. To that we judged human beings incompetent. Our attention was not expended in ciphering out for our hearers, curious problems about the time of its occurrence. But that Christ will come the second time to judge the world in righteousness, is a doctrine which has been largely

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proclaimed from every evangelical pulpit, day and night, for years and centuries; and they know it. We have not shunned to declare, on this topic, the whole counsel of God; but they have declared, as the result has shown, what was not the counsel of God. Sensible as we are of our manifold deficiencies, we believe that on this point, the evangelical ministry are much less chargeable with negligence, then they, with excess.

Several of the causes of this delusion are easy to be detected. Many persons, who have assumed to be interpreters of the Scriptures, were incompetent to the task. If they have possessed some of the points required in a good interpreter, they have lacked others which are of vital importance. A good interpreter of the Bible should have ardent piety, familiarity with the original Scriptures, extensive learning, an acquaintance with the classics, and skill in expounding them, a knowledge of sacred and civil history, of geography, and of the archæology of the Jews and other nations, treated of in the sacred record. The want of any one of these qualifications is a capital defect. He who knows little or nothing of the original Scriptures, is liable to pronounce opinions based on the forms of the English version, which the words of the inspired writer do not sanction. The treasures opened in the fields of learning may, in many cases, guide a man to opinions, which, with a more limited amount of information, he would have overlooked, or rejected. They may also lead him to reject opinions, which, with more limited information, he would have adopted. Familiarity with classical authors, and skill in expounding them, not only puts a man in possession of some of the most important requisites of hermeneutical skill, but also opens his eyes to many things, which an inexperienced interpreter would pass unnoticed. Ecclesiastical and civil history furnishes the materials of enlarging the critic's field of vision, warning him of the rocks of error on which others have foundered, and showing the manner in which the providence of God has corresponded with his word. Geography and archæology illustrate and confirm many things which are doubtful, open the meaning of allusions otherwise obscure, and show the point and force of texts, which, to an unlearned reader, speak a language either indefinite or unintelligible. It is not meant for a reproach on the men who have been at

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the foundation of this excitement, when we say, that most of them are deficient in the chief of these requisites. It is a necessary result of their circumstances. Many of them have spent their lives in pursuits that preclude them from making high literary attainments. Their condition and early habits have forbidden them to be scholars. But, for this reason they should have been more modest in setting up their claims as teachers. They should have been more wise than to denounce men of higher opportunities and larger information, and whose profound and extensive inquiries, with all the requisites of exegetical skill, have led them to a different understanding of the word of God. They should have sat at their feet as learners; or, certainly, they should have suspected their own conclusions to be wrong, when they have differed from the views of men of distinguished ability and experience. We ask this deference, not because we are not all brethren; not because we would set up one, in unbrotherly distinction, above another; not because we would assert the claim of any of Christ's servants to be called "Rabbi, Rabbi;" but because it is reasonable to expect that men who have spent their lives among books, should have some literary ability beyond those whose duties have called them into other spheres; as we should expect the experienced artizan to be more skilful than the young apprentice; or the sculptor, in the manhood and power of his art, to excel the efforts of the young aspirant for fame the first time he lays his hand upon the graving tool. If these men are not to be blamed for their want of ability, they are to be blamed for their want of modesty.

Especially have they erred, as we think, in their assertion that they have been taught of the Spirit above others; and that the Spirit has delighted to pass by the instructed and experienced expounders of God's word, and to make these new revelations to the unlearned. In respect to the sentiment itself, we have to say that it contains an obvious mistake. It is not in harmony with the divine promise, or with God's ordinary plan of procedure. If they for whose right we plead as the more competent interpreters, were of the worldly wise and prudent, the boastful scribe, the self-righteous Pharisee, and their opponents were the only humble, holy men on earth, then, we admit that God might vouchsafe to the latter, special assistance in the discovery of the mean-

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ing of his written word, above that which he should give to the former. But where these superior qualifications of humility and piety, so far as appears, do not distinguish the latter class above the former, we cannot but think that the clearer, and the better-founded interpretation would be likely to come from those, who, in all other respects, are the more competent. The case of these new expounders is different from the case of the early Christians; and they have no right to claim peculiar kindredship with them, as to the matter of special divine communications. Many, it is true, are ever ready to yield themselves up to those who seem to manifest ingenuity in spiritualizing literal history and facts, in discovering mysterious significations under the plain letter of the divine word, in detecting a typical sense, where common eyes see only that which is obvious and primary, in forcing out a striking meaning from unconnected verses, which is sanctioned neither by the connection of the context, nor by the analogy of faith. But the number of a man's followers is no test of his correctness. The assertion, that they are taught, peculiarly of the Spirit, is, moreover, exceedingly devoid of modesty. Why should any man, in a spirit of self-praise, say to his neighbor, "I am better than thou?" And last of all, the event has proved, that, after all their boasting of divine communications, they were not taught of the Spirit. Whether they took counsel of their own ignorance, or were deluded by the father of lies, or both, we have no right, perhaps, to say. It is enough to remark, that, confident as they were of the teachings of the Spirit, on this point, at least, the Spirit did not teach them; they received from the Spirit no communications; they were not distinguished by God above others, whom they railed at as the worldly-wise. In the might of their exegetical boasting, they interpreted the Scriptures falsely, believed and propagated a delusion, condemned ministers and churches with censoriousness without a reason, and now, at last, their theory has fallen to the ground, "like the baseless fabric of a vision."

The tumult which these people have awakened is, therefore, in part, at least, a result of deficient hermeneutical information. There were mistakes at the basis of their theory, which they had not the ability to detect. They had learned the rules of interpretation neither from books

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nor men; and when they undertook to act as interpreters with false rules, or with no rules at all, at the very outset they fell into mistake. He who would be a skilful interpreter must be taught how to interpret. He requires experience in the exposition of the classical authors. Many things, as we have shown, are needed to fill up the circle of instruction, by which any one is to become an accomplished expounder of the Scriptures; and the acquisition of the necessary qualifications must, from the nature of the case, be the work of time, the fruit of laborious study, the effect of diligence, experience and patience. We see, therefore, the value of good theological schools, where the elements of hermeneutics are effectually taught. The whole history of this delusion is, in our view, an argument in favor of competent theological instruction. It is a standing testimony to the worth of our institutions at Newton and elsewhere. True, an objector may say, some of the graduates of those very institutions have been among the leaders of the delusion. We grant it. But, at the same time, we hold that the institutions are free from blame. The wild fanaticism by which some have been carried away, who pursued a three years' course in the shades of their retirement, is not a fruit of the canons of criticism there taught. The students who have started off in such an erratic orbit, have swerved from the principles which their teachers had laid down. They have forsaken the safe path of calm, clear investigation, to follow the meteors of the ignorant and the deluded, becoming followers of the error of those whom they ought rather to have swayed and led into the truth. From such a course, the instructions of their professors, if they had been heeded, would have preserved them. Many a man, unfortunately, reaps little profit from the best opportunities; and it is not to be wondered at, if a few of the students of our approved institutions, too self-confident to learn, have forsaken the principles in which they were instructed, and sunk into error and delusion. But, if it were not for our well-regulated schools of sacred science, how many others, who now maintain their integrity, might have been led away, to the ruin of their usefulness, and the irretrievable damage of their followers!

Another ground of the error which has swept around us is a misunderstanding of the nature of scriptural types. This

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is the latest phase of this false and injurious theory. The time has been when divines have displayed their ingenuity in matching types in the Old Testament with their antitypes in the New; and their works have been esteemed, in proportion to their accumulations of such correspondences of the modern with the ancient dispensation. Scarcely a personage or an event appears in the Old Testament, or an item of service, or a circumstantial detail is written in the ceremonial law, which has not been spiritualized, as typical of something under the Christian economy. For example, we have lately been told that the jubilee release among the Jews was typical of the world's last year, and we have been pointed to a particular day, on which the Judge was to descend from heaven, because on a day, which was supposed to correspond to it in time, some event regarded as typical took place in the Jewish ceremonial. But such reasoning from supposed types is very unsafe. We are not sure that by particular arrangements, events or personages, described in the Old Testament, God designed to prefigure corresponding arrangements, events or personages under the New Testament economy, unless we have the testimony of the Holy Spirit, showing what are designed as types, and what correspondent things are to be viewed as the fulfilment of those types. If we apply the supposed types according to our own judgment, without any inspired rule, every man may give his own interpretation; and, so far as appears, each may have an equal foundation, each may be equally correct, or equally incorrect. Thus, that which appears in the Old Testament may be a type of this, or a type of that, or a type of neither of the two; and one type may have many antitypes, according to the views of as many different interpreters. Reasoning in such a manner, we may prove that an event will certainly take place on a given day, as, the end of the world; but having no assurance that we have rightly applied the type, we cannot be certain, as has recently occurred, whether that which is regarded as a type, has any such meaning, or whether we have been led by it to a decision in respect to time, which does not come within scores, or hundreds, or thousands of years of the true time of the event designated. So far as our assumed type is concerned, the event may be, or it may not be; if it should be, we shall not have proved it on such grounds, but only conjectured it, and, by accident, conjectured rightly. Ernesti says, "The design of the Holy

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Spirit in the mention of this or that thing in the Scriptures can be understood only so far as he has himself explained it, or afforded obvious grounds of explanation." "If it be asked," says Professor Stuart, "how far are we to consider the Old Testament as typical,—I should answer, without any hesitation—just so much of it is to be regarded as typical as the New Testament affirms to be so, and no more. The fact that any thing or event under the Old Testament dispensation was designed to prefigure something under the New, can be known to us only by revelation; and, of course, all that is not designated by divine authority as typical, can never be made so by any authority less than that which guided the writers of the Scriptures." The opinion recently set forth, that the second advent of our Lord was to take place on the twenty-second or twenty-third day of October last, was founded, so far as we are informed, on an argument of a typical nature, constructed out of the day of atonement on the tenth day of the seventh month (Lev. 23: 27.) Time has already shown that the argument was baseless. The Holy Spirit did not acknowledge its validity. The providence of God has put it to shame.

The interpreting of texts taken out of their scriptural connection, and the pressing of texts to the expression of an extravagant meaning, beyond the intent of the sacred writers, may be regarded, also, as among the elements of this error. There is a notable instance of the first of these in the typical interpretation of the passage mentioned in the last paragraph. Any one who looks at the thirty-fourth and thirty-ninth verses of the same chapter (Lev. 23), will find that directions are given in reference to days succeeding the tenth day, which they affirmed to be typical of the world's last day. But, as they assumed that the directions and events contained in this chapter are typical of the end of the world, it is incumbent upon them to show, of what events, after the world has been destroyed, these subsequent ones are typical; which, we suspect, would not be so easy. An example of the second is found, especially in the arguments by which the theory called 'Perfectionism,' has been maintained. Passages of one class have been urged to the extreme meaning of their words, and the modifications of their sense required by other passages, entirely neglected. If the rules of interpretation, applied to the texts on which they rely, were applied to the texts of the opposite class, which are fitted to qualify and guard their

sense, the doctrine of perfection, now maintained to be possible, could just as easily and necessarily be shown to be impossible. There has been, also, an extravagance in giving spiritual significations to that which is obviously to be understood literally. The apostle shows that "he is not a Jew which is one outwardly." But it by no means follows, that the prophecies relating to the Jews should be understood of the children of God, specifically, without reference to their nationality. We have no right to forsake the literal sense, without some obvious reason. If we may do so, the Bible ceases to have an exact and intelligible meaning. We are cast upon a wide ocean, without chart or compass to guide us, without sun, moon or star to direct our course. We are in danger every day of running upon shoals and rocks, and of perishing through our ignorance of the will of God.

Another error has been the fixing, in the beginning, of the point to be proved, and then making every thing bear towards the proof of it. The argumentation on the whole subject, so far as argument has appeared, has been of that sort denominated by grammarians a *hysteron proteron.* Having watched the method of the sect, we think we are guilty of no uncharitable judgment, when we say, that most of their followers, not to say, of their leaders also, seem to have agreed upon "the time of the end," and then to have forced both prophecy, arithmetic and history into a conformity with it. The misguided father of the system, in his bungling interpretation, may, perhaps, have stumbled upon a given period, which first set the ball in motion. But the idea being once originated and the nucleus of the system formed, around that point every thing was immediately made to gather, like crystallizing particles around a central mass. The adherents of the error, setting out from this point, proceeded, with little discrimination, to draw together arguments in favor of their theory from various sources; from each of them they contrived to deduce their distinguishing conclusion; and, among themselves and their friends, these arguments and conclusions would, doubtless, have still seemed very legitimate, had not time showed the worthlessness of the whole. If one system of chronology did not suit their purpose throughout, they selected another, from which those portions might be adopted and amalgamated with the other, which were favorable to their own views. If a literal interpretation of any passage mili-

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tated against them, they found no difficulty in spiritualizing or allegorizing it; and, on the contrary, if a spiritual interpretation did not serve them, they could as easily adhere to the literal. And, if the period designated for the consummation turns out to be premature, the whole company find it perfectly easy to settle upon another, and to maintain it as firmly as if the former had never entered into their calculation. But such a mode of proceeding is the death of liberal investigation. The object of investigation is to inquire what is truth; not to prove that a certain preconceived notion *is* truth. We enter upon it, in order to discover what is revealed; not to find proof that a certain order of things *is* revealed. It is in consequence of this erroneous method of investigation and reasoning, that the near approach of the second advent has been proved again and again, since the commencement of the Christian era; that different periods have been fixed for it with equal certainty, and, when one and another has failed, the proofs that still another time is the time appointed of Heaven, have been equally abundant and clear. Could these discrepancies co-exist with right principles of interpretation, with right modes of investigation? Is there not evident error of method, when so many successive theories, on whose truth men have staked every thing, have successively turned out to be false?

It has been the error of the abettors of second adventism that they have not allowed sufficient weight to opposing considerations. There are, it is well known, such antagonist views. Their opponents can speak, as truly as they. And the validity of an argument is in proportion to the absence of strong reasons against it, or the removableness of the objections by the sound and sober exhibition of truth and fact. A good argument can sustain and repel the force of opposition. If it shrinks from resistance, or by any sophistry avoids it, or, by an incorrect method of interpretation, eludes the searching hand of criticism, its value, as an argument, is effectually compromised. Its light avails no more than darkness. But such has been the method of these errorists. They have sought to elude the arguments of their opponents by a worthless and unfounded exegesis. They have not refuted them by fair reasoning, nor shown their falsity, according to the approved laws of hermeneutics. On the contrary, they have denounced those who differ from them. They

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have, in many instances, denied the piety of ministers and churches who have not agreed with them. They have made belief in their particular views, in the distinguishing article of their faith, essential to salvation. And in the end they have come to a position, in which they have seemed to look upon all that dissented from their theory, with less of pity, than of contempt. This has been the error of the system,—a system, which, by the moral influence it has wrought upon its adherents, has shown itself to be a system of falsehood, and not of truth.

Finally, they have manifested a want of discernment. Deluded by the all-absorbing importance of one idea, they have not discriminated between things that differ. This is partly an error incident to persons of deficient education. The edge of the mind has no keenness to detect minute differences. They are deceived by words, standing in the place of things. They are misled by forms of speech. They erroneously judge that when two events, separated by the lapse of many ages, can be described in words nearly similar, one of the events is designed to be typical and prophetic of the other; and because some things, under the ancient dispensation were types of what has taken place under the new, they find it difficult to conceive that all other things, which have even a distant analogy to others apparently responding to them, are not typical also.

But these things, we trust, have reached and passed their crisis. The storm of excitement has spent itself. It is reported that some of the leaders have made public confession of their ignorance and folly. How far their confessions extend, we know not. But if they are of any value, we are sure they ought to extend to the entire and eternal abandonment of their destructive theories, to a return with humility and penitence to the bosom of the church, and to such restitution as it may be in their power to make for the evil they have done to the community. Any repentance less than this, we deem wholly inadequate to the exigencies of the occasion. We can scarcely believe, however, that the party which has sprung from this delusion and nourished it, is at an end. Human nature does not so easily relinquish that upon which it has staked so much. Other elements of de-organzaition, anarchy, universal equality, unrestricted liberty, selfishness, pride and similar evils, have entered into

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the breasts of many of its abet tors, so that we have reason to fear that they may continue to maintain a distinct existence for a considerable time. Ultimately, we believe that the truly worthy among them, convinced of their error and sin, will become reconciled to their respective churches, and again walk in love with their brethren, "endeavoring to keep the unity of the Spirit in the bond of peace." The rest, we fear, will go over into ultraist views on all topics of prevailing interest, as their evident tendency has been hitherto, and finally sink into the abyss of a vulgar infidelity. How consoling to the Christian, amid the heaving of the billows and the beating of the storm that has now begun to be assuaged, that "the Lord sitteth King upon the flood;" and while error and sin, rushing forth to seize their victims, assail all the secret springs of society, and shake its soundest and strongest supports, "the foundation of the Lord standeth sure."

ARTICLE VII.

LETTERS ADDRESSED TO JOHN VON MÜLLER.

Briefe an Johan von Müller, Supplement zu dessen sämmtlichen Werken, (Letters addressed to John von Müller as a Supplement to his Complete Works), herausgegeben von Maurer-Constant. Schaffhausen, 6 vols. 1839–40.

Few great and good men have been held in such various estimation as John von Müller. The two works on which his literary fame chiefly rests, are his History of Switzerland, and his History of the World. Heeren and Niebuhr apparently pass directly opposite judgments upon him as a historian, the former in his favor, the latter to his discredit. He has justly been called the Tacitus of German historians. Of his mature scholarship, there is, and can be, no question. His investigations were unusually extensive, and were always pushed to the very sources. In bold historical combinations, in rigidness in the criticism and cross-questioning of his witnesses, he is undoubtedly deficient; and so far, Niebuhr's declaration is true. But in fidelity, in correct general im-

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pressions, in the power of seizing upon great social and political principles, in minuteness and accuracy of detail, in a generous enthusiasm for every thing noble and great, in freshness of interest, and in vividness of representation,—he is hardly excelled by any historical writer of his country; and in this respect, the general public voice will support the decision of Heeren. That his style has the faults which mark the style of Tacitus, that, in aiming to be energetic and pithy, he became somewhat affected, and, at times, obscure, and consequently failed of the charming simplicity of a Xenophon or a Cæsar, is evident to all. Wieland gave him a gentle hint of this very early, as we learn from one of his letters in this collection. Müller was a contributor to the Mercury, edited by Wieland. One article was returned, that a few faulty and obscure paragraphs might be revised. Wieland recommended a historical style between those of Xenophon and Thucydides; and with reference to Müller's occasional obscurity, added, "Quintilian says, perspicuity is the first requisite of oratory; perspicuity is the second; perspicuity is the third. *Ora pro nobis, sancte Quintiliane.*"

It is a great pity that Müller attempted to be a politician, and eagerly sought a place at some of the German courts. It diverted him, in part, from his true calling; it did not give him that independence and repose which he anticipated, and, as he was not sufficiently firm in his political character to meet such a crisis as that which took place in Germany at the time of the French revolution, he has left behind him an equivocal character in respect to political consistency. Of his personal virtue and honesty, of his high moral aims through life, there is no just reason to doubt. His character was faulty by defect, rather than by any thing positively wrong. If, on this point, there had been any question before, the present correspondence is adapted to remove it entirely. None but a prejudiced mind can peruse these letters, without receiving a deep impression of the purity and moral elevation of Müller's character. Such friendship as is breathed throughout this correspondence with a large number of the most eminent men of the times, running, in many instances, through his whole life, is scarcely reconcilable with the supposition that Müller was a heartless time-server. He appears, from these letters, to be perfectly independent and manly; and, in most of the cases of incidental misun-

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derstanding with his friends, the explanations came from the other side, and Müller, without change of character or conduct, not only won, but retained all hearts. The entire correspondence of Müller—his own letters making ten volumes in his works, and those of his friends, six volumes in the present collection,—is a remarkable monument of warm and permanent friendship. In most cases, he is the idol of the hearts of his correspondents; so much so that the English reader, in his phlegm, will be more likely to find fault with these enthusiastic out-pourings of devoted affection, than with any other feature of the work.

Not only do the letters, addressed to Müller, illustrate his life and character, but they throw new light upon many portions of the literary and political history of the times. The public history of the period in which he lived has long been before us; but the secret springs of the policy and course of events, the private motives, the principles and the actions of influential statesmen and warriors, their conflicting views and interests, and the effect which these had in producing that motley mixture, that unseemly patch-work, called public measures in the German courts, are brought out in some parts of this correspondence as they are nowhere else. The letters of von Genz, and of von Dohm, are the most interesting for the political disclosures they make. Genz was a Prussian by birth and education, but, during most of his political life, a member of the Austrian cabinet. He was the chief secretary of the Congress of Vienna in 1815, and of others that were held soon after, and has a high reputation for skill in drawing up state-documents. The Austrian proclamation of war, written by Genz in 1813, is regarded as a model of that style of composition. Being connected with the Austrian court during the whole period of Napoleon's career, he was enabled to explain the course of things to his friend Müller more completely than most others, who saw these things only in their results, and from without. The policy of the Austrian court, in particular, and the winding threads of its intrigues, are laid completely bare in the splendid, but indignant, and sometimes acrimonious correspondence of this statesman. The invasion and easy conquest of Austria by Napoleon, in 1805, has left a general impression of the weakness and stupidity of that nation, difficult to be ac-

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counted for. Genz makes some statements which serve to explain the matter. In giving the grounds of the change in the war department, by which General Mack was brought into power, as quarter-master general, he makes some interesting statements which may serve as a specimen of his manner.

"The change is owing to a variety of causes combined. The Emperor and his ministry were displeased with the power which the Archduke assumed in the *details*. They desire to have all these pass first under their review. This and a secret jealousy of Fasbender's influence, were unquestionably the chief motives. To these were added two others; first, the general complaint that the public funds were squandered by the army (43,000,000 rix-dollars were expended on the army in 1804,) and that the Archduke and Fasbender defeated every attempt at reduction of the expense; and secondly, the necessity, universally felt, of removing the worthless Duca,* which could not be effected unless the Archduke's power was first checked. The manner in which this whole plan was executed was uncourteous, and stupid in the extreme. The Archduke is still at the head of the department, but with limited power. He has great military talent on the field of battle, but he is entirely under the influence of bad men. Duca is now out of the way, and Mack is in his place. The Archduke was wholly under the influence of Duca, and the consequence was, that every thing was in disorder. If Napoleon had made an attack in February, we could not in six weeks have mustered 15,000 men to meet him! Mack is not a great man, as many suppose; but he has talent for organizing an army, and restless activity in making preparation. Where he now stands, he is our first man; but, Heaven forbid that he should rise a step higher! The Archduke neither loves him nor confides in him; but he is obliged to yield. Mack evidently has the sword in his own hand."

Genz goes on to show that, in other respects, the Austrian ministry were no better prepared for a war which was now inevitable. He says, "The sun never shone on a more worthless ministry." He employed all his influence to effect a cordial union and co-operation between Prussia, his native country, and Austria, but to no purpose. The leading ministers took measures more irritating than conciliatory; and a rooted grudge existed between the two governments, but for which Germany might have been saved. The series of letters which describe the scenes that followed are full of tragic interest; but this is not the place to enter upon the discussion of so extensive a subject.

The letters of von Genz occupy about half of the first volume; those of Böttiger occupy the remainder. The lat-

* Respecting whom the following French pun was current in Vienna: *'L'empereur est bien pauvre, il n'a qu'un seul ducat, et celui est faux.'*

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ter leads us, as might be expected, into an enchanted circle. First a director of a gymnasium, and a laborious philologian; then, under the influence of the geniuses which, at that time, adorned the court of Amalia at Weimar, gradually trained in general literature and criticism, till he became one of the most elegant, as well as prolific writers in the literary journals—the contributions to which, by his single pen, would make not less than fifty volumes;—finally, the most accomplished antiquarian of his time, and superintendent of the Royal Museum of Antiquities at Dresden, and the centre of the brilliant circle of scholars, critics and artists of that place, he could scarcely fail of giving us, in his correspondence, a delightful view of the literary activity of Germany in the various branches of learning which he cultivated. He was a contributor, and finally, the principal writer in Wieland's "Mercury," though not nominally editor. He edited the "Journal of Fashions," in which there were so many learned articles respecting the dress and customs of the ancients, (often translated and republished in Paris in Millin's "Magazine,") that Heyne once remarked, "Böttiger forces me to the sin of seizing upon his journal, as soon as I see it lying upon my wife's table." He wrote for Wieland's "Attic Museum," for the Jena, and afterwards the Halle, "Literary Gazette," edited by his friend Schütz, for "Huber's Universal Gazette," (for which he received 400 rix-dollars a year,) and many other journals of less notoriety, not less than thirty in all. Instead of being diverted by these labors from his main pursuits, he was conducted by them to the end he had in view; and the scattered rays of light, thrown into the leading journals of the times, were finally collected into one blaze, in his celebrated work entitled "Sabina, or Morning Scenes at the Toilette of a Wealthy Roman Lady." This work introduced that captivating method of treating Greek and Roman Antiquities, which Becker has carried to its highest perfection in his "Gallus," and "Charicles."

Böttiger's letters to Müller contain many interesting notices of the life, travels, and literary labors of von Hammer, Müller's disciple and "foster-son," as he is here playfully called. How much has that young and promising orientalist and historian accomplished, since those early travels and those first literary productions! With reference to the "Xenien," or satirical verses of Göthe and Schiller, published in the "Al-

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manac of the Muses," against distinguished German authors and poets of the old school, Böttiger indignantly writes to his friend then residing in Vienna, "That monster, the new Almanac of the Muses, or of the Furies, as Nicolai calls it, is read, then, in Vienna, and despised there, as it is here, by all who have any sense of urbanity and propriety. Our best writers, instead of uniting in one phalanx against ignorance and barbarism, and mutually protecting and supporting each other, mercilessly lacerate each other, and present an agreeable farce to the frivolous and the ignorant. That such men as Göthe and Schiller should resort to clubs, when they have such a supply of polished shafts, is unpardonable."

Among other little incidents, Böttiger mentions that the *Adelphi* of Terence was exhibited in a metrical version, and in ancient costume at Weimar, 1801. It is well known that a similar occurrence in regard to one of the tragedies of Sophocles, in Berlin, under the direction of the gentlemen of the university, has recently given a new impulse to antiquarian researches relating to the Greek theatre. In another letter it is said, "Seume is here with the same coat and boots in which he made his pedestrian tour to Syracuse, a journey of 4500 miles!" These travels are among the most interesting productions of the kind, being equally distinguished for shrewdness of observation and elegance of composition.

In July, 1803, Böttiger writes, "I cannot, at present, think of any new undertaking, inasmuch as my place of residence is yet to be settled. Prospects are simultaneously opened before me in Berlin and Dresden. I would prefer to remain in little Weimar, if I could be freed from the necessity of writing for the journals, and could give my leisure hours wholly to my private studies." His office as Director of the Weimar gymnasium, though important in other respects, was not lucrative. The society in Weimar was, on the whole, agreeable to him, notwithstanding he came into occasional collision with Göthe, and even Herder, because he was too independent to praise every thing they did. He had, several years before, declined two invitations, one to the rectorship of the School-Pforta, where his salary would be twice as much as at Weimar, the other to Copenhagen, as superintendent of the Latin Schools of the kingdom, with a salary of 2500 rix-dollars. The Duke of Weimar, by kind expressions

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rather than by pecuniary inducements, prevailed on him to remain. But now the places offered him were too favorable both to his studies and to his means of livelihood, to be resisted. Still he promised to remain, if he could be made superintendent of the Latin schools of the duchy with 1000 rix-dollars salary. This the Duke could not then promise. Wolf, Müller, and others, on the death of Gedike, superintendent of the schools in Berlin, interested themselves in securing the vacant place for Böttiger, and in Nov. 1803, the latter actually received a call to that honorable post, with a salary of 2000 rix-dollars. In the mean time Reinhard, Böttiger's most intimate friend, and others at Dresden were active in procuring a place for him in that city; and just as he was about to accept his appointment in Berlin, he received an invitation to take charge of a literary institution in Dresden, with an inferior salary, indeed, but with the advantage, invaluable to him, of a residence in the Florence of Germany. The duke Charles Augustus, of Weimar, said to him, as he met him at that time, "My dear Böttiger, I hear you are about to leave us. I sincerely regret it. But there are delicate relations subsisting here now, and under present circumstances, I cannot do what is necessary to retain you." He at the same time advised him, as a native Saxon, to give Dresden the preference to Berlin. The Prussian king consented, though reluctantly, to the final decision of Böttiger, influenced as it was by a love of country, and a still stronger love of art, for which Berlin offered few facilities.

In opening the second volume, we find two hundred and fifty pages occupied with the correspondence of Heyne, the most authentic source of information with reference to the University of Göttingen, and the public schools of Westphalia, during the temporary existence of that government. Heyne was at the head of the University, and Müller was the Minister of education. These letters, therefore, are, to the literary historian, so many pearls unexpectedly discovered. From this source, we learn some interesting facts in regard to the charitable institution of free tables. At Göttingen, a free table means a free seat *at dinner*. In 1808, there were 124 such, for the benefit of indigent students, mostly at the expense of the government; the remainder, about one third, are provided for by particular cities, or by legacies left for that purpose. At present, there are more than 200 such free seats,

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besides an annual sum of about 3,500 rix-dollars, distributed to poor students at the different rates, of 25, 30, 35, 40 dollars to each, according to the class of the foundations to which the student belongs. But even this liberal provision falls far short of that at Leipsic. There, a free table includes both dinner and supper; and, in the majority of cases, is the same thing as a scholarship. Those scholarships which furnish the student with a certain annual sum of money, instead of a free table, vary from 10 to 200 rix-dollars; but 50 is the ordinary amount. As early as 1580, the Elector of Saxony founded 300 scholarships in the two Universities of Wittenburg and Leipsic, or 150 in each. These were in the form of free rooms and free tables. Since that time, individuals have, by legacies, established about one hundred foundations of different values, from the proceeds of which about 250 students are supported either entirely or in part. No wonder that Leipsic has for ages been the centre of the book-making world.

There are a few passages relating to the appointment of professors, and to the estimation in which different candidates were held, that may be welcome to our readers, not only as a curiosity, but as an illustration of university life in Germany. There were some vacant professorships to be filled at Göttingen. In the mean time, it was in contemplation to suspend the universities of Helmstadt and Rinteln. The appointing power lay with Müller and his associates; but Heyne best knew the wants of his own University, and the talents and characters of the various men under consideration, and had, moreover, been active in the appointment of every professor then in Göttingen. His opinion weighed more than that of any other man in the kingdom. Let us hear his comments upon the different characters concerned in these proposed changes. He observes,

"Henke, of Helmstadt, would be a valuable acquisition for Göttingen, if he would be disposed to accept of a professorship which is the third in rank. Wegscheider, of Rinteln, was once here, and I took much pains to make him succeed, but without effect. He failed in consequence of withdrawing from theology, for which we designed him, and of devoting himself to philosophy, for which he has no talent. He deserves to be esteemed for his personal character; but he will never be able to rise above mediocrity. Wachler, of Rinteln, is just the

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opposite of Wegscheider; he has more talent than industry. In his lectures, he relies on superficial preparations, and figures with other men's learning. It would be a good thing to secure Meckel for Halle. Bredow is not needed in Göttingen. He is distinguished in history and geography, but is ignorant of the world, blunt in his manners, and just the man to be great in a small university. He is another Voss, attacking every thing that is not after his own style. Whether he is a diamond that can be polished or not, the ministry itself can best judge; if he can, Göttingen would be a good place for him; if he cannot, his presence here would be an injury to the manners of our students, and to our more quiet mode of life and refined scholarship. It would not be well to increase our corps of instructers suddenly by a large accession from the smaller universities. Such men have often had a bad influence upon us. They cannot easily lay aside the petty jealousies and contentions to which they have been accustomed. So it is with our excellent Eichhorn. He cannot live except in intrigue. Had the furious spirit of contention, which has come over the philosophers during the last ten years, been allowed to enter into our literary journal in Göttingen, what a sad influence would it have had upon the university, and upon German literature generally! Schlözer, I have won over; he is now quiet and friendly. Eichhorn, my antagonist, on account of his interfering with Heeren [Heyne's son-in-law], I have been able to hold in check. If Bredow were to be added to our uneasy spirits here, we should have more than we could manage. Sartorius is a man of good abilities, with a precious spice of vanity. Bouterwek has the minor faults often attendant on genius, and knows little of the world, but is otherwise a first rate man."

At a subsequent period, when the ministry were looking around for a suitable man to fill the vacancy above mentioned in the theological faculty, Heyne writes to Müller:

"Planck and myself lately sat down and went through all the Saxon and other universities, and could find no one, in all respects fit for the place. Henke would be the best, but he would hardly accept the appointment. Ammon, of Erlangen, would gladly return here as professor; but we were glad to get rid of him. His love of novelty, his affectation and vanity corrupted the tastes of our young men. Beck, of Leipsic, is a learned man, but he is a mere verbal critic and compiler. Schleusner did not succeed when he was here before, and was glad of an opportunity to leave. Eckerman, of Kiel, was educated here, and is a learned, but not a practical man. Paulus is merely an exegetical scholar, and is not needed here in addition to Eichhorn; besides, they would not work well together. Vogel, of Altdorf, would be the best man for us, if he could be had; but he has been invited to Landshut. Thus we have gone the rounds."

Surely this is a precious relic of grave and confidential *chit chat*, giving us, as it were, a stolen view of what was going on behind the curtain. It is to the honor of Heyne that he did not abuse the confidence reposed in him; that while he had the honesty to express all his personal convic-

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tions, he also had the candor to acknowledge most fully the merits of those, who were certainly not his warm friends. The public now knows, from other sources of information, that Heyne was not mistaken in his estimate of character; and few possessed a better divination in regard to the intellectual capacities of young men, and the probabilities of their future eminence. The seeming injustice done to Bredow, arises from the fact, that the peculiar state of things at Göttingen made it necessary to dwell more upon his faults than upon his acknowledged excellencies. Bredow was an eminent scholar; but let any one read the published correspondence of Schütz, and of Passow, and he will be convinced that Heyne judged correctly of his personal character. Wachler rose to a higher eminence than would have been expected from Heyne's account of him. It was, however, in another department of learning, and in consequence of an impulse subsequently given to his industry. His abilities were never questioned. Wegscheider's subsequent eminence was altogether factitious, and has entirely passed away. His position, by the side of Gesenius, as the representative of rationalism in systematic theology, gave him a celebrity, which his talents in other circumstances never would have done. Eichhorn was no better than Heyne represents him as being; and his literary reputation has greatly fallen within one generation.

We have been particularly entertained with the letters of George Forster, the Argonaut, as his friends sometimes called him. He was the son of the celebrated Forster, the companion of Cook in his voyages round the world, and son-in-law of Heyne. When but seventeen years of age, he accompanied his father in these voyages; and, after various adventures, devoted his life to science and literature in Germany, and became one of the most elegant and popular German prose writers. By Heyne's and Müller's influence, he was made librarian to the Elector of Mayence. One of his early letters to Müller presents the character of both in such an interesting light, in respect to their religious feelings, that we cannot forbear to insert a part of it in this place. In this letter, which is without date, he says:

"Why should I not, my dear Müller, reply to that portion of your letter which has most deeply affected my heart, and convinced me of

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the excellent state of your moral feelings? The diffidence, which you express in your own unaided powers, is a proof to me of your close self-inspection. I am, as you were informed a short time since, in a similar state of feeling, and still continue to learn, by daily experience, that no effort for that which is purely good, originates in myself. Consequently, I cannot for a moment indulge the hope of continuing, by any strength of my own, in a course of piety. But I do believe that perseverance is practicable through him who strengthens me,—through Jesus Christ. I believe that a spark of faith in God, kindled by him, and a spark of love to the All-perfect One, the primeval source of all strength and blessedness, is to us a glorious token of his grace, by which we may be assured that the doors which lead to him are open to us; and that he, out of his free and unmerited love, will approach to us. It is something to know that nothing finite can satisfy our spiritual nature. It is something to seek the gratification of the soul in a congenial element, in spiritual light, which alone can satisfy our wants. But it is a great thing to have advanced so far in faith as to feel an assurance that there is a revealed Mediator, through whom our spirits, now fettered in sense, can be brought back into union with the source from which they sprang; and that such confidence in Christ is itself an effect of the infinite mercy of God. Great as such a blessing is to those who know its value, it is not greater than the mystery of Providence in the choice of them, who, without any procuring act of their own, are made possessors of it. Here is reason enough for humility and abandonment of self, in order to follow entirely the voice of that grace which calls on us simply to trust and hope, and will itself work in us both to will and to do. But there is rooted in our nature more deeply than can be conceived, a selfishness which a sincere Christian, or, what is the same thing, *a true man*, must continually struggle to overcome. When we flatter ourselves that we have gained a victory, we often fall back into such temptations and have such conflicts as to be a wonder to ourselves; and at these times we should despair, were it not that, during the interval between such periods, our faith is strengthened, and we are actually brought nearer to God than before, so that we can renew our struggle with increased vigor.—In these times of conflict, friends are often employed by Providence, to revive the recollection of such principles, and to present them in a new and more convincing light. Every good man will readily accept that aid of a friend, or give it to him in turn when it is needed."

When Mayence, in 1792, fell into the hands of the French, Forster, with a strong love of liberty, threw himself into the arms of the new republic. The consequence was, that, on the re-capture of that city, he was outlawed, and his property confiscated. He never saw his family but once afterwards; and that was when he met them privately on the frontiers, in the presence of Huber, his friend, to whom he committed them for protection. What other causes of separation may have existed are rather hinted at than explained. Enough. Forster died in Paris after a short time,

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and Huber married the widow of his friend. It is under the name of Therese Huber, that this eldest daughter of Heyne, and the widow of Forster, is best known in literature. She at first merely assisted her husband in translating and preparing works for the press, unconscious of her own powers; but her talents as a writer were soon discovered by him, though the true authorship of many books published under his name, was kept a secret till after his death. Huber himself was a popular writer, and editor of one of the best literary journals then published, the one for which Böttiger was a standing contributor, with a compensation of 400 rix-dollars a year. There are a few letters in this collection from Therese Huber, then a widow for the second time. She writes to Müller with the most ardent affection, resulting partly from the kindness she had received, but still more from sympathy with the noble moral sentiments with which his writings abound. "My son," she says in one of her letters, "is growing up. When the earth covers this glowing heart of mine, will his also feel the ardor and energy of faith? This son is with a countryman of yours, whose name cannot be unknown to you,—I mean Fellenberg, of Hofwyl. He requested me to give him my Victor to be educated with his children and a few others; and if his noble plan succeeds, he will rear a race of men who can understand your writings —the present generation cannot. He thinks my boy promises to become such a man as he would wish to form. Fire, energy, unbounded affection without the least concealment— these are the qualities of Huber's son, now in his seventh year, strong and bounding as a roe of the forest." And who is this Victor A. Huber? He is now professor of history in Berlin University, author of the History of the English Universities, recently translated and published at Oxford, and apparently just such a man as his devoted and faithful mother wished him to be.

We have indulged so freely in remarks on a few topics which presented themselves at random, as we were looking over these fascinating letters, that we have no space left to speak of the mass of the correspondence, consisting of the letters of more than fifty distinguished men. Still, it is hoped that enough has been said to indicate the entertainment which may be expected by those who shall peruse these volumes for themselves.

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ARTICLE VIII.

LITERARY NOTICES.

I. BIBLICAL LITERATURE.

1. *The Prophecies of Daniel.* No. 1. Nebuchadnezzar's Dream of the Great Image. By GEORGE BUSH, Professor in the New York City University. New York. Harper & Brothers. 1844. pp. 72. 8vo.

The Prophecies of Daniel and John, illustrated by the Events of History. By ISAAC TAYLOR HINTON. St. Louis. Turnbull & Pray. Philadelphia. Am. Bap. Pub. Society.

The work of Prof. Bush is to be issued in ten or twelve numbers, at intervals of a few weeks. The first number, commencing with chapter 2 of the Prophecy, is, probably, a fair specimen of the work. Every verse is printed in the Hebrew or Chaldee, and in the Greek, Latin, and English versions, and followed by extended scholia. The work is sufficiently thorough as to its method, and will be useful, especially to the uninitiated, as an exhibition of the laborious process of interpretation. Whether the professor designs to offer any new views, we are not informed; the present number does not reach far enough to permit him to develop any theory concerning the difficult topics of which he treats. The known views of Prof. Bush, however, prompt us to expect at least a few suggestions out of the ordinary course. The work is a fine specimen of typographical beauty, and commends itself to the respectful regards of the student of prophecy. We are pleased with the common-sense views set forth in the Introduction, and take them as an earnest of sober criticism throughout the remainder of the work.

Mr. Hinton, in a concise Introduction of thirteen pages, divides all the prophecies into two classes; the discursive, or those which do not observe any precise order of time, and the chronological, or those in which the order of succession is generally maintained. The prophecies of the Scriptures, he remarks, are chiefly of the former class, with the exception of the writings of Daniel and John. Next follows a brief account of symbolical language with the mode of interpreting it, and considerations relating to the authenticity of Daniel. The Introduction closes by stating the author's plan, to group together the several visions of Daniel and the descriptions of John which refer to the same event under one head, expounding them all in connection. In his exposition, Mr. Hinton follows, in many respects, most of the former commentators. Unlike Prof. Chase (see Remarks on Daniel, p. 12 seq.), he maintains, with Bishop Newton, and the Christian fathers, that the fourth kingdom is the Roman dominion, confounding the reign of Alexander's successors with the reign of Alexander himself, and embracing the whole in the third kingdom. With Irenæus and others, he interprets the "number of the beast," (Rev. 13: 18) by the word *Λατεινος* (666).

In subsequent parts of the prophecies, especially of the Apocalypse, he designates the description of the Reformation and the scenes which

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succeeded it, the French revolution, the exploits of Napoleon, and other events which have agitated the world, carrying the whole down to A. D. 1864. In particular verses of several of the chapters, he finds the prophecy of particular acts and achievements of Bonaparte. He regards the phrase "a thousand years," as general and indefinite. We apprehend that the interpretations of Mr. Hinton will not secure the approbation of the most judicious commentators. The light which has been thrown on the subject of exegesis generally, and on the Apocalypse in particular, by the labors of recent scholars, opens a new era in the history of prophetic exposition, of which interpreters will do well to avail themselves.

2. *Kommentar zum Evangelium Johannis, Sechste Auflage. Durchgängig neue Ausarbeitung.* Commentary on the Gospel of John. Sixth edition, entirely re-written. By Dr. Tholuck. 1844.

The public opinion in Germany has never accorded to the Commentary of Prof. Tholuck on John, so high a rank as a critical work, as that which most of his other exegetical labors have attained. In its original form, it was one of his earliest productions, and was designed for the use of beginners in theological study, rather than for more practised and critical readers. Yet even with this estimation of its character, it has been received with great favor, and four editions of it,—a distinction which comparatively few German works can boast,—had been exhausted before its appearance in the re-modelled state in which it is here presented to us. The preface to the present edition explains the extent and general nature of the changes which have been introduced. The author there says: 'Since the publication of the fifth edition of this Commentary, our literature has been so much enriched with writings which relate to the interpretation of this gospel, that I have deemed it expedient, though partially altered already in the earlier editions, to re-write the work, in this instance, entirely anew. In the preparation of the sixth edition, the following more recent productions have been consulted, in addition to those previously employed: Neander, Life of Jesus, third edition; Strauss, Life of Jesus, fourth edition; Krabbe, Life of Jesus; the critical writings of Lützelberger, Schwegler, Br. Bauer; Lücke's Commentary, third edition; Ebrard, Scientific Critique of the evangelical history; Mau, on Death as the Penalty of Sin, and still others. The Commentary of Baumgarten-Crusius, and the Doctrinal Views of John, by Köstlein, I have not been able to use in the body of the work, but have given extracts from them in an appendix. Among the older commentators, whom other expositors have not used at all, or only here and there, I have had recourse throughout, more particularly to the following: Luther in his sermons, Bucer, Crell, Maldonat. Bengel also, I have consulted still more frequently. The work has received, consequently, a greater extension than in the preceding edition.' May it commend itself also to public favor in this renewed form, and promote the cause of sacred science! It is much to be regretted, that the works, in which Prof. Tholuck is chiefly known to the English world as an interpreter, are not his best productions; but in the case both of his Commentary on Romans, and that on the Gospel of John, are translations from first editions, which have been entirely superseded in Germany by the improvements which they have since undergone.

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3. *Handbuch der Theologischen Literatur von* Dr. Georg Benedict Winer, *Professor an der Universität, Leipzig. Erstes Ergänzungsheft zur dritten Auflage.* Manual of Theological Literature, by Dr. Winer, etc. First supplementary volume to the third edition. 1842.

The third edition of the general work here mentioned, greatly enlarged, as compared with the two preceding editions, was published in two volumes in 1836–40, bringing down the literature, however, of which it treats, only to the end of 1837. The Supplement now added, contains the most important new materials which have accumulated since that time till the end of 1841. It is a closely printed book of three hundred and fifty pages, and gives one a striking idea of the activity which distinguishes the Germans in the cultivation of biblical and theological studies. Some English, and a few American notices are inserted in the work, but it does not pretend to any thing like completeness in this respect. A register like this, which presents merely the title of the principal theological works and brief biographical notices of their authors, is a very convenient book; but it would have increased the value of it, especially for foreign students, had the plan of it embraced also some account of the character and merits of the works enumerated. In the preface to this supplement, Dr. Winer mentions an amusing instance of the difficulty which attends the attainment of entire accuracy in the collection of statistical information of this kind. Two of the writers, to whom he applied for some knowledge of their own personal history, blundered in reporting to him the year of their own birth! An additional supplement may be expected at the end of 1845.

II. CLASSICAL LITERATURE.

4. *Grammar of the Greek Language for the use of High Schools and Colleges.* By Dr. Raphael Kühner. Translated from the German by B. B. Edwards, Professor in the Theological Seminary, and S. H. Taylor, Principal of Phillips Academy, Andover. From the press of Allen, Morrill & Wardwell. Andover. 1844.

Kühner stands, unquestionably, at the head of living Greek grammarians. On this point, there exists but one opinion in Germany; and as proof of this, we need refer only to the enthusiastic favor, with which his various works have been received by his countrymen, and the rapid manner in which they are there coming into general use. Some of the points, in which we regard the grammar which the gentlemen at Andover have here given to us in English, as specially distinguished, are the manner in which it traces the changes of words in their inflexion to the natural laws which regulate the development of language, the fulness and accuracy with which it unfolds the nature and force of the Greek particles, and above all, the method, copiousness, precision of view and representation which mark the syntactical portions. The translators have executed their task with eminent skill and fidelity, and in placing this work within the reach of our teachers and students, have rendered a service to the cause of Greek learning among us, which, we would fain hope, will not be without an effect in its promotion. In this result, no class of men have reason to feel a deeper interest than theological teachers; and it is with special propriety that a part of the labor in this instance has proceeded from such a teacher. The exegetical study of the New Testament in our theological seminaries can never afford to students

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its full advantages, unless the knowledge of the Greek language which it presupposes on their part, be in some good measure really possessed by them. On account of its bearing in manifold ways on the study of the original Scriptures, we cannot but be gratified to see our facilities for acquiring a better knowledge of Greek increasing so rapidly, and a growing conviction diffusing itself of the utility of philological pursuits in general.

We would respectfully call the attention of the translators to a somewhat extended notice of the original German work, in a late number of the Allgemeine Literatur-Zeitung (May, 1844), written by Professor Poppo. He is well known as the editor of Thucydides, and portions of Xenophon, and as one of the ablest Greek scholars in Germany. The strongly eulogistic terms in which he there speaks of the grammar, constitute a decisive testimony to its excellence, and may be taken as expressing the decision of the critical public generally in respect to its merits. At the same time, he specifies a few points in which he deems it capable of improvement, and in particular, suggests a change in the arrangement of some of the materials, by which he conceives its practical utility might be promoted. Such notices, which are very common in the German periodicals, are not regarded as implying any disparagement of an author; on the contrary, the ablest writers rely on them as important means for enabling them to bring the subsequent editions of their works to a more perfect state.

5. *P. Virgilii Maronis Aeneidos Libri. Edidit et annotatione illustravit* P. Hoffman Peerlkamp. 1843.

The appearance of a new edition of the Aeneid from Peerlkamp will mark a new era in Virgilian literature—in the language of the poet himself,

'Magnus ab integro saeclorum nascitur ordo.'

He is considered by universal consent, one of the finest classical scholars in Europe, and every thing which he produces is received by the learned public with the greatest interest. He is a native of Holland; was born in 1786, and is at the present time Professor of History in the university at Leyden. His most important previous productions are an edition of Xenophon of Ephesus, and the Agricola of Tacitus, in the earlier part of his career, and more recently, an edition of Horace, which is regarded as belonging to the most distinguished philological products of the age. He is often bold in his critical conjectures, and has put forth, at various times, opinions in his writings, which have been a subject of much contention among scholars, and which are still far from having made their way to universal acquiescence. But it is acknowledged, even in these cases, that no man can support his views with greater critical acumen, or fairer show of reason and learning, and no one has a better right than he to demand a careful consideration of whatever he may be pleased to propose. If any one would see to what a degree of precision a man's knowledge of the Latin language may be brought, what an illimitable field for the exercise of the judgment, the memory, the taste, and every other higher faculty of the mind, philology, when properly pursued, opens to those who devote themselves to it, if he would bring himself to a consciousness of the much which may be known, and the little which he himself knows, though he may have begun to turn gray in these studies, let him look into these notes of Peerlkamp. They are in Latin, and within every scholar's

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reach. The ordinary archæological and historical explanations, which make up the staple of so much commentary on the classics, are here almost wholly wanting; and the editor's labor is expended chiefly on the text, and the linguistic illustration of the author. It is a work, obviously for teachers and not for beginners.—The great poet, it is but just to add, has fallen, in this instance, into the hands of the best of printers, as well as of editors. Nothing can exceed the neatness and elegance with which the typographical portion of the book is executed.

6. *The Metres of the Greeks and Romans.* A Manual for schools and private study. Translated from the German of Edward Munk. By Charles Beck and C. C. Felton, Professors in Harvard University. 1844.

We are glad to see the attention of scholars called, in so authoritative a manner as is done by the appearance of the present volume, to a much neglected branch of classical learning. The meagre account of Greek and Latin prosody given at the end of the grammars in ordinary use, is entirely inadequate to the wants of students; and yet even this, we suspect, is more than the generality of them have been accustomed fully to master. The publication of this treatise will accomplish, therefore, a two-fold object. It will serve to bring the subject here treated of into more prominent notice in our courses of liberal study, and at the same time, furnish the means for acquiring that information respecting it, which this awakened consciousness of its claims will lead scholars to desire. The subject of the Greek and Roman Metres, when pursued into all its details and intricacies, is one of endless extent and labor, and might furnish a person with occupation for a lifetime; but no one who devotes himself with any zeal to classical pursuits, will consent, with such a facility as this within reach, to be wholly unskilled in these mysteries, or can in fact remain ignorant of them without forfeiting all just pretensions to elegant scholarship. For the judiciousness of the selection, in presenting to the public this treatise of Munk, for the accuracy with which it has been translated, and the skill with which it has been adapted to the wants of the student, we may rely with confidence on the ability of the gentlemen to whom we are indebted for its appearance.

7. *The Principles of Latin Grammar;* comprising the substance of the most approved Latin Grammars extant. By Rev. Peter Bullions, D.D. New York: Pratt, Woodford & Co. 1844. pp. 303. 12mo.

The Principles of Greek Grammar; comprising the substance of the most approved Grammars extant. By the same. Third Edition. pp. 312. 12mo.

The Grammars of Dr. Bullions have been for a considerable time before the public. The English Grammar—whose title we have omitted, but which has much excellence—has reached the fifth edition; and the Greek, the third. They are abundantly recommended in the State of New York, where they have been tested by use more than any where else. The author, in his title-page, modestly proposes to give no more than a compilation from the most approved grammars extant. Moore's Grammar is the basis of the Greek, and Adam, of the Latin. Additions and improvements, however, are adopted without scruple from other sources. The design of Dr. B. was to construct a series of

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grammars, in which "the principles, so far as they are the same, should be arranged in the same order, and expressed, as nearly as possible, in the same terms." This is done, that the study of one language may aid in the study of another, and that the opportunity of seeing wherein they agree, and wherein they differ, may facilitate the study of comparative or general grammar. In the plan, arrangement and execution of each of the three volumes, we see much to be commended. They are all adapted to learners in the elementary stages of education. For advanced scholars, particularly in the ancient languages, some higher treatises, such as have been given us by the learning and research of the German scholars, are indispensable. Some pages, however, both in the Greek and Latin grammars, show that the author was not unmindful of the wants of the more advanced pupils of schools and colleges. He advocates a pronunciation of the Latin, which, however much can be said in its favor, still grates harshly on an unaccustomed ear; e. g. the long e in the infinitive of the second conjugation, he sounds like a in hate, as, docere; the long i, as in linum, like i in machine; the dipthongs œ and æ, like ey in they; and au, as in aurum, like the German au, i. e. like ou in our. In the Greek, he prefers the Erasmian pronunciation, which prevails in Europe. In this, the vowels generally take the sounds of the vowels in the continental languages, υ falling into the French u. The χ is sounded like the German ch in buch. In the formation of the tenses of the Greek verb, he rejects the method of the common school grammars entirely, after the example of Thiersch and other grammarians, and substitutes another which he regards as more simple. This is to form every tense immediately from the root by annexing the proper tense-ending, and prefixing the augment to the tenses that require it. This mode is, perhaps, the more philosophical, and may be the more easy to one who has been initiated into it from the beginning. But when we take into view the first, second and third roots which it is necessary to feign or form, in the case of many verbs, and the apparatus of rules and exceptions belonging to these formations, we confess that the new method seems to us to have little advantage, on the score of simplicity, over the old. On the whole, the grammars are excellent treatises; and, in the hands of a judicious instructer, they will lay a foundation in many a youth, for the successful pursuit of liberal studies. If education in general, and especially classical education, should keep pace with the number of elementary books which issue from the press, the next age will see a race of excellent scholars and elegant men. In the department of Greek grammar, particularly, we are surprised and gratified by the zeal, which brings out some new treatise almost every month.

III. GENERAL LITERATURE.

8. *Connection of Sacred and Profane History.* Being a Review of the Principal Events in the World, as they bear upon the State of Religion, from the close of the Old Testament History till the establishment of Christianity. By D. Davidson. In three volumes. 12mo. New York. Robert Carter. 1844.

No reading is more interesting or profitable than history. There are two ways of reading history. It may be read simply as history; or it may be read with reference to the government of God. He who seeks in history an illustration of the methods of divine Providence, is bene-

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fited in a spiritual respect by his reading, at the same time that his acquisitions of knowledge are increased. It is a good work to encourage the young, especially, in their historical reading, to trace the hand, and to interpret the designs of God, in the successive events which are recorded in the histories of various nations and in the narratives of various events. For such a purpose, the works of Prideaux, Shuckford, and the present work of Davidson, are eminently adapted. Without much claim to originality, this book details largely the historical events, and then shows how the hand of God appeared in them. An extensive and minute index is furnished for the purpose of reference. It is a valuable contribution to theological and general literature. The eminent publisher has shown his judgment, piety and taste in issuing the reprint of such a work; and the public will be grateful that so much interesting information can be obtained for the low price of $1,50.

9. *Travels in South-Eastern Asia*: Embracing Hindustan, Malaya, Siam and China; with Notices of numerous Missionary Stations, and a full account of the Burman Empire; with dissertations, tables, etc. By HOWARD MALCOM. Seventh Edition. Two vols. in one. Boston. Gould, Kendall and Lincoln. 1844.

The journal of Mr. Malcom, as a deputation of the Baptist Board of Foreign Missions to their Stations in the East, has already been before the public for several years. It is one of the most interesting collections of travels that have issued from the press in this country, and will compare well with the journal of Messrs. Tyerman and Bennet, who were sent on a similar errand, some years earlier, by the London Missionary Society. It communicates many useful items of information concerning the every-day life of missionaries in heathen countries, for which, in authors generally, we look in vain. It is especially to be valued, as furnishing an answer to the objections of those who are the enemies of missions, because, as they imagine, the work is carried on far away from home, and beyond the possibility of the minute inspection of the friends and supporters of the enterprise. The fact that the work has already reached the seventh edition is a gratifying proof of the estimate which has been put upon it. With all the illustrative engravings, it is sold, in one handsome volume, on good paper, beautifully printed and bound, at the low price of $1,50. The publishers have done essential service to the missionary cause, by meeting the increased interest which now prevails, not only with this fine volume, but also with new and cheap editions of the Memoirs of Mrs. Judson, and of George D. Boardman. Such volumes are far better as gift-books, in token of respect and affection, than the more imposing, but often trashy annuals

10. *The Conservative Principle in our Literature.* An Address before the Literary Societies of the Hamilton Literary and Theological Institution. By WILLIAM R. WILLIAMS. Second Edition. New York. Lewis Colby. 1844. pp. 135. 16mo.

For this most interesting and valuable address we wish a wide circulation. It is a production of great worth, full of rare and curious information, and sanctified by truth and piety. The contributions to the literature of the "Dies Iræ," in the notes, possess much interest, and to most English readers they will be chiefly new. The little book is eminently worthy of the fame of the author. It was originally published as an 8vo. pamphlet. In its present beautiful form, it is still

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more acceptable, and less likely to be laid aside and forgotten. As one of the first offerings of a new publishing house, we regard it as a valuable earnest of the character of the works, which are hereafter to be furnished to the public by an esteemed friend and brother.

11. *History of the Church of Scotland, from the Introduction of Christianity to the Period of the Disruption in* 1843. By W. M. Hetherington. First American from the Third Edinburgh Edition. New York. Robert Carter. 1844. pp. 500. 8vo.

This is a valuable work on a most interesting topic, and with a good index. Every one has been interested, from his youth, in the character and fortunes of the Scottish covenanters, although many have a very indistinct notion of them, except as affording a record of romantic adventure, and Christian faithfulness under severe persecution. Were it in our power, we should delight to give an epitome of the history, so exciting and attractive in itself, and so appropriate in our times. But such a work is not easily condensed into very narrow limits. It will be a standard work on the subject of which it treats, and, we hope, fully remunerate the expense of its publication in this country.

12. *English Martyrs.* Ridley, Latimer, Cranmer, and other English Martyrs. By Charlotte Elizabeth. Selected from English Martyrology, for the use of Sabbath Schools. New York. John S. Taylor and Co. 1844. pp. 300. 12mo.

The Spirit of Popery. An Exposure of its Origin, Character and Results, in Letters from a Father to his Children. American Tract Society. New York. pp. 378. 24mo. 1844.

These volumes are eminently adapted to the times and the country in which we live. The Church of Rome, is in all ages, a persecuting power, though some of its characteristics may, through policy, lie concealed, in order to secure its authority in countries and under governments and institutions, which would instantly take the alarm and rise up to resist its encroachments, if its true spirit were openly displayed. As an ecclesiastical organization, it claims to be infallible, and, of course, must be unchangeable. Such as it has been in France, Spain, Ireland and England, such it will still be, so far as it is not repressed, in all these countries again, and in America, Burmah, Siam, China, and the South Sea Islands. Circumstances may force it, in part, to cover its true nature and treasonable designs, and to remit its cruelties for a season. But it has a spirit which will lead it to declare itself, as fast and as far as a prudent regard to its own aggrandizement will permit. The events which have transpired in this country within the last two or three years, are calculated to put a free Christian people on their guard. And among the most valuable means of awakening the community to their true danger are such books as we have named at the head of this notice. The first shows what Popery has been, as a bitter, persecuting agent, a cruel, uncompromising enemy of pure religion. The second shows what it has been and still is,—a system of formalism, corruption, and folly; uncharitable, severe, and vengeful against all other sects. The book entitled, "English Martyrs," describes, in an interesting manner, the lives, labors, and sufferings of those men of God who sealed their testimony with their blood. It is written in a clear, attractive style, and has an excellent preface by Bickersteth. Two thirds of the volume are occupied by a minute account of Ridley, Latimer, Cranmer, and Brad-

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ford, of blessed memory, and the remaining third, in a description of the life, trials and death of ten others, whose names are less familiar. We are glad to notice, in this connection, that an edition of Fox's Martyrology has also been published recently, at the extremely low price of one dollar. The books of this class will open the eyes of the people more effectually to the true character and spirit of Romanism, than volumes of discussion concerning the theological opinions of the Papal school. The work above quoted, entitled, "The Spirit of Popery," describes in the form of letters, many of the follies and corruptions of Romanism. The narrations are given with the vivacity of an eye-witness. The account of Popery, as it is, is fitted to impart to every reader, old or young, an accurate idea of the vanity of the pretensions of such a scheme to the character of a system of faith, revealed from God, and designed for the suffering and the guilty. Twelve fine engravings illustrate the scenes described, and the mechanical charms of the book, added to its other intrinsic excellences, entitle it, at this day, to a wide circulation.

13. *The Works of Charlotte Elizabeth.* With an Introduction by Mrs. H. B. Stowe. Vol. I. New York. M. W. Dodd. 1844. pp. 502.

This elegant octavo volume is the first of a series, designed to comprise the complete works of Mrs. Tonna. The publisher announces that one or more volumes will speedily follow, and others as soon as the materials are afforded to compose them. The present issue contains the "Personal Recollections," regarded by many as the best of the author's productions, besides the interesting "Letters from Ireland," "Miscellaneous Poems," "Osric," a Missionary tale in verse, and two other pieces. The volume is adorned by a portrait of Charlotte Elizabeth, now first given to the American public. The author is so well known that it is needless for us to speak particularly in this place in praise of her performances. We have done it already in a former number. The enterprise of the publisher must involve much expense. We hope he will find an adequate remuneration. Since the first part of this notice was written, the second volume has appeared, uniformly with the first.

14. *Question Book of Scripture History:* for Sabbath Schools and Family Instruction. By Henry J. Ripley, Professor in the Newton Theological Institution. New England S. S. Union. Boston. pp. 72. 24mo. 1844.

Any book is welcome, whose object is to improve our educational apparatus. We have reason to fear that the Sabbath school systems have erred, especially in the few past years, by employing the pupils in studies and occupations too high for them. In many cases, question books have been wholly laid aside; and young children have been expected to understand the inquiries and investigations belonging to every verse, to apprehend the difficulties and to seek out the solution of them, without any guide, as a student in divinity would do. In others, the books used have been either on topics too elevated, or on those which have not sufficient interest to win the attention. Neither the Bible in course, nor full discussions of any doctrine are calculated to interest young scholars. Brief and striking narrative, obvious facts, and frequent transitions from one theme to another are best adapted to their habits of mind, and the early stages of their development. The ques-

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tion-book of Prof. Ripley embraces twenty sketches from the Old Testament, and sixteen from the New, including suggestions for the use both of the instructer and the pupil. It is well suited to fill up a chasm in our series of books for Sabbath Schools.

15. *Recognition of Friends in Heaven.* A Discourse by DANIEL SHARP. Published by request. Boston. 1844. 24 pp. 8vo.

This discourse is an argument on the subject designated in the title. The argument is well conducted and satisfactory, and the style, clear and simple. It is founded on 1 Cor. 13: 12, "Now I know in part, etc." The points of the argument are, 1. It is reasonable to suppose that the righteous know each other in a future state. 2. That they do so may be inferred from the capacity which angels possess of distinguishing between different individuals on earth. 3. From the account which is given of the transfiguration of our Saviour. 4. From the expectations of inspired men. 5. From the fact that it is plainly intimated that they will even know the souls that are lost. The discussion is followed by several applicatory remarks in an earnest, serious manner. The whole is adapted to console the afflicted under their bereavements, with the hope of re-union with their departed friends in heaven.

16. *The Mourner's Chaplet;* An Offering of Sympathy for Bereaved Friends. Selected from American Poets by JOHN KEESE. Boston. Gould, Kendall and Lincoln. pp. 128. 32mo. 1844.

A beautiful little volume, prepared with exquisite taste, both in respect to its literary and mechanical execution.

The Family Circle; Its Affections and Pleasures. Edited by H. A. GRAVES. Gould, Kendall and Lincoln. Boston.

The Family Altar; or the Duty, Benefits, and Mode of conducting Family Worship. With remarks on the various parts of Prayer.

These little volumes belong to the beautiful miniature series, which have already had so wide a circulation. The first is composed of judicious selections, partly in prose, and partly in poetry. The second is chiefly a prose compilation, from authors who have written on the interesting and important theme of Family Worship. The first has more vivacity, and wins its way to the heart. The second appeals not to the affections only, but to the reason and the judgment. They are both marked by a cheerful religious tone, and are worthy of general attention, and careful reading. As a cheap and beautiful present, these and the other volumes of the series cannot be excelled.

17. *The Apostolical and Primitive Church, popular in its government, and simple in its worship.* By LYMAN COLEMAN, with an Introductory Essay by DR. AUGUSTUS NEANDER. Second Edition. Boston. Gould, Kendall and Lincoln. 1844.

That two editions of this work should be called for in America within six months, and two reprints of it in England, is sufficient evidence of its having supplied a deficiency in our ecclesiastical literature. Whatever are the merits of Bingham in other respects, the chief Episcopal authority on the Antiquities of the Church, it has long been well known that he is radically defective in one essential point,—the difference between the practices of the earliest Church and that of the fourth and

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fifth centuries. Mr. Coleman would have done a valuable service, had he merely corrected this fundamental error. But he has done more. He has given the whole subject a close examination, and prepared a work, under the most favorable circumstances, in which are incorporated, in a systematic form, the scattered materials to be found in the various writings of modern critics, and thus furnished the Christian public with a manual, both convenient and complete, on the subjects embraced in his plan. We consider it equally fortunate both for the author and for his readers, that the book made its appearance just at the time when it was most needed. This could not have been foreseen by Mr. Coleman, when he determined to enter upon the preparation; and the whole character of the execution goes to show that this is not, like too many of our popular books, a hurried production, owing its existence to the state of the market.

18. *What is Baptism?* An Essay; being chiefly a Review of a work by the Rev. Edwin Hall. By Transmontanus. Gould, Kendall & Lincoln. Boston.

Scripture Guide to Baptism. By R. Pengilly. From the ninth London Edition. Philadelphia. Am. Bap. Publication Society.

A History of Baptism, both from the Inspired and Uninspired Writings. By Isaac Taylor Hinton. Philadelphia. Am. Bap. Publication Society.

Terms of Sacramental Communion. By Robert B. C. Howell. Philadelphia. Am. Bap. Publication Society.

No. 1 of these volumes is a dissertation on the mode of baptism. It is divided into three parts; the argument from the classic usage of the Greek word describing the ordinance, the argument from the Scriptures, and the argument from both combined. The philological part presents a good exhibition of the usage of the word, and the reasoning is generally fair. It is a compilation from other writers on the subject, rather than a fruit of the investigation of original sources. Hence, we have no new light on the topic discussed. The work, as its title indicates, is controversial in its character, and occasionally it is chargeable with being uncourteous in its tone.

No. 2 has long been known, both in this country and in England. It is from the ninth London edition, and treats both of the mode and subjects of baptism. It is, mainly, an examination of all the passages in the New Testament, which relate to the ordinance of baptism, with expository remarks on each by the author, and selections, confirmatory of the same views, from noted divines, who, in theory, espouse the other side of the question. It is written in an excellent and candid spirit, and is very suitable to be put into the hands of an inquirer.

No. 3 is an excellent work, embracing both a complete view of the argument, and a brief statement of the testimony of history. It is a valuable publication, and deserves to be better known.

No. 4 is an able exhibition of the principles of the Baptists on the terms of communion, and a judicious refutation of the charges of unreasonableness and exclusiveness. In issuing such works as these, the Publication Society is doing a good service to the cause of truth.

19. *The Book that will suit you*, or a word for every one. By Rev. James Smith. New York. M. W. Dodd. pp. 349. 24mo.

"This book is intended to lay [lie] on the table in the drawing-room, parlor, hall, kitchen or cottage; that the visiter who is waiting for an

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interview, or the servant who is waiting for a message, or the neighbor who comes in to sit down for a few minutes, may take it up and read a portion, hoping that the Holy Spirit will make it a blessing. It is also suitable as a present to a relative, friend, servant or neighbor; and contains remarks adapted to every class of character, and suitable to almost every circumstance in life. The remarks are plain and pointed, and conveyed in language, the meaning of which cannot be mistaken."

The above extract from the preface, sufficiently exhibits the character and design of this little book. It contains a series of about 100 pieces, very prettily printed, and on almost every topic on which a Christian would be likely, as a Christian, to speak to any one of his fellow-men. Its exhortations are serious and earnest, sometimes affecting. The verses with which several of the chapters are closed are not, in every case, of the highest order.

20. *Scripture History*, or Contemplations on the Historical Passages of the Old and New Testaments. By the Right Rev. Joseph Hall, Bishop of Norwich. Am. Tract Society. New York. 1844.

The Rev. Joseph Hall was born A. D. 1574, and died A. D. 1656, in the 82d year of his age. At the distance of two centuries from the period in which he flourished, his name and character are remembered with veneration. Sir Henry Wotton denominated him the Christian Seneca; and another has described him as the Chrysostom of England. The present volume, which contains 103 contemplations on interesting and striking passages of the Old and New Testaments, fully vindicates his claim to such praise. It will prove a valuable help to those who need assistance in meditating on the word of God. The Directors of the Tract Society merit the gratitude of the community for the republication of such treasures of ancient practical divinity.

21. *Miscellanies*, consisting principally of Sermons and Essays. By Rev. John Harris, D. D. With an Introduction and Notes, By Joseph Belcher, D. D. Boston. Gould, Kendall & Lincoln. 287 pp.

The author of this volume has already accumulated a capital of fame in this country as a writer. To those who know him only through his works, the Introduction of Dr. Belcher, giving a sketch of his personal history, will be welcome. We gather from it that he is now but forty years of age, although he bears thick upon him the honors of successful authorship. The present volume contains eight sermons, and twelve other productions, chiefly written for a periodical in London. The latter "were published anonymously, but excited universal admiration." The sermons are all occasional sermons, and likely, therefore, to be among the author's best efforts. The whole volume is written in Dr. Harris' peculiar style, often rich and striking, sometimes pungent and forcible, always chaste and neat. It contains much of a missionary character, and, we trust, will be another instrument of promoting, by the blessing of God, the more speedy conversion of the world.

22. *The World's Religion, as contrasted with genuine Christianity.* By Lady Colquhoun. New York. John S. Taylor & Co. 1844.

This is a truly serious manual, designed to point out the way of salvation, to show the distinction between religion and irreligion in their practical exhibitions, and to enforce upon the professors of piety a visibly Christian life. We are pleased with its pious, earnest tone, its plain instructions, and its solemn appeals. They are timely, and will secretly do good.

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ARTICLE IX.

LITERARY INTELLIGENCE.

AMERICA.

The Life of Leibnitz, by Mr. John M. Mackie on the basis of the German work of Guhrauer, is in press, and will soon be published by Gould, Kendall & Lincoln.—The same firm have in preparation an edition of Cruden's Concordance, abridged by omitting the definitions of terms, and a few unimportant words with their references. The changes will not injure the Concordance as a book of reference, while they will enable the publishers to sell the work at one third its former price.

Library of Brown University.—From the recent Circular of the Library Committee, drawn up by Prof. Gammell, we learn that the whole number of volumes now in the Library is 12,724, exclusive of pamphlets. Through the munificence of a gentleman in Providence, the foundation of a French collection has been laid, of a most valuable character. This collection embraces in all 1412 vols—89 folios, 88 quartos, 735 octavos, 480 smaller volumes, and 20 maps; and includes, among other important works, Petitot's and Guizot's collections for the History of France, contained in about 200 volumes—Transactions of the National Institute of Paris, in 40 volumes—the Moniteur Universell, in 77 volumes,—and that magnificent work, entitled, "The Description of Egypt," published by the government of France during the reign of Napoleon, and imbodying all the known facts illustrative of the history, scenery, government and manners of the Egyptians."

FRANCE.

Discussion in respect to the Union of Church and State.—In the year 1842, Prof. A. Vinet, of Lausanne, published a volume on this subject, written with great ability and eloquence. It is entitled, "Essai sur la Manifestation des Convictions Religieuses et sur la Separation de l'Eglise de l'Etat. In replying to objections, Vinet referred to the experiment made in this country as evidence that a church could exist and prosper without the care of the government. Prof. Munier, of Geneva, in an address before the Consistory, maintained the opposite view; and held up the state of the American churches as a warning against the doctrine of Vinet. During the recent political excitement, the subject has been variously discussed. The Essay of Vinet has not been limited to France in its circulation. It has been translated into German by Dr. Volkmann, where the way had been prepared for the currency of such doctrines by the two works of Rittig and Wolff on the same subject.

In 1843, a new impulse was given to the discussion, by the appearance of Counsellor Agénor de Gasparin's book, entitled, "Intérets Généraux du Protestantisme Français, Paris," in which the sentiments of Vinet are maintained with great force and decision. This work, also, has been translated into German. At present, therefore, the great question of religious liberty is agitated in France, Switzerland, Germany, and Denmark, as it never has been before.

GERMANY.

Among the most important and valuable works which have appeared in Germany the current year, may be reckoned the following; the 10th volume of Neander's Church History; the 2d and last volume of Reuchlin's History of Port-Royal; the 3d volume of Henry's Life of Calvin; the 7th volume of Ritter's History of Philosophy, or the 3d of Christian Philosophy; the 3d and last volume of K. Hagen's Literary and Religious Relations of Germany in the Age of the Reformation; H. W. Bensen's History of the Peasants' War in Franconia; the 4th volume of Schloesser's History of the Eighteenth Century; the 2d volume of Brandis' History of Greek and Roman Philosophy (Socrates and Plato); the 1st volume of Lassen's Antiquities of India (1843); the 2d volume of Hug's Examination of Strauss' Life of Jesus; a new edition of K. O. Müller's History of the Hellenic Tribes and Cities, corrected and enlarged from the author's posthumous papers, by Schneidewin, vols. I—4.

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Dr. Michelet, of Berlin, has published a volume on the latest stadium of German philosophy, with special reference to the present conflict between Schelling and the Hegelian school. It consists of lectures delivered in the university in the summer of 1842.

Philological Gleanings.—Demosthenis Orationes Philippicæ novem, by F. Franke, Leipzig. The reviewers describe this as a work of high order. The text is critically prepared; the notes are in Latin, and evincive of uncommon philological tact and scholarship.

M. Tullii Ciceronis de Oratore libri tres, by F. Ellendt. This consists of two volumes; gives a recension of the text, copious various readings, and the usual accompaniment of explanatory notes. It is the third important edition of this portion of Cicero's writings within the last ten years; and, with great excellences which the critics freely accord to it, possesses defects enough to keep it still in the category of imperfect things.

De Aeschinis oratoris vita, by Ewald Stechow, of Berlin. The writer is charged with having too strong a love for his subject. He has produced a beautiful panegyric, but a poor biography. Aeschines is constantly praised at the expense of Demosthenes.

Bilharz published in 1842, a tract on the question, Is Plato's theology deism? Stallbaum, the well known editor of Plato's works, has reviewed it, and disposes of it by pronouncing it unsatisfactory and worthless. This seals its fate. Nothing can ever redeem it from the sentence of such a judge. Towards Hartmann's de diis Timaei Platonici, on the contrary, he shows himself very favorable.

The Bibliotheca Graeca, by Jacobs and Rost, is still in rapid progress. Several new volumes appeared during the last year, and new editions of some of the previous ones have been issued. Greek studies in general, according to Bernhardy, in a late number of Prutz's Taschenbuch, which has occasioned no little commotion among the Latinists, is taking the head decidedly of Roman literature, and what is more, deserves, as he contends, this preference. There was a period in Germany when the Latin was the favorite study, and Greek was decried.

Dr. Seyffert, of the gymnasium at Brandenbourg, has published a school-edition of the Memorabilia of Xenophon. It is described as exceedingly well adapted to the purpose. The notes are in Latin. It gives special attention to the idioms of the Greek, and of Xenophon in particular, and to a comparison of the genius of the Latin and Greek languages with each other. A second volume is proposed, consisting of selections from Lucian, which will be prepared on the same general plan.

C. Plinii Cæcilii Secundi Epistolæ, with a critically corrected text and explanatory notes by Moritz Döring, Conrector of the Gymnasium at Freyberg, in two volumes, 1844. We have received this work, and hope ere long to notice it in a more formal manner. It is elegantly printed, with an introduction relating to the life and writings of Pliny, and a body of notes, not very copious, but discriminating, and adequate for all ordinary purposes of explanation. The age to which Pliny belonged, the scenes with which he was conversant, and the part which it fell to him to bear in the sufferings of some of the first Christian martyrs, give him special claims to our attention. We are glad to see that some of our colleges have introduced this author into their course of Latin study.

Winer has just published the fifth edition of his grammar of the Idioms of the New Testament, which purports to contain important improvements on the preceding editions.

A royal cabinet order has just appeared at Berlin, instituting a quinquennial prize of 1000 thalers, to be conferred on the author of the best historical work in the German language on any subject of German history, and vesting the decision in nine members of the Berlin Academy of Sciences. This royal foundation is stated to be in commemoration of the one thousandth anniversary of the treaty of Verdun.

The subject of international copy-right between England and Prussia is, at present, actively canvassed, and engages a considerable share of the attention of the Prussian government and the British embassy at Berlin.

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MISCELLANEOUS.

Professor Foggi, of the University of Pisa, is preparing for publication in Italian, an important work on the poetry of the Bible, on which he has been engaged for several years. It is described as presenting a complete development of the metrical system of Hebrew Poetry, as well as of the poetical nomenclature used by the ancient rhetoricians of the people of Israel.

Lamartine has concluded a contract with a Parisian publisher, by which he has disposed of the copy-right of his works for the sum of 450,000 francs. Among them are eight volumes hitherto unpublished, consisting of the "History of the Girondists," and the tragedy of "Toussaint l'Ouverture."

The ratio of persons receiving primary education in the various departments of France differs very much. In Morbihan, a part of Brittany, in the extreme West, where the people are semi-savage, the country wild, and the climate [illegible] number is 14,032, out of 449,743, or one in 32. On the opposite side of the kingdom, in the department of the Rhine, the number is 88,347, out of 561,859, or about one in 6. Education is, on the whole, improving; but the number of mixed schools, that is, schools composed of the children of Catholics and Protestants without regard to religious differences, is diminishing. In 1840, there were 28,018 Catholic schools, 677 Protestant, 31 Jewish, and 2,059 mixed. It is said that the Bible is not necessarily excluded from Catholic schools. In 1840, there were 62,859 teachers of primary education, embracing 38,338 lay masters, and over 20,000 lay female teachers. There were 76 training schools for males. The time of residence at these schools is two years. The discipline is very strict. The course of study embraces sacred history, French history, geography, particularly the geography of France, writing, French grammar and the rudiments of Latin, geometry, music, and latterly, some elements of agriculture and horticulture; also, so much legal knowledge as will enable the village master to assist the mayor in drawing up the legal documents necessary in his office. The entire number of pupils in the normal schools is about 3,000. The expense of board and lodging is about 250 francs a year. The expense falls on the parents, communes, and the departments of the State.

There are in France, 1,466 institutions of the higher grade, viz: 41 Royal Colleges with 15,780 pupils; 312 Academies with 28,200 pupils; 100 High Schools with 10,371 pupils; and 10,011 Boarding Schools with 24,580 pupils. Besides these, there are about 38,000 Primary Schools with 2,800,000 pupils, making in all nearly 40,000 schools of various grades, and about 3,000,000 scholars. Of these there are belonging to the Catholic persuasion 26,470 schools, 565 Protestant, 29 Jewish, and 2,450 belonging to no particular sect.

It has been estimated that at Rome there is one journal to every 51,000 persons; at Madrid, one to 50,000; Venice, one to 11,000; London, one to 10,600; Berlin, one to 1070; Paris, one to 3700; Stockholm, one to 2600; Leipsic, one to 1100.—Taking, instead of cities, kingdoms, the estimate is—in Spain, one journal to 864,000 individuals; in Russia, one to 674,000; in Austria, one to 376,000; in Switzerland, one to 66,000; in France, one to 52,000; in England, one to 46,000; in Holland, one to 40,450; in Prussia, one to 43,000. Comparing the number of subscribers with the population, the proportion is, in France, as 1 to 437; in England, as 1 to 184; in Holland, as 1 to 100.

The number of clergymen employed on foreign missions, by the different evangelical societies in Europe, is 777. Of these 270 are in the West Indies; 36 in West Africa; 3 in East Africa; 115 in South Africa; 2 in African Islands; 7 in countries on the Mediterranean; 251 in India and Ceylon; 10 in Farther India; 3 among the American Indians, and 80 in Polynesia. The number of communicants connected with the missions is 139,974; scholars, 99,297; assistant missionaries, 119; native assistants, 1,763.

The number of clergymen now employed in foreign missions, by the different societies in the United States, is 282. Of these, 35 are among the Indian tribes; 40 in Texas; 36 in Africa; 42 in countries on the Mediterranean; 55 in India; 37 in Farther India; 25 in Polynesia; 14 in Europe, and 1 in South America. The number of native communicants connected with these missions is 33,259; scholars, 32,915; assistant missionaries, 62, and native assistants, 226.

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QUARTERLY LIST.

DEATHS.

John Armstrong, Columbus, Tenn., Sept. 15, aged 45.
Isaac Boynton, Jr., East Harrington, Me., Oct. 28.
Abel Brown, Canandaigua, N. Y., Nov. 8.
Wilson Conner, Georgia, June 30.
A. G. Curry, Kentucky, Aug. 20. aged 29.
Abraham Ennis, East Mendon, Mon. Co., N. Y., Sept. 24, aged 52.
Elsa Fuller, Laona, Chaut. Co., N. Y., Oct. 16, aged 26.
Jonathan Going, D. D., Granville, Ohio, Nov. 9.
Elias Harman, Aurora, Cayu. Co., N. Y., Aug. 7. aged 70.
Lemuel G. Hatches, Louis Co., Mo., Aug. 7, aged 32.
H. W. Hodges, Catahoula Par., La., Nov. 16, 1843. aged 50.
Azel L. Knapp, New Hope, Lincoln Co., Mo., Aug. 16.
A. L. Mason, Mason, N. H., Oct. 9, aged 32.
Ezra Miner, Lempster, N. H., Aug 18, aged 78.
Jonathan Miner, Stark Co., Ill., Aug 26.
Prof. Z. B. Newman, Upper Alton, Ill., July.
Willis Ney, (licentiate,) Eaton, Madison Co., N. Y., Sept. 16, aged 22.
James A. Payne, Fauquier Co., Va., Jan. 25, aged 27.
Hiram Safford, Burlington, Vt., July 28, aged 58.
John Seavey, Limington, Me., Sept. 2, aged 69.
David Thomson, Smithfield, N. C., Sept. 2, aged 52.

ORDINATIONS.

Richard Amsden, Waitsfield, Vt., Oct. 3.
John Atoway, Talbotten, Ga., Aug. 3.
David Beecher, Hebron, N. Y., Sept. 11.
Joseph Beldon, Freehold, N. J., Aug. 27.
John Bridges, Thurlow, U. C., July 24.
B S. F. Cake, Harmony, Monroe Co., O., Oct 30.
George W. Cate, Barre, Mass., Sept. 25.
John K Chase, Milton Mills, N H., Oct. 16.
William C Child, Charlestown, Ms., Oct. 30.
Nelson Crandall, Preston, Chen., Co., N. Y., Sept. 26.
Hervey S Dale, Newport, Wash. Co., O., Oct. 19.
Henry M. Daniel, Shiloh, Prince George Co., Va., Sept. 20.
I. V. Dewitt, Cooperstown, N. Y., Sept. 24.
Lewis Downing, Flint, Cherokee Ter., Aug. 4.
Benjamin Follett, Avon, Me., Aug. 29.
William W. Gardner, Shelbyville, Ky., Sept.
Thomas S. Griffiths, Red Bank, Monmouth Co., N J., Aug. 21.
Norman Harris, Becket, Mass., Oct. 9.
Joseph C. Hartshorn, Georgetown, Mass., Oct. 9.
Pleasant Henderson, Canton Co., Tenn., Oct. 14
Charles W Hewes, Lonsdale, R.I., Aug. 19.
James Inglis, Detroit, Mich., Oct. 30.
R. K. Jordan, Neville, Clermont Co., O., Oct. 13.
Samuel S. Kingsley, Plainfield, Mass., Aug. 30.
Rufus K. Mills, Saybrook, Conn., Aug. 29.
J. H. Morrison, Holland Patent, N Y., Oct. 9.
Levi Morse, Athens, Bradford Co., Pa., Oct. 9.
J. A. Nash, Watertown, N. Y., Sept. 19.
N. M. Perkins, Westfield, Mass., Nov. 20.
R. R. Prentice, Norwich, N. Y., Sept. 4.
William Roberts, Delaware, Jersey Co., Ill., July 24.
Rutherford Russell, Montville, Conn., June 26.
Adoniram Judson Sedwick, Lowell, Wash. Co., O., Sept. 8.
James J. Sledge, Gardner chh., Warren Co., N. C., Oct. 31.
William J. Smith, Horricon, N. Y., Sept. 3.
Richard Thornton, Mt. Gilead, Randolph Co., Ga., Sept. 15.
John Todd, Mannahawkui, N. J., Aug. 26.
Rial Tower, Leroy, Susq. Co., Pa., Aug. 22.
Marshall B. True, Amherst, Erie Co., N. Y., Aug. 27.
Willard P. Upham, Taquoee, Cherokee Nation, Oct. 14.
L. Warriner, Smyrna, Chen. Co., N. Y., Sept. 18.
John G. Whitney, Hebron, N. Y., Sept. 11.
William A. Whitsitt, Concord, Davidson Co., Tenn., July.
Elijah L. Williams, Shiloh, King George Co., Va., Sept. 2.
———Worden, Barry, Pike Co., Ill.
John Young, Unity, O., Oct. 17.

CHURCHES CONSTITUTED.

Paw-Paw, Van Buren Co., Mich., July 8.
Hillsdale, Mich., July 9
North Lansing, Tomp. Co., N. Y., July 10.
Cumb. Mount., Decatur, Tenn., July 15.
Smithville, Lawrence Co., Ark., July 20.
Hurricane Grove, near Shelbyville, Tenn., July 30.
Milford, Pare Co., Va., July.
Red Bank, Monmouth Co., N. J., Aug. 7.
Rockville, Musk. Co., O., Aug. 13.
Stetson, Me., Aug. 20.
Port Huron, Ark., Aug. 23.
Yellville, Marion Co., Ark.
Clark Co., Ga., Sept. 3.
Carnarvon, Berk's Co., Pa., Sept. 4.
Waterville, Me., 2d chh., Sept. 12.
Luray, Page Co., Va., Sept. 17.
Clerk Co., Ga., Oct. 3.
Haarlem, N. Y., Oct. 10.
New Leatherwood, M. H., Va., Oct. 12.
Pedigo, M. H., Va., Oct. 15.
Copp's Mills, Liberty, Me.,
Gardner chh., Warren Co., N. C., Oct. 30.
Ænon chh., Warren Co., N. C., Nov. 3.
East Boston, Mass., Nov. 7.

DEDICATIONS.

Gill's Grove, Chesterfield Co., Va., Aug. 25,
Cape Neddock, Me., Aug 28.
West Philadelphia, Pa., Sept. 19.
Marcy, N. Y., Sept. 25.
Southwark, Phila., Penn., Sept. 29.
Delhi, Del. Co., N. Y., Sept,
South Woodstock, Conn., Oct. 3.
Cumberland Hill, R. I., Oct. 8.
Bloomingdale, N. Y. City, Oct. 17.
Baltimore, Md., Oct. 20.
Calais, Me., Oct. 24.
Greenwich, Cumb. Co., N. J., Nov. 9.
Beverly Farms, Mass., Nov. 21.
Moscow, Liv. Co., N. Y., Nov. 21.

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